

अभिधर्मकोश

Abhidharmakosa

Karika Study

(Also see Abhidharmakosa Study Materials)

Compiled by Korin

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The Sanskrit was obtained from:

<http://www.uwest.edu/sanskritcanon/dp/index.php?q=node/35&textID=2abd918083c570730a4>

The Chinese was obtained from: <http://www.cbeta.org/result/T29/T29n1558.htm>

I made some efforts to align the Chinese with the Sanskrit – probably with some errors (for which I am sorry – I somewhat gave up on perfectly aligning them as the Chinese appears to occasionally change the order of phrases – I thought it would be better to keep the Chinese in its original order at these points...).

Thank you to Huifeng for sharing an electronic copy of Pruden’s translation of the karika (included here with minor corrections).

I started the karika study thinking I would summarize essential points from the Bhasya which explicate the karika and leaving out, for the most part, prolonged argumentation incidental to the karika content. However, as I went along, I ended up incorporating more and more material from the Bhasya and more and more, by direct quotation (as I became increasingly able to tolerate & value the myriad details and specific points the Bhasya brings in). I would like to go back to Chapter 1 and 2 and include more from the Bhasya, but this will have to wait (I apologize for the inconsistencies of this presentation). There are additional translations I would like to include (see the bibliography).

A multi-lingual edition of the entire karika and bhasya is another project for the future (Sanskrit/Chinese/English).

Please see the Abhidharmakosa Study Materials for additional resources for studying this text.

I also apologize for the numerous typos (please feel free to point these out to me!).

(Kosa-karika from Pradhan Sanskrit edition)

《阿毘達磨俱舍論本頌》 阿毘達磨俱舍論本頌 (說一切有部) 世親菩薩造 三藏法師玄奘奉 詔譯

(CBETA, T29, no. 1560)

**ABHIDHARMA KOŚĀ by Vasubandhu – TRANSLATION into FRENCH by LOUIS DE LA VALLEE
POUSSIN, ENGLISH TRANSLATION BY LEO M. PRUDEN**

N/C: = Notes and Commentary (Bhasya excerpts, etc.). P/P: = Poussin and Pruden. fn = footnote. K# = karika. AKB = *Abhidharmakosa*

om namo buddhāya

Om. Homage to the Buddha.

prathamam kośasthānam

分別界品第一 (四十四頌)

CHAPTER ONE – THE DHĀTUS

H: = (TOHOMA CAPITALS) TRANSLATION BY BRUCE CAMERON HALL

NS: = (Garamond) Translation by N. Aiyaswami Sastri

(Also: Dhammajoti translation of K11, and Geshe Michael Roach translation of K2, 3, 11.)

Basic outline of Chapter 1:

K1-3 Expository

K4-7 Basic categories: conditioned & unconditioned, pure & impure

K8-20 Skandhas, Ayatanas and Dhatus - Basic definitions

K21-28 Exceptions and additions

K29-48 Inclusion/Subsumption in terms of the dhatus

*yah sarvathāsarvathātāndhakārah saṃsārapaṅkāj jagadujjahāra | tasmai namaskṛtya yathārthasāstre sāstram
pravakṣyāmyabhidharmakośam||1||*

諸一切種諸冥滅 拔眾生出生死泥 敬禮如是如理師 對法藏論我當說

1. He has, in an absolute manner, destroyed all blindness; He has drawn out the world from the mire of transmigration: I render homage to Him, to this teacher of truth, before composing the treatise called the Abhidharmakośa.

H: HAVING, IN EVERY WAY, DESTROYED THE DARKNESS EVERYWHERE, HE RESCUED THE WORLD FROM THE MIRE OF SAMSAARA. BOWING TO HIM, THE GENUINE TEACHER, I SHALL PROPOUND THE TEXT, THE ABHIDHARMAKOSA.

NS: 1. One who has destroyed absolutely the darkness in regard to everything and who has rescued the world from the mire of birth and death; to him, the Preacher of the Supreme Truth, I pay homage and compose the treatise Abhidharmakosa by name.

N/C: “in every way” (in an absolute manner) distinguishes Buddha from sravaka & pratyekabuddha. First phrase is with regard Buddha's own complete accomplishment, second extols Buddha's complete accomplishment with regard to others (he drew out the world “as much as possible”).

*prajñā'malā sānucarā'bhidharmaḥ tatprāptaye yāpi ca yacca sāstram | tasyārthato'smin samanupraveśāt sa cā
śrayo'syetyabhidharmakośam||2||*

淨慧隨行名對法 及能得此諸慧論 攝彼勝義依彼故 此立對法俱舍名

2a. Abhidharma is pure prajñā with its following. 2b. It is also prajñā, and the Treatise which brings about the obtaining of pure prajñā. 2c-d. The present work is called the Abhidharmakośa because the Abhidharma enters into it through its meaning; or because the Abhidharma constitutes its foundation.

H: ABHIDHARMA IS FLAWLESS UNDERSTANDING, WITH ITS FOLLOWING. ALSO, IT IS BOTH THAT [UNDERSTANDING] AND THAT TEXT, WHICH ARE CONDUCTIVE TO ATTAINING THIS [FLAWLESS UNDERSTANDING]. BECAUSE OF THE COMPLETE ENTRY, ESSENTIALLY, OF THAT [ABHIDHARMA CORPUS] INTO THIS [TEXT], OR [BECAUSE] THAT IS THE BASIS OF THIS: THUS [THIS IS] THE ABHIDHARMAKOSA.

NS: 2. The term Abhidharma indicates the pure wisdom accompanied by its satellites; and it also indicates a wisdom and treatise which help us to gain that absolute truth. This treatise is called Abhidharmakosa; for, the whole contents of the Abhidharmasastra are embodied in this treatise or the whole Abhidharma work (*Jnanaprasthana*, etc.) has been made as the basis of this treatise.

Geshe Michael Roach: Knowledge is unstained wisdom, and its accessories. | Those used to achieve it, and the commentaries. | “Treasure house” of knowledge because they all fit here | In its points, or since they are its home.

N/C: Pure is amala which the Bhasya: explains as anasrava. “Following” is explained as “its escort, namely the five pure skandhas which coexist with prajna.” This is the ultimate meaning of Abhidharma. Next is the conventional meaning: it is sasrava prajna and the Abhidharma texts which are conducive to developing pure prajna. Then there are two

explanations of Kosa which can mean treasure-house or sheath. The Bhasya: “Thus this [present] text is suited to be the container (kosa) of that [Abhidharma corpus].”

dharmāṇām pravīcayamantareṇa nāsti kleśānām yata upaśāntaye’bhyupāyaḥ| kleśaiśca bhramati bhavārṇave’tra loka-staddhetorata uditāḥ kilaiṣa śāstrā||3||

若離擇法定無餘 能滅諸惑勝方便 由惑世間漂有海 因此傳佛說對法

3. Apart from the discernment of the dharmas, there is no means to extinguish the defilements, and it is by reason of the defilements that the world wanders in the ocean of existence. So it is with a view to this discernment that the Abhidharma has been, they say, spoken [by the Master].

H: SINCE, APART FROM THE DISCERNMENT OF DHARMAS, THERE IS NO APPROACH FOR PACIFYING DEFILEMENTS, AND IT IS BECAUSE OF DEFILEMENTS THAT THE WORLD WANDERS IN THIS OCEAN OF BECOMING: HENCE, FOR THAT REASON, WAS THIS [ABHIDHARMA] UTTERED BY THE TEACHER, SO THEY SAY.

NS: 3. For the cessation of all defiling forces (*kleśa*) there is no other means than analytical knowledge (*pravīcayā*) of all dharmas.. The whole world rotates endless in this ocean of birth and death by force of these *kleśas*. To provide a means to put an end to this state of affair the Leader has, they say, preached this Abhidharmasastra.

Geshe Michael Roach: There's no way to put the mental afflictions to rest without an | Ultimate analysis of every existing phenomenon, and this | Affliction is what keeps the world adrift here in the ocean of | Life. Thus the Teacher has spoken it, they say.

N/C: This *karika* expresses the salvific purpose of Abhidharma. The basic project of the Abhidharma, discerning the dharmas (through various categories of existents and attributes), is viewed as essential to liberation. The “so they say” here is *kila*, expressing the skepticism of the Sautrantika with regard to the notion that Abhidharma was taught by the Buddha (but rather by later disciples).

sāsravā’ nāsravā dharmāḥ saṃskṛtā mārgavarjitāḥ| sāsravāḥ āsravāsteṣu yasmātsamanuśerate||4||

有漏無漏法 除道餘有為 於彼漏隨增 故說名有漏

4a. The dharmas are impure, “in a relationship with the defilements”, or pure, “with no relationship to the defilements”. 4b-c. Conditioned dharmas, with the exception of the Path, are impure. 4d. They are impure because the defilements adhere to them.

H: DHARMAS ARE CONTAMINATED AND UNCONTAMINATED. THE CONTAMINATED [DHARMAS] ARE THE CONDITIONED [DHARMAS] EXCEPT FOR THE PATH: SINCE THE CONTAMINANTS ADHERE TO THOSE.

NS: 4. Dharmas are divided into two, *sasrava* (endowed with sinful flows) and *anasrava* (endowed with no sinful flows). The composite (*samskṛta*) dharmas excepting the Path are called *Sasrava*; because the sinful flows always reside in them.

N/C: Here begins the exposition of dharmas starting with the fundamental category of *sasrava* (impure) and *anasrava* (pure), expressing the basic, practical orientation of this investigation as whole: liberation from suffering. P/P fn: “the defilements adhere to it, that is, grow in them or take their dwelling and support in them, as a foot can stand on earth.” See the study materials: “Basic Categories...” for more on *sasrava/anasrava* and *sanskṛta/asamskṛta*.

anāsravā mārgasatyam trividham cāpyasaṃskṛtam| akāśam dvau nirodhau ca tatrākāśamanāvṛtiḥ||5||

無漏謂道諦 及三種無為 謂虛空二滅 此中空無礙

5a-b. The undefiled truth of the Path and the three unconditioned things are pure. 5c. Space and the two types of extinctions. 5d. Space is “that which does not hinder.”

H: THE UNCONTAMINATED [DHARMAS] ARE THE TRUTH OF THE PATH, AND ALSO THE THREE TYPES OF UNCONDITIONED [DHARMA]: SPACE AND TWO [TYPES OF] CESSATION. AMONG THOSE, SPACE IS NON-OBSTRUCTION.

NS: 5. *Anasrava* dharmas include the noble truth of the path and three uncomposite dharmas: ether and two suppressions (*nirodha*). The ether is an element which neither obstructs any material object, nor it is obstructed by such an object.

N/C: P/P fn: “The Truth of the Path is the totality of the dharmas which constitute Seeing and Meditation on the Truths.”

pratisaṃkhyānirodho yo viśaṃyogaḥ pṛthak pṛthak| utpādātyantaviḥno’nyo nirodho’pratisaṃkhyayā||6||

擇滅謂離繫 隨繫事各別 畢竟礙當生 別得非擇滅

6a. Pratisaṃkhyānirodha is disjunction. 6b. Each [disjunction occurs] separately. 6c-d. A different type of extinction, which consists of the absolute hindering of arising, is called apratisaṃkhyānirodha.

H: THE CESSATION THROUGH REALIZATION IS THAT WHICH IS A DISCONNECTION, ONE BY ONE. ANOTHER CESSATION, NOT THROUGH REALIZATION, IS THE TOTAL PREVENTION OF ARISING.

NS: 6. To separate impure dharmas taking one by one is a suppression obtained by comprehension of the Truths, (*pratisaṃkhyānirodha*). The other suppression which consists in an absolute obstruction to the origination of the impure dharmas of the future, is *apratisaṃkhyānirodha*, a suppression obtained by non-comprehension of Truths, and is due to lack of causes of origination (*pratyayaivaikalya*).

N/C: There is not just one disjunction (visamyoga), but one corresponding to disjunction from each defilement. Bhasya: “That is, there are as many things (dravya) subject to disconnection as there are subject to connection. Otherwise, actualizing the cessation of those defilements which can be removed by insight (darsana) into [the truth of] suffering (duhkha) would entail actualizing the cessation of all the defilements. And, if such were the case, then meditation, (bhavana) which is the antidote to the remainder [of the defilements], would be pointless.” Extinction not through deliberation (apratismkhyanirodha) is obtained simply by a deficiency of conditions. H fn: “the fact that, according to the Buddha, a “stream-entrant” will no longer be reborn in the 3 evil destinies (as animal, ghost, or hell-being).”

te punaḥ saṃskṛtā dharmā rūpādiskandhapañcakam| sa evādhvā kathāvastu saniḥsārāḥ savastukāḥ||7||

又諸有為法 謂色等五蘊 亦世路言依 有離有事等

7a-b. Conditioned things are the fivefold skandhas, matter, etc. 7c-d. Conditioned things are the paths; they are the foundations of discourse; they are “possessed of leaving”; they are “possessed of causes”.

H: THOSE CONDITIONED DHARMAS, ON THE OTHER HAND, ARE THE SET OF FIVE AGGREGATES: FORM AND SO ON. THOSE SAME [CONDITIONED DHARMAS] ARE (1) TEMPORAL, (2) GROUNDS OF DISCOURSE, (3) LIABLE TO EXPIRE, AND (4) GROUNDED [IN CAUSES].

NS: 7. The composite dharmas above stated are the same as five groups of elements, Rupa , etc. They are also termed as duration, *adhvan* , subject matter of talk, *kathavastu*, liable to rejection *saniḥsara* and possessing the cause in themselves, *savastuka*.

N/C: “The paths” & “Temporal” translate: *adhvan* which are the paths or courses of the three times.

ye sāsravā upādānaskandhāste saraṇā api| duḥkharṇ samudayo loko dṛṣṭisthānaṃ bhavaśca te||8||

有漏名取蘊 亦說為有諍 及苦集世間 見處三有等

8a-b. When they are impure, they are upānānaskandhas. 8c. They are called “of battle”. 8c-d. They are also suffering, arising, the world, the locus of false opinions, existence.

H: THE CONTAMINATED ONES ARE THE APPROPRIATIVE AGGREGATES: [THEY ARE] ALSO HARMFUL. THOSE [CONTAMINATED DHARMAS] ARE: SUFFERING, ITS ORIGIN, THE WORLD, THE STATION OF VIEWS, AND BECOMING.

NS: 8. What dharmas are possessed of sinful flows are called also *Upadanaskandha* and *sarana*, endowed with defiling forces. They are also known as miseries, causing factors of miseries, susceptible to destruction, *Loka* , sources of wrong views, *Drstisthana*, and becoming *Bhava*.

N/C: Rana is used to characterize dukkha: battle, conflict, harmful. H fn: AKB I.27 notes the 5 pure (anasrava) skandhas as: morality (sila), concentration (samadhi), understanding (prajna), liberation (vimukti), and insight into the knowledge of liberation (vimukti-jnana-darsana). The following table adapted from Hall summarizes the categorizations of K4-8 (for more on these fundamental categories, see the Attribute Studies in the Supplemental Materials):

All Dharmas		
Conditioned (saṃskṛta)		Unconditioned (asaṃskṛta)
Temporal (advan: paths), grounds of discourse, liable to expire (possessed of leaving), well-grounded [on causes] (possessed of causes) (AKI.7).		Space (akasa) and two types of cessation (nirodha) (AKI.5)
Contaminated (sasrava) “because the defilements adhere to them” (AKI.4)	Uncontaminated (anasrava) (AKI.2)	Uncontaminated (anasrava)
<i>1st and 2nd Noble Truths of Suffering & Origination</i> (AKI.8)	<i>4th Noble Truth of the Path</i> (AKI.4)	<i>3rd Noble Truth of Cessation</i> (AKI.6)
Upadana-skandha: of conflict, the world, false opinions, existence (AKI.8)		
5 Skandha = All conditioned dharmas (AKI.7)		
12 Ayatanas = 18 Dhatus = All Dharmas		

rūpaṃ pañcendriyānyarthāḥ pañcāvijñaptireva ca| tadvijñānāśrayā rūpaprasādāścaḥṣurādayaḥ||9||

色者唯五根 五境及無表 彼識依淨色 名眼等五根

9a-b. Rūpa, or matter, is the five sense organs, five objects, and avijñapti. 9c-d. The points of support of the consciousness of these things, namely the subtle material elements, are the five organs, the organ of sight, etc.

H: FORM IS: FIVE ORGANS, FIVE OBJECTS, AND THE UNMANIFEST AS WELL. THE BASES FOR THE COGNITION OF THESE [OBJECTS] ARE THE “MATERIAL-TRANSPARENCIES” WHICH ARE [THE ORGANS OF] THE EYE AND SO ON.

NS: 9. Matter, Rupa, consists of five senses and five objects and one *avijñapti*. The five senses, eye, etc. are what are called *Prasadas* of Rupa serving as bases of consciousness of colour, etc.

N/C: The subtle material matter of the eye is distinct from the eyeball which is its physical seat. This subtle matter is derived from the primary elements (see below) and is invisible. P/P fn: “The five organs (indriya) are suprasensible, transparent, distinct from the object of the organs, distinct from visible things, from tangible things, etc. It is through reasoning or deduction that we cognize their existence. They have for their support what popular language calls the eye, etc.” Avijnapti, “the unmanifest” (non-informative matter) is merely mentioned here as being subsumed within rupa-skandha.

rūpam dvidhā vimśatidhā śabdastvaṣṭavidhaḥ rasaḥ | śoḍhā caturvidho gandhaḥ spr̥śyamekādaśātmakam||10||

色二或二十 聲唯有八種 味六香四種 觸十一為性

10a. Visible matter is twofold. 10a. Or twentyfold. 10b. Sound is eightfold. 10b-c. Taste is of six types. 10c. Odor is fourfold. 10d. The tangible is of eleven types.

H: [VISIBLE] FORM IS OF TWO SORTS, OF TWENTY SORTS. SOUND, HOWEVER, IS OF EIGHT TYPES. FLAVOR IS OF SIX TYPES. THERE ARE FOUR KINDS OF ODOR. THE TANGIBLE HAS ELEVEN NATURES.

NS: 10. Rupa is divided into two and also into twenty: sound (*śabda*) into eight: taste (*rasa*) into six; odour (*gandha*) into four; and touchable into eleven.

N/C: **Visible matter** is color and shape, or twenty-fold: four primary colors (blue, red, yellow, white), eight more colors (cloud, smoke, dust, mist, shade, glare, glow, darkness), and eight shapes (long, short, square, round, high, low, even, uneven). The Sautrantika only admit color, not shape or form, as a dharma. Note: the Sanskrit (rupa) and the Chinese (色) use the same term for material form (as in rupa-skandha) and visible matter (or color), as explained in AKB I.24.

Sound is eightfold: caused by (1) animate or (2) inanimate beings, (3) articulate speech and (4) non-articulate sound, and in all 4 cases, either agreeable or disagreeable.

Taste is sixfold: sweet, sour, salty, pungent, bitter, astringent.

Odor is fourfold: good and bad odors that are either excessive or non-excessive.

Tangibles are elevenfold: four primary elements (earth/solidity, water/humidity, fire/heat, wind/motion), softness, hardness, weight, lightness, cold, hunger, thirst.

vikṣiptācittakasyāpi yo'nubandhaḥ śubhāśubhaḥ | mahābhūtānyupādāya sa hyavijñaptirucyate||11||

亂心無心等 隨流淨不淨 大種所造性 由此說無表

11. There is a serial continuity also in a person whose mind is distracted, or who is without mind, pure or impure, in dependence on the primary elements: this is called the avijñapti.

H: EVEN FOR ONE WHOSE THOUGHT HAS SHIFTED OR IS NONEXISTENT, THERE IS A PURE OR IMPURE CONNECTING LINK WHICH HAS APPROPRIATED THE GREAT ELEMENTS. THAT, NOW, IS CALLED “THE UNMANIFEST” [FORM].

NS: 11. Of a person whose mind is either detracted or absent the continuity of the mind which is either wholesome or unwholesome and which depends on four great elements, is called avijnapti.

Geshe Michael Roach: Even during distraction, while mind is stopped, | Virtue or not, continuing after, | Taking the great elements as its causes, | This form we say does not communicate.

Dhammajoti: “That serial continuity - pure or impure - which exists even in one whose thought is distracted (vikṣipta) or who is without thought (acittaka), and which is dependent on the Great Elements, is called the non-informative [matter].”

N/C: Avijnapti is treated in depth in Ch 4. Samghabhadra had objections to this articulation of avijnapti. This is one of the few karika that he re-wrote in his *Nyayanusara* (critical commentary on the *Kosa*). Samghabhadra argued that it is not just a serial continuity, which are unreal. He thus re-writes this karika: “That [morally] defined, non-resistant matter, which exists in thought at the time of the action as well [as subsequently], which is of a dissimilar as well [as similar moral] species, and also in the thoughtless state - this is conceded as the non-informative [matter].” (Dhammajoti translation)

bhūtāni pṛthividhāturaptejovāyudhātavaḥ | dhṛtyādikarmasamsiddhā kharasnehoṣṇateraṇāḥ||12||

大種謂四界 即地水火風 能成持等業 堅濕煖動性

12a-b. The primary elements are the elementary substance “earth”, and the elementary substances “water”, “fire” and “wind”. 12c. They are proven to exist by the actions of support, etc. 12d. They are solidity, humidity, heat and motion.

H: THE ELEMENTS ARE THE EARTH COMPONENT AND THE COMPONENTS OF WATER, FIRE, AND AIR. THEY ARE GENERALLY RECOGNIZED IN THE ACTIONS OF SUPPORTING AND SO ON. [THEY ARE] SOLIDITY, MOISTURE, HEAT, AND MOBILITY.

NS: 12. The great elements are: earth, water, fire and air; and their individual characteristics are respectively: hardness, moisture, heat and motion. (They are mutually inseparable, because) their existence in each is inferrable by their functions like holding up, etc.

N/C:	Element:	Characteristic:	Function:
	Earth	Hardness/Solidity	Supporting
	Water	Humidity/moisture	Cohesion/collecting
	Fire	Heat	Ripening
	Air	Motion/mobility	Expanding/spreading

The characteristics and functions indicate that the names of the elements (maha-bhuta) should not be taken literally.

pr̥thivī varṇasamsthānamucyate lokasamjñāyā| āpastejaśca vāyustu dhātureva tathāpi ca||13||

地謂顯形色 隨世想立名 水火亦復然 風即界亦爾

13a. In common usage, what is designated by the word “earth” is color and shape. 13b. The same for water and fire. 13c. Wind is either the wind element, 13d. Or else [color and shape].

H: AS A POPULAR CONCEPTION, “EARTH” SIGNIFIES [SOME] COLOR AND SHAPE; SO [DO] “WATER AND “FIRE.” “AIR,” HOWEVER, IS THE COMPONENT ITSELF, AND IS ALSO LIKE THOSE [OTHER THREE].

NS: 13. Earth consists of colour and figure and it is called so in accordance with the common usage. Similarly water, fire and air are so called following the common parlance.

N/C: Bhasya: “That is, when people point at “earth,” they are [really] pointing at [some] color and shape.” However, the air component itself is popularly called “air” as well as air as color and shape. The Bhasya goes into a dispute here regarding the nature of rupa concluding that: “something is form (rupa) because of the ‘striking’ (rupana) of its [physical] basis (asraya).”

indriyārthāsta eveṣṭā daśāyatanadhātavaḥ| vedanā’ nubhavaḥ samjñā nimittodgrahaṇātmikā||14||

此中根與境 即說十處界 受領納隨觸 想取像為體

14a-b. These same organs and objects are regarded as ten āyatanas, ten dhātus. 14c. Sensation is painful impression, etc. 14c-d. Ideas consist of the grasping of characteristics.

H: THOSE SAME ORGANS AND OBJECTS ARE ACCEPTED AS TEN [OF THE] SPHERES AND COMPONENTS.

FEELING IS AFFECT. AN IDEA IS, BY NATURE, THE APPREHENSION OF A MARK.

NS: 14. The same senses and objects are regarded as the first ten bases (*āyatana*) and elements (*dhātu*). *Vedanā*, feeling, is an experience: and *Samjñā*, notion or judgment is a grasping of characteristic marks of things cognized.

N/C: K9-16 define the Skandhas and K14-17 define the Ayatanas and Dhatus, partially in tandem with the Skandhas. The 1st skandha (rupa, material form) was defined in K9 and unfolded in K10-13. In K14, the 2nd (vedana, feeling) and 3rd (samjñā, conception) skandhas are defined. In K15, the 4th (samskaras, formations) and in K16 the 5th (vijñāna, consciousness).

Vedanā is the basic discrimination of the basic affect in a moment as positive, negative or indeterminate and serves as a key condition for a grasping response. Bhasya: “The aggregate of feeling (vedana-skandha) comprises three types of affect: pleasure (sukha), suffering (duhkha), and neither-suffering-nor-pleasure (aduhkhasukha). Again, that [aggregate] can be divided into six groups of feeling (vedana-kaya): from feeling born of eye-contact through feeling born of mind-contact.”

Samjñā: “Characteristics” & “Mark” are nimatta (can also be translated as “sign”). *Grahana*, here “grasping” and “apprehension”, can also be translated as “determining”. Bhasya: “This is the aggregate of ideas, namely the apprehension of “marks” (nimitta) such as blue or yellow, long or short, female or male, friend or enemy, and so on.”

caturbhyo’nye tu saṃskāraskandhaḥ ete punastryaḥ| dharmāyatanadhātvākhyāḥ sahāvijñāptyasamskṛtai||15||

四餘名行蘊 如是受等三 及無表無為 名法處法界

15a-b. Saṃskāraskandha are the saṃskāras different from the other four skandhas. 15b-d. These three skandhas, with avijñāpti and unconditioned things, are the dharmāyatana, the dharmadhātu.

H: THE AGGREGATE OF DISPOSITIONS, HOWEVER, IS THOSE [DISPOSITIONS] OTHER THAN THE FOUR [REMAINING AGGREGATES]. ALONG WITH THE UNMANIFEST [FORM] AND THE [THREE] UNCONDITIONED [DHARMAS], ARE DESIGNATED AS THE SPHERE AND COMPONENT OF DHARMAS.

NS: 15. Dharmas other than the four groups of elements are what is called group of forces. These three groups, viz. *Vedanā*, *Samjñā* and *Samskāra* together with *Avijñāpti* and *Asamskṛta* are termed: *Dharmāyatana* and *Dharmadhātu*.

N/C: The Bhasya notes that a Sutra defines samskāra-skandha as cetana (intention, volition) and makes no mention of other mental factors (or the viprayukta-samskāra, the disjointed conditionings) and explains: “the Sutra expresses itself thus by reason of the capital importance of volition, which, being action by its nature, is by definition the factor which creates future existence.” Vasubandhu goes on to argue that the other dharmas should be included as aspects of samsāric life that must be comprehended and abandoned, and are thus suitably included in samskāra-skandha. The many mental factors and disjointed conditionings included in samskāra-skandha are discussed in the 2nd chapter.

“These three” refers to the 2nd, 3rd and 4th skandhas. The chart in the study materials maps out the relationships between the skandhas, āyatanas & dhātus (categories from the sutras) and the panca-vastuka & 75 dharmas (later Abhidharma developments). The justification for designating a dharma-āyatana and dharma-dhātu (all of the āyatanas and dhātus are dharmas) is given below in AKB I.24.

vijñānam prativijñaptiḥ mana āyatanam ca tat| dhātavaḥ sapta ca matāḥ ṣaḍ vijñānānyatho mahah||16||
 識謂各了別 此即名意處 及七界應知 六識轉為意

16a. Consciousness is the impression relative to each object. 16b. It is the mental organ. 16c. It is seven dhātus. 16d. The six consciousnesses and the manas.

H: COGNITION IS A SPECIFIC MANIFESTATION AND IT IS THE MIND-SPHERE, AND IS IT SEVEN MENTAL COMPONENTS: SIX COGNITIONS AND ALSO THE MIND.

NS: 16. *Vijñana*, consciousness is an awareness in regard to each object; in the *ayatana* classification it is the *mana-ayatana*, mind-basis and in the *dhatu* classification it is the same as seven *dhatu*s, six kinds of consciousness and one mind.

N/C: First this *karika* defines *vijñana-skandha*, and then relates it to the *ayatana*s and *dhatu*s. H fn: “Compare AKB.II.34, where it is stated that *vijñana* (cognition), *manas* (mind), and *citta* (thought) mean the same, and each is ‘etymologized.’”

ṣaṅṅāmanantarātūtam vijñānam yaddhi tanmanah| ṣaṣṭhāśrayaprasiddhayartham dhatavo’ṣṭādaśa smṛtāḥ||17||
 由即六識身 無間滅為意 成第六依故 十八界應知

17a-b. Of these six consciousnesses, the one which continually passes away, is the manas. 17c-d. One counts eighteen dhātus with a view to assigning a point of support to the sixth consciousness.

H: WITH RESPECT TO THE SIX [GROUPS OF COGNITION], THE MIND IS THAT COGNITION WHICH IS IMMEDIATELY PAST. THE COMPONENTS ARE CONSIDERED TO BE EIGHTEEN, IN ORDER TO PROVIDE A BASIS FOR THE SIXTH [COGNITION].

NS: 17. Of these six (kinds of consciousness), a consciousness which is of the just past and preceding moment is called mind, *manas*; and (it is accepted as a separate *dhatu*) in order to provide a receptacle to the sixth consciousness, so that 18 elements, *dhatu*s can be accounted for.

N/C: Mind objects are immediately present to the mind-consciousness. It does not actually need a mediating organ, unlike the sense-consciousnesses. A mind organ is designated to preserve the tri-partate (object, faculty, consciousness) structure of the *dhatu*s. The mental organ is thus defined as the just-deceased consciousness which is the immediately antecedent condition for the present consciousness. At least two Buddhist schools taught a *mano-dhatu* distinct from the 6 *vijñana-dhatu*s: the Yogacara, who designate it as *manas* (see for example Vasubandhu’s *Trimsika* (Thirty Verses), verses 5-7), and the Theravada, who regard the *hrdaya* (heart) as the physical basis (*asraya*) of mental cognition.

sarvasaṃgraha ekena skandhenāyatanena ca dhātunā ca svabhāvena parabhāvaviyogataḥ||18||
 總攝一切法 由一蘊處界 攝自性非餘 以離他性故

18a-b. All the dharmas are included in one skandha, one āyātana, and one dhātu. 18c. A dharma is included in its own nature. 18d. For it is distinct from the nature of others.

H: EVERYTHING IS INCLUDED IN ONE AGGREGATE, [ONE] SPHERE, AND [ONE] COMPONENT: [INCLUDED] BY WHAT HAS THE SAME NATURE, SINCE EXCLUSION IS FROM THAT WHICH HAS A DIFFERENT NATURE.

NS: 18. One *rupaskandha*, one *ayatana*, i.e., *manas*, and one *dhatu*, i.e., *dharma dhatu* include several *dharmas*. One *dharma*, i.e., eye is included in another *dharma*, i.e., *rupaskandha* because of the homogeneous nature, and not included in other *skandha*s, *vedana*, etc., because of heterogeneous nature.

N/C: That is, *rupaskandha* (#1), *mano-ayatana* (#6) and *dharmadhatu* (#18) – indicated on the *skandha-ayatana-dhatu* chart.

Inclusion is *saṃgraha* which is the basic method of establishing the *svabhava* (own-being) of *dharmas*. Inclusion means that the *dharma*, and the category (such as *skandha*, *ayatana*, *dhatu*, etc) within which it is subsumed, share the same nature.

jātigocaravijñānasāmānyādekadhātutā| dvitve’pi cakṣurādīnām śobhārtha tu dvayobhdavaḥ||19||
 類境識同故 雖二界體一 然為令端嚴 眼等各生二

19a-c. The organs of sight, of hearing, and of smell, although twofold, form only, in pairs, one dhātu, for their nature, their sphere of activity, and their consciousness are common. 19d. It is for beauty’s sake that they are twofold.

H: EVEN THOUGH THERE ARE TWO EYES, ETC., THEY CONSTITUTE A SINGLE COMPONENT, SINCE THEY ARE THE SAME IN REGARD TO KIND, RANGE, AND COGNITION. THEY OCCUR IN PAIRS, HOWEVER, FOR THE SAKE OF BEAUTY.

NS: 19. The eye, etc. though they are in pair, are considered to be one element on account of their similarity in regard to genesis, object and consciousness. But they appear in pair for the sake of beauty.

N/C: The *Bhasya* leads into this *karika* with: “But, there are two organs of sight, of hearing, and of smell; consequently one should count twenty-one *dhatu*s.” *Yasomitra* treats the objection: “What about animals, such as camels, cats, owls, which are not beautiful in spite of having two eyes,” by responding that they may be beautiful to their own kind. The *Abhidharmikas* do not seem to have been aware of stereopsis.

rāśyāyadvāragotrārthāḥ skandhāyatanadhātavaḥ| mohendriyarūcitraidhāttistrah| skandhādideśanāḥ||20||

聚生門種族 是蘊處界義 愚根樂三故 說蘊處界三

20a-b. Skandha signifies “heap”, āyatana signifies “gate of entry”, “gate of arising”, and dhātu signifies “lineage”. 20c-d. The teachings of the skandhas, etc., because error, faculty, joy are threefold.

H: “AGGREGATE,” “SPHERE,” AND “COMPONENT” MEAN: “HEAP,” “ACCESS-DOOR,” AND “SOURCE.” THE DELUSIONS, ORGANS, AND PREDILECTIONS HAVE A [TRIPLE] NATURE, THEREFORE THERE ARE THE THREE INSTRUCTIONS: ACCORDING TO AGGREGATES AND SO ON.

NS: 20. The terms skandha, ayatana and dhatu indicate respectively the heap, *rasi*, door of origin, *ayatana*, and genesis, *gotra*. Three modes of teaching, skandha, etc. are introduced in accordance with the three-fold infatuation, faculty and taste of the disciples.

N/C:	Instruction by the category (signifying):	<i>Error/Delusion</i> (moha) finding a “self” (atman) in:	<i>Faculties/Organs</i> (indriya) are...	<i>Joy/Predilections</i> (ruci) of one predisposed to a teaching that is:
1	Skandha (heap, aggregate)	Caitta (thought concomitants) [SKANDHA: 1 RUPA/4 CITTA]	Sharp	Condensed (5 skandhas)
2	Ayatana (gate of entry, access-door)	Rupa (material Form) [AYATANA: 10 RUPA/2 CITTA]	Medium	Medium-length (12 ayatanas)
3	Dhatu (lineage, species, source)	Rupa-citta (form & thought) [DHATU: 10 RUPA/8 CITTA]	Dull	Extensive (18 dhatus)

Some extensive argumentation in the Bhasya here regarding ways of defining the extent of rupaskandha and the nature of the skandhas as mere conventions or substantial entities.

Bhasya on the significance of dhatu as gotra (Hall trans): “The meaning of dhatu (component) is “source” (gotra). Just as the many sources [or “veins” (gotra)] of iron, copper, silver, gold, and so on, in a single mountain are [all] called “dhatus” (components, elements, etc.), so the eighteen sources (gotra) in a single [psycho-physical] basis (asraya) or continuum (santana) are called the eighteen components (dhatu). Those are “places of origin” (akara) which are called “sources” in that instance. Of what are these same [eighteen components,] the eye and so on, the “places of origin”? [These are the places of origin for subsequent components] of their own kind, since these are their homogeneous cause.”

vivādamūlasamsārahetutvāt kramakāraṇāt| caittebhyo vedanāsamjñe pṛthakskandhau niveśitau||21||

諍根生死因 及次第因故 於諸心所法 受想別為蘊

21. The two mental states, sensation and ideas, are defined as distinct skandhas because they are the causes of the roots of dispute, because they are the causes of transmigration, and also by reason of the causes which justify the order of skandhas.

H: BECAUSE OF BEING CAUSES FOR THE ROOTS OF DISPUTE AND FOR SAMSARA, AND BECAUSE OF ORDER: FEELING AND IDEA ARE ASSIGNED TWO AGGREGATES SEPARATE FROM [OTHER] MENTAL DHARMAS.

NS: 21. The feeling and notion (vedana-samjna) are established as two separate groups of elements distinct from the mental phenomena; because they form root causes of dispute and condition the worldly existence and also because of the causes justifying the order of five skandhas.

N/C: This question arises because the 2nd and 3rd skandhas are actually samskaras (see for example the panca-vastuka scheme) and could have been subsumed under the 4th skandha. They are taught as distinct skandhas because of the key functions they carry out as conditions for cyclic suffering. This point is also expressed in teachings regarding the order of the skandhas which exemplify the special importance of vedana and samjna.

skandheṣva saṃskṛtaṃ noktamarthāyogāt kramah| yathaudārikasamklesabhājanādyarthadhātuh||22||

蘊不攝無為 義不相應故 隨塵染器等 界別次第立

22a-b. Unconditioned things are not named with respect to the skandhas, because they do not correspond to the concept. 22b-d. The order of the skandhas is justified by their grossness, their defilement, the characteristic of the jug, etc., and also from the point of view of their spheres of influence.

H: THE “UNCONDITIONED” IS NOT MENTIONED AMONG THE AGGREGATES, BECAUSE THE MEANING IS UNSUITABLE. THE ORDER [OF THE AGGREGATES], AGAIN, IS ACCORDING TO GROSSNESS, DEFILEMENT, AND THE MEANING OF “BOWL,” ETC.--OR BY REALM.

NS: 22. The asamskrta elements are not included in the said skandhas because of their lacking the characteristics such as *rupana*, etc. The order of skandhas is justified on account of their relative grossness, causing defilements, being receptacle, etc. and also due to the order of sphere of existence.

N/C: The unconditioned is not included in the skandhas and is not considered suitable to be regarded as a 6th skandha because unconditioned dharmas cannot be “heaped” together, the meaning of skandha. This was not viewed as a deficiency of the skandha scheme, but rather having the specific utility of delimited all conditioned dharmas, as the upadana-skandha have the purpose of delineating the impure (sasrava) dharmas and the ayatanas, dhatus and panca-vastuka delineate all dharmas. See the table above under karika 8.

Bhasya on the order of the skandhas (Hall trans):

Skandha	In terms of <i>grossness</i>	In terms of <i>defilement</i>	In terms of the <i>meaning of a bowl, etc</i>
Rupa (material form)	[material] form (rupa) is the grossest of all [the aggregates], since it possesses 'impact' (pratigha).	Or else, in beginningless Samsara, men and women are attracted to each other's forms,	the aggregates beginning with form, are [figuratively] the bowl [rupa].
Vedana (feeling)	feeling (vedana) is the grossest in its functioning, for people differentiate it thus: 'a feeling in my hand,' a 'feeling in my foot.'	and they are so because of greed for the taste of feelings.	the food [vedana],
Samjna (conception)	'Idea (samjna) is grosser than the next two,	That greed comes from perversion of ideas.	the condiment [samjna],
Samskara (formations)	and dispositions (samskara) are grosser than	That perversion is by defilements [which are certain dispositions],	the cook [samskara],
Vijnana (consciousness)	cognition (vijnana).	and it is thought [citta, vijnana, cognition] which is defiled by those.	and the eater [vijnana].

prāk pañca vārttamānārthyāt bhautikārthyāccatuṣṭayam | dūrāśutaravrṭtyā'nyat yathāsthānam kramo'thavā||23||
前五境唯現 四境唯所造 餘用遠速明 或隨處次第

23a. The first five are the first because their object is present. 23b. The first four are the first because their object is solely derived or secondary matter. 23c. These four are arranged according to the range and speed of their activity. 23d. Or rather the organs are arranged according to their position.

H: FIVE [ORGANS] ARE PRIOR, BECAUSE THEIR OBJECTS ARE IN THE PRESENT. FOUR [OF THESE FIVE] ARE SO, BECAUSE THEIR OBJECTS ARE DERIVATIVE [MATTER]. THE REST ARE [IN SEQUENCE] ACCORDING TO THEIR FUNCTIONING AT A GREATER DISTANCE OR MORE RAPIDLY. OR ELSE, THE ORDER IS ACCORDING TO POSITION.

NS: 23. The five senses are placed first inasmuch as they have their objects of present moment only; the first four senses are put first before kaya because they have as their objects the derivative elements (*bhautika*). The eye and ear become further first of the other two, because their functions are quicker, far and farther. The eye functions still quicker and farther than the ear, so it is placed first of all. Or their order is accounted for in accordance with their residing places.

N/C: Next is the order six the organs. The five sense organs can only have objects of the present. The mind-object can be past, present or future (according to the Vaibhasika doctrine of sarvastiva; others hold that mind-objects are necessarily only of the present moment as well) and also not in time at all (the unconditioned dharmas).

Eye, ear, nose & tongue are only sensitive to derived or secondary matter. Touch is sensitive to the primary elements (see *karika* 10 and 12 above) as well as secondary matter.

Regarding these four (eye, ear, nose, tongue): we can see it before we can hear it and smell it before we taste it.

Regarding the order of the organs by their position: eyes are highest, then the ears, the nose, the tongue and finally the body as most of it is below the tongue.

viśeṣanārtham prādhānyabdhahudharmāgrasaṁgrahāt | ekamāyatanam rūpamekam dharmākhyamucyate||24||
為差別最勝 攝多增上法 故一處名色 一名為法處

24. A single āyatana is called rūpa-āyatana with a view to distinguishing it from the others, and by reason of its excellence. A single āyatana is called dharma-āyatana with a view to distinguishing it from the others, and because it includes many of the dharmas as well as the best dharma.

H: IN ORDER TO MAKE A DISTINCTION, FROM PREDOMINANCE, AND BECAUSE OF INCLUDING MANY DHARMAS AND THEIR SUMMIT: ONE FORM SPHERE IS SPOKEN OF, ONE DESIGNATED AS "DHARMA."

NS: 24. One *āyatana* is termed *rūpāyatana* in order to distinguish it from the others and for the reason of its greater importance; and another one is called *dharmāyatana* to make it distinguished from the others and because it includes several and superior dharmas.

N/C: That is, rupa has two meanings that need to be carefully distinguished: material form in general as a skandha, and visible matter in particular, as rupa-ayatana and rupa-dhatu. Similarly, dharma is used in two ways that should be distinguished: the skandhas, ayatanas and dhatus are all dharmas, and objects of mind in particular are dharma-ayatana, dharma-dhatu. The best dharma, "their summit", is nirvana.

dharmaskandhasahasrāṇi yānyaśītim jagau munih| tāni vānnāma vetyeṣāṃ rūpasamskārasaṅgrahaḥ||25||
 牟尼說法蘊 數有八十千 彼體語或名 此色行蘊攝

25. The eighty thousand dharmaskandhas that the Muni promulgated, depending on whether one regards them as "voice" or as "name", are included within the rūpaskandha or the saṃskāraskandha.

H: THE EIGHTY THOUSAND DHARMA AGGREGATES WHICH THE SAGE PROCLAIMED, BEING EITHER SPEECH OR NAME, ARE INCLUDED IN [THE AGGREGATES OF] FORM OR DISPOSITION.

NS: 25. The Buddha has spoken 80 thousand dharmaskandha and these skandhas are either vocal or nominal in nature; hence they may be brought under either Rupa- or Samskara-skandha.

N/C: The teachings of the Buddha are said to consist of 80,000 (more often 84,000) dharma-skandhas (teaching-heaps). Regarding them as voice or speech (sound), the dharma-skandhas are included in rupa-skandha. Regarding them as name (their meaning), the dharma-skandhas are included in samskara-skandha (under the viprayukta-samskara namakaya, the name-group disjoined formation).

śāstrapramāṇā ityeke skandhādīnām kathaikaśaḥ| caritapratipakṣastu dharmaskandho'nuvarṇitaḥ||26||
 有言諸法蘊 量如彼論說 或隨蘊等言 如實行對治

26a. According to some, a dharmaskandha is of the dimension of the Treatise. 26b. The exposition of the skandhas, etc., constitutes so many dharmaskandhas. 26c-d. In fact, each dharmaskandha has been preached in order to heal a certain category of believer.

H: SOME SAY ITS MEASURE IS THAT OF THE TEXT. [OR THAT] IT IS THE DISCOURSE ON AGGREGATES AND SO ON, ONE BY ONE. BUT A DHARMA AGGREGATE IS RECOUNTED AS THE ANTIDOTE TO A BEHAVIOR.

NS: 26. Some acaryas say that the dharmaskandha is of the same size as that of the sastra, treatise, (i.e., six thousand granthas). Others say that each part of the dharmaskandha is preached as an antidote to some sort of wrong mental disposition (*caritapratipakṣa*).

N/C: The "Dharmaskandha" is one of the 7 Sarvastivada Abhidharma texts.

The Bhasya here mentions a number of other teachings to be regarded as dharma-skandhas: 4 truths, 4 nourishments, 4 dhyanas, 4 immeasurables, 4 arupyas, 8 liberations, 8 spheres of mastery, 37 wings of awakening, 6 supernormal powers, 4 analytical knowledges, etc. (all of which are treated in other parts of AKB - especially in Ch 7 and 8, but also 3 and 6, etc)

As "antidotes" the Bhasya states (Halls tr): "there are eighty thousand behaviors (*carita*) of sentient beings (*sattva*): [arrived at] by classifying behavior according to attraction (*raga*), aversion (*dvesa*), delusion (*moha*), pride (*mana*), and so on. The eighty thousand Dharma aggregates were uttered by the Lord Buddha as the antidote to those [behaviors]."

tathā'nye'pi yathāyogaṃ skandhāyatanadhātavaḥ| pratipādyā yathokteṣu saṃpradhārya svalakṣaṇam||27||
 如是餘蘊等 各隨其所應 攝在前說中 應審觀自相

27. In this same way the other skandhas, āyatanas and dhātus should be suitably arranged within the skandhas, āyatanas and dhātus as described above, by taking into account the characteristics that have been attributed to them.

H: SO, ALSO, OTHER "AGGREGATES," "SPHERES," AND "COMPONENTS" SHOULD BE ASSIGNED, AS APPROPRIATE, TO THOSE [FIVE AGGREGATES, ETC.] AS DISCUSSED [ABOVE], AFTER ONE HAS DETERMINED THEIR SPECIFIC CHARACTERISTICS.

NS: 27. Similarly other *skandhas*, *ayatanas* and *dhatus* are brought under the said five skandhas, etc. as it may suit them taking into account their respective characters.

N/C: Skandhas, ayatanas and dhatus refer to other teachings. For example, the 5 pure skandhas - morality (*sila*), concentration (*samadhi*), understanding (*prajna*), liberation (*vimukti*), and insight into the knowledge of liberation (*vimukti-jnana-darsana*). There are also other formulations of ayatanas and dhatus. In addition to the 18 dhatus above, there the 3 dhatus (realms of desire, form & non-form), 6 dhatus (elements: earth, water, fire, wind, space, consciousness – see the next *karika*), 62 dhatus (views), etc.

chidramākāśadhātuvākyam ālokatamasī kila| vijñānadhāturvijñānam sāsravaṃ janmaniśrayāḥ||28||
 空界謂竅隙 傳說是明闇 識界有漏識 有情生所依

28a-b. Cavities are called the space element; it is, one says, light and darkness. 28c. The consciousness element is an impure consciousness. 28d. The support of arising.

H: A CAVITY IS CALLED THE SPACE COMPONENT. [IT IS] GLOW AND DARKNESS, SO THEY SAY. THE COGNITION-COMPONENT IS THE CONTAMINATED COGNITION. [THESE ARE] THE SUPPORT OF A BIRTH.

NS: 28. The intervening space (in the mouth, nose, etc.) is called *Akasadhatu* and they say that it is seen as illumination and darkness. The *vijñanadhātu*, consciousness-element. is an impure consciousness which is the source of re-birth.

N/C: This is describing the space element (dhatu) which is regarded as a conditioned dharma and distinct from unconditioned dharma of space (the Sanskrit for both is akasa). This space is the patterns of light and dark formed in the spaces between things (“doors, windows, mouths, noses and so on”).

The consciousness element is not consciousness in general but only impure consciousness, because the 6 elements are understood here as providing the support of birth. Pure consciousness is not a support of birth.

The Bhasya then subsumes these 6 dhatus into the 18 dhatus. This is a basic Abhidharma endeavor: bringing together various teachings and demonstrating how they relate and are subsumed one within the other.

sanidarśana eko’tra rūpam sapratighā daśa rūpiṇaḥ avyākṛtā aṣṭau ta evārūpaśabdakāḥ||29||

一有見謂色 十有色有對 此餘色聲八

29a-b. Only rūpadhātu is visible. 29b-c. The ten dhātus which are exclusively material are capable of being struck. 29c. Eight dhātus are morally neutral. 29d. Minus visible matter and sound.

H: AMONG THOSE [EIGHTEEN COMPONENTS] ONE [COMPONENT] IS VISIBLE, [NAMELY:] FORM. THE TEN MATERIAL [COMPONENTS] POSSESS “IMPACT.” EIGHT [COMPONENTS ARE UNSPECIFIED [ONLY]: THOSE SAME [TEN], WITHOUT FORM AND SOUND.

NS: 29. One rupadhātu among 18 dhatus is alone demonstrable by the sight; ten material dhatus have the capacity to resist others. The same dhatus omitting *rūpa* and *śabda* are indefinable (*avyākṛta*).

N/C: Only visible matter is visible, the other 17 dhatus are invisible.

Extensive discussion in the Bhasya here regarding different senses and interpretations of pratigha (“impact”, “struck”).

tridhā’nye kāmadhātuvāptāḥ sarve rūpe caturdaśa vinā gandharasagrāṇajivhāvijñānadhātubhiḥ||30||

無記餘三種 欲界繫十八 色界繫十四 除香味二識

30a. The others are of three types. 30a-b. All exist in Kāmadhātu. 30b. Fourteen exist in Rūpadhātu. 30c-d. With the exception of odor, taste, the consciousness of odor, and the consciousness of taste.

H: THE OTHERS ARE OF [ALL] THREE TYPES. ALL [EIGHTEEN] APPLY IN THE DESIRE REALM. FOURTEEN IN THAT OF FORM: WITHOUT ODOR, FLAVOR, OLFACTORY COGNITION, AND GUSTATORY COGNITION.

NS: 30. And other dhatus are threefold (kusala etc.). All the dhatus are obtainable in the desire plane of existence, Kamadhātu. In the Rupa-plane only 14 dhatus are obtainable with the exception of odour, taste, and consciousness of the nose and that of the tongue.

N/C: In K29, 8 dhatus (eye, ear, nose, tongue, touch, smell, taste and tangible) are morally neutral. Here, the other 10 dhatus (visible matter, sound, mind, dharma-dhatu, and the 6 consciousnesses of eye, ear, nose, tongue, touch, smell, taste, tangible and mind) can be kusala, akusala and avyakṛta. Visible matter and sound are include humans acts and so they can be of the three types (depending upon the moral quality of the mind they have arisen from). The Bhasya explains that the dhatus are such by virtue of association with either the three kusala-mulas (skillful roots) or the three aksuala-mulas (unskillful roots).

Next, the dhatus are categorized in terms of the three realms of desire (kama), form (rupa) and non-form (arupya). These realms are described in detail in Ch 3. Note, the realms of form and non-form are realms of rebirth. There are also rupa and arupya dhyanas – meditative absorptions. A being in Kamadhātu can enter into the rupa and arupya dhyanas.

In rupa-dhatu (the realm of pure form), there is no desire for food, odor and sex (letting go of such desires in a sense creates these realms). The Bhasya explores the peculiar notion that although there is no odor, taste, consciousness of odor and consciousness of taste, in rupa-dhatu, the beings nevertheless, have organs of taste and smell. One reason explains that they have taste “for eloquation” and smell “for beauty”. Another is that beings of rupa-dhatu still have a desire for existence and in particular, existence as a six-ayatana (organ) being. Thus the Bhasya states (Hall tr): “That is, craving (trṣṇa) operates in regard to the six [internal] sense spheres (ayatana) by means of [taking those organs as] being the self--not by means of the [external] sense fields (visaya).”

ārūpyāptā manodharmamanovijñānadhātavaḥ | sāsṛavānāsṛavā ete trayāḥ śeṣāstu sāsṛavāḥ||31||

無色繫後三 意法意識通 所餘唯有漏

31a-b. In Ārūpyādhātu, there is mental organ, an object of the mental consciousness, and the mental consciousness. 31c-d. The three dhātus which have just been named can be pure or impure. 31d. The others are impure.

H: THE COMPONENTS WHICH APPLY IN THE FORMLESS [REALM] ARE MIND, DHARMAS, AND MENTAL COGNITION. THESE THREE [CAN BE EITHER] CONTAMINATED OR UNCONTAMINATED. THE REST, HOWEVER, ARE CONTAMINATED [ONLY].

NS: 31. The three elements: mind, dharmas and mental consciousness are obtainable in the Arupya plane of existence. These three elements alone are both *sasrava* and *anasrava* and the remaining ones are *sasrava* only.

N/C: The arupya-dhatu (formless realm) is where beings who have let go of attachment to forms go for rebirth. Only the non-material dhatus of mind (mano-dhatu, dharma-dhatu, mano-vijnana-dhatu) exist there.

These same three non-material dhatus of mind can be pure (*anasrava*) when they include the dharmas of the truth of the path and the unconditioned. Otherwise, these three dhatus, along with the remaining 15 dhatus, are impure (*sasrava*).

savitarkavicārā hi pañca vijñānadhātavaḥ| antyāstrayastrīprakārāḥ śeṣā ubhayavarjitāḥ||32||

五識唯尋伺 後三二餘無

32a-b. Five consciousnesses always include vitarka and vicāra. 32c. The last three dhātus are of the three types. 32d. The other dhātus are free from the one and the other.

H: THE [FIRST] FIVE COGNITION-COMPONENTS ARE INDEED DISTRACTED AND DISCURSIVE. THE LAST THREE [COMPONENTS] ARE OF THREE TYPES. THE REST ARE SEPARATE FROM BOTH.

NS: 32. The first five consciousness elements are associated with reasoning, *vitarka* and investigation, *vicara*. The last three elements (*manas*, etc. up to the associated mental elements) are of three kinds. The remaining elements (ten material dhatus) are devoid of both.

N/C: The dhatus are classified in terms of two mental factors, *vitarka* and *vicara*, which are discussed in AKB II.31 & 33. *Vitarka* is initial application of the mind to an object and is grosser than *vicara* which is sustained application of the mind. Together, they basically constitute what we regard as thinking. The 5 sense-consciousness dhatus always include *vitarka* and *vicara*. The non-material dhatus of mind can include both, but also, in developing concentration from the 1st dhyana, *vitarka* can drop away (in the “contemplation interval”, *dhyana-antara*) and as concentration deepens into the 2nd dhyana, both drop away. The material dhatus include neither.

nirūpañānusmaranavikalpenāvikalpakāḥ| tau prajñāmānasī vyagrā smṛtiḥ sarvaiva mānasī||33||

說五無分別 由計度隨念 以意地散慧 意諸念為體

33a-b. They are free from vikalpa to the extent that they are free from nirūpañāvikalpa and from anusmaranavikalpa. 33c-d. They are dispersed mental prajñā, mental memory whatever it may be.

H: THOSE [SENSORY COGNITIONS] ARE NON-CONCEPTUAL IN TERMS OF DISTINGUISHING AND RECOLLECTING. THOSE [LATTER] TWO ARE: THE UNDERSTANDING WHICH, IS MENTAL AND DISPERSED, AND EVERY SINGLE, MENTAL, MEMORY.

NS: 33. They (i.e., the first five consciousness-elements) are (said to be) free from *vikalpa*, a discursive thought in so far as they lack *abhinirūpana*- and *anusmarana-vikalpa*. *Abhinirūpanavikalpa* is an unconcentrated mind-formed thought, and all the mind-formed memory both concentrated and unconcentrated is *anusmaranavikalpa*.

N/C: The question here is how, given that K32 just stated that the 5 sense-consciousness include *vitarka* and *vicara*, those same 5 sense consciousnesses are regarded as non-conceptual (*avikalpaka*). The Vaibhasika teach three types of *vikalpa*:

1. *svabhava-vikalpa*: of the nature of reasoning (*vitarka*) and investigation (*vicara*)
2. *anusmarana-vikalpa*: superimposition by way of recollecting (mental memory)
3. *abhinirūpana-vikalpa*: superimposition by way of determining (dispersed mental *prajna*).

The 5 sense-consciousnesses are thus free from *vikalpa* (superimposition or conceptuality) to the extent that they are free from the 2nd and 3rd types above. Mind-consciousness is characterized by all three types of *vikalpa*.

sapta sālambanāścittadhātavaḥ ardham ca dharmataḥ| navānupāttā te cāṣṭau śabdaśca anye nava dvidhā||34||

七心法界半 有所緣餘無 前八界及聲 無執受餘二

34a-b. The seven dhātus which are mind have an object. 34b. And also one part of the dharmadhātu. 34c. Nine are non-appropriated. 34c. The eight that have been mentioned, and sound. 34d. The other nine are of two types.

H: SEVEN HAVE COGNITIVE OBJECTS: [NAMELY] THE [SEVEN] THOUGHT-COMPONENTS. AND [SO DOES] HALF OF THE DHARMA [COMPONENT]. NINE ARE UNAPPROPRIATED: THE ABOVE EIGHT AND ALSO SOUND. THE OTHER NINE ARE OF TWO SORTS.

NS: 34. The seven mental elements (*cittadhātu*) are always associated with an object, so also are the half of the dharmas (i.e., those associated with mind). The nine elements, viz. seven *cittadhatus*, dharmas and sound are non-appropriated (*anupatta*); the other nine elements are both, appropriated and non-appropriated.

N/C: The 7 dhatus which are mind are *mano-dhātu*, and the 6 consciousness dhatus. Those, along with the mental factors (*caitta*) subsumed under the *dharmadhātu*, have an object. The remainder of the *dharmadhātu*, and the other 10 material dhatus, do not have cognitive objects.

The 9 that are “unappropriated” are *mano-dhātu*, *dharmā*-component, the 6 *vijnana-dhatus*, and the *sound-dhātu*.

The other 9 dhatus are appropriated and non-appropriated.

“Appropriated” means to be apprehended by thought and its concomitants as being their “physical seat” (*adhithana*).

spraṣṭavyaṁ dvidhāṁ śeṣā rūpiṇo nava bhautikāḥ| dharmadhātvekaśeṣaśca saṁcitā daśa rūpiṇaḥ||35||

觸界中有二 餘九色所造 法一分亦然 十色可積集

35a. The tangible is of two types. 35b. The other nine material dhātus are solely secondary matter. 35c. As is the part of the dharmadhātu which is material. 35d. The ten material dhātus are agglomerations.

H: THE TANGIBLE IS OF TWO SORTS. THE REMAINING NINE MATERIAL [COMPONENTS] ARE DERIVATIVE [ONLY], AND [SO IS] ONE PART OF THE DHARMA-COMPONENT. THE TEN MATERIAL [COMPONENTS] ARE COMPOSITE.

NS: 35. The tangible element is two-fold (i.e. bhuta and bhautika); the remaining nine material elements are bhautika, derivative only and so also a part of dharmadhatu i.e., avijnapti is derivative. (The rest, seven mental elements and dharmadhatu omitting avijnapti are neither). Ten material elements are collocated, *sancita*; (and the rest are *asancita*, non-collocated).

N/C: The tangible consists of both primary (the four great elements) and derived (or secondary) matter (see AKBI.10-13 above). The part of the dharmadhatu that is material is the avijnapti (which is derived matter).

Bhasya here relates a dispute concluding that the sense objects other than the tangibles are solely secondary matter.

chinatti chidyate caiva bāhyam dhātu catuṣṭayam| dahyate tulayatyevam vivādo dagdhṛtulyayoḥ||36||
謂唯外四界 能斫及所斫 亦所燒能稱 能燒所稱諍

36a. Four external dhātus cut, are cut; 36b. The same are burned and weighed. 36c-d. There is no agreement with respect to that which is burned and weighed.

H: THE SAME SET OF FOUR EXTERNAL COMPONENTS CUTS AND IS CUT. SO [ALSO] IT IS BURNED AND IT WEIGHS. THERE IS DISAGREEMENT CONCERNING THE AGENT OF BURNING AND THE OBJECT OF WEIGHING.

NS: 36. The external four elements (*rūpa, rasa, gandha* and *sprastavya*) can cut others and can be cut by others. They can also be burnt and weighed; but there is dispute about its being burnt and weighed.

N/C: The 4 dhatus here are visible matter, odor, flavor, and the tangible. H fn: The components of form, odor, flavor, and the tangible make up the fuel of combustion and the instruments of weighing. The organs, again, are not like this, but are clear or transparent. Sound neither cuts nor is cut, is not burned, and does not weigh, since it perishes momentarily and does not form a continuous series.

Bhasya: “The organs themselves do not cut, by reason of their translucidity, like the sparkle of a jewel.”

Disagreement: Some say only the fire-component is the agent of burning, and only heaviness [weight] can be weighed.

vipākajaupacayikāḥ pañcādhyātman vipākajāḥ| na śabdaḥ apratighā aṣṭau naiḥṣyandika vipākajāḥ||37||
內五有熟養 聲無異熟生 八無礙等流 亦異熟生性

37a. Five internal dhātus are of fruition and accumulation. 37b. Sound is not of retribution. 37c-d. The eight dhātus free from resistance are of outflowing and also of fruition.

H: ON THE INTERNAL SIDE, FIVE [COMPONENTS] ARE FRUITIONAL AND ADDITIVE. SOUND IS NOT FRUITIONAL. THE EIGHT [COMPONENTS] WITHOUT IMPACT ARE CONTINUING AND FRUITIONAL.

NS: 37. The five internal elements (the eye, etc.) are retributive, *vipākaja* and accumulative, *aupacayika*. The sound is not retributive. The eight non-obstructional (*apratigha*) elements are flowing, *naiḥṣyandika* and retributive.

N/C: The Bhasya introduces K37-38 by asking which dhatus are:

Vipākaja: [karmically] “fruitional”, “of fruition”: born from a cause of [karmic] fruition.

Aupacayika: “additive”, “accumulation”: increased by certain kinds of nourishment (ahara), cleansing (samskara), sleep (svapna), and concentration (samadhi).

Naiḥṣyandika: “continuing”, “outflowing”: produced from homogeneous (sabhaga) and universal (sarvatraga) causes (hetu).

Dravyayukta: “containing substance”, “real”: here, substantial existence in terms of being permanent. (see K38 below)

Ksanika: “instantaneous”, “momentary”: this does not refer to the instantaneous arising and passing away of dharmas, but rather to the manner in which the pure dharmas that arise at the moment of insight (darsana-marga, the path of seeing) are effects (pure) not similar to the [immediately preceding] cause (impure). They are thus momentary in that they do not proceed from a heterogenous (sabhaga) cause (where the cause is similar to its effect). (see K38 below)

These terms relate to the Sarvastivada theory of causation discussed in Ch 2.

The 8 dhatus “free from resistance (or impact)” (*apratigha*) are the non-material dhatus: mano-dhatu, dharma-dhatu, and the 6 vijñana-dhatus. Since they are non-material, they are not subject to “accumulation” (*aupacayika*).

tridhā'nye dravyavānekaḥ kṣaṇikāḥ paścimāstrayaḥ| cakṣurvijñānadhātvoḥ syāt pṛthak lābhaḥ sahāpi ca||38||
餘三實唯法 剎那唯後三 眼與眼識界 獨俱得非等

38a. The others are of three types. 38a. A single dhātu “is real”. 38b. The last three dhātus are momentary. 38c-d. He can obtain the organ of sight and the visual consciousness either separately or together.

H: THE OTHERS ARE OF [ALL] THREE SORTS. ONE [COMPONENT] IS SUBSTANTIAL. THE LAST THREE [COMPONENTS] ARE INSTANTANEOUS. ACQUIRING THE COMPONENTS OF THE EYE AND THE VISUAL COGNITION MAY OCCUR SEPARATELY AND ALSO TOGETHER.

NS: 38. The rest (= *rūpa, rasa, gandha, sprastavya*) are three-fold (viz. *vipākaja, aupacayika* and *naiḥṣyandika*). The only one element (dharmadhatu) is possessing the real dravya (i.e. *asamskṛta* element). The last three elements are of one moment (*ksanika*, i.e.,

anāyandika for one moment). The obtaining of the eye *cum* visual consciousness may be either at different times or at the same time.

N/C: The remaining 4 dhatus of visible matter, taste, odor, and the tangible are “fruition,” “additive,” & also “continuing.”

Only unconditioned dharmas, which are subsumed under the dharma-dhatu, are “real”, in this context, permanent.

Only the 3 dhatus of mano, dharma & mano-vijnana are “momentary”: they become pure at the path of seeing (see K37).

The Bhasya explores various specific circumstances, under which the different possibilities for the acquisition of the organ of sight and visual consciousness, can occur either separately or together.

dvādaśādhyātmikāḥ hitvā rūpādīn dharmasamjñakāḥ| sabhāgaḥ tatsabhāgāśca śeṣāḥ yo na svakarmakṛt||39||

內十二眼等 色等六為外 法同分餘二 作不作自業

39a. Twelve are personal. 39b. With the exception of visible matter, etc. 39b-c. The dhātu called dharmas is sabhāga. 39c-d. The other dhātus are also tatsabhāga. 39d. When they do not do their proper work.

H: THERE ARE TWELVE INTERNAL [COMPONENTS]: ASIDE FROM THOSE [SIX FIELDS] BEGINNING WITH FORM. THAT [COMPONENT] DESIGNATED “DHARMA” IS HOMOGENEOUS. THE REST ARE [THAT] AND [ALSO] QUASI-HOMOGENEOUS, WHICH [LATTER] DOES NOT PERFORM ITS OWN ACTION.

NS: 39. Twelve elements (6 sense-organs and their consciousnesses) are internal (i.e., pertaining to one's own person) with the exception of Rupa, etc. The element called dharma is known as *sabhāga*. The other elements are called *tatsabhāga* which do not discharge their own duties.

N/C: Regarding classifying the dhatus as personal/impersonal or internal/external, the Bhasya (H tr): “When there is no self, how is there anything internal or external? Thought (*citta*) is figuratively called the ‘self,’ because it is the support for the ego...It is for this reason, because of their proximity [to the “self”] in being the basis for thought [which is taken to be the self], that the eye and so on are internal, while form and so on are external because of being fields.

H fn: “for the abhidharmikas, there can be no real distinction between external and internal.”

The dharma-dhatu is designated as *sabhāga* (homogenous) in that by definition, the dharma it subsume, the objects of thought, has or will serve as the homogenous cause for a cognition or consciousness (of the object). The other 17 dhatus are also *sabhāga* and *tatsabhāga* (quasi-homogenous). H fn: “[*Tatsabhāga*, “quasi-homogenous”] is that which is of the same nature as a homogeneous cause, but does not happen to function as one.” *Tatsabhāga* indicates that the dhatu could give rise to an experience, but it is not so functioning at the present. The other 17 dhatus are *sabhāga* when they do their proper work. Extensive discussion in Bhasya here regarding object and organs as homogenous causes.

daśa bhāvanayā heyāḥ pañca ca antyāstrayastridhā| na drṣṭiheyamakliṣṭam na rūpaṁ nāpyaṣaṣṭhajam||40||

十五唯修斷 後三界通三 不染非六生 色定非見斷

40a. Ten and five are abandoned through Meditation. 40b. The last three are of three types. 40c. Neither the “undefiled”, nor matter, are abandoned by Seeing the Truths. 40d. Nor that which has arisen from the non-sixth.

H: TEN [MATERIAL COMPONENTS] ARE TO BE REMOVED BY MEDITATION, AND SO ARE FIVE [OTHERS]. THE LAST THREE ARE OF [ALL] THREE SORTS. THE UNDEFILED CANNOT BE REMOVED BY INSIGHT, NOR CAN [MATERIAL] FORM, NOR CAN ANYTHING NOT BORN FROM THE “SIXTH” [SENSE ORGAN, MIND, BE REMOVED BY INSIGHT].

NS: 40. Ten material elements and five consciousness-elements are to be suppressed by meditation, *bhavana*; the last three elements (mind, mental dharmas and mental consciousness) are in three ways, (i.e. some suppressed by insight, *darsana*, some by meditation, *bhavana*, and some unsuppressed). That which is undefiled (*akliṣṭa*) is not to be suppressed by insight; neither matter which may be defiled (*kliṣṭa*) is so suppressed, nor five-fold consciousness.

N/C: The Vaibhasika doctrine distinguishing two means for the removal or abandonment of defilements, the path of seeing (*darsana-marga*) and the path of cultivation (*bhavana-marga*), is discussed in Ch 5 & Ch 6. The last 3 dhatus (mano, dharma, mano-vijnana) are removed or abandoned by both the path of seeing and the path of cultivation. The other dhatus are removed only by the path of cultivation, with the exception pure (*anasrava*) dharmas, which are not abandoned.

caḥṣuśca dharmadhātōśca pradeśau drṣṭiḥ aṣṭadhā| pañcaviññānasahajā dhīrna drṣṭiratīraṇāt||41||

眼法界一分 八種說名見 五識俱生慧 非見不度故

41a. The organ of sight and part of the dharmadhātu are view. 41b. Eight parts. 41c-d. The prajñā which arises with the five sense consciousnesses, is not “view” because it is not judgment after deliberation.

H: THE EYE AND ALSO A PORTION OF THE DHARMA-COMPONENT ARE VIEW: IT [VIEW] IS OF EIGHT SORTS. THE THINKING WHICH ACCOMPANIES THE FIVE [SENSORY] COGNITIONS IS NOT VIEW, SINCE IT IS WITHOUT JUDGEMENT.

NS: 4 I. The eye and eight parts of dharmadhiitu are called drsti. The wisdom which arises along with five kinds of consciousness is not called drsti, because it does not make any judgment.

N/C: The 8 views: The first 5 are wrong views, the 6th is conventional right vow, the 7th and 8th are of the path:

1. satkaya-drsti: view that the 5 skandhas of grasping (upadana-skandha) are a real self.
2. antagraha-drsti: extreme views of eternal existence or complete annihilation at death.
3. mithya-drsti: false views denying causal efficacy, the four noble truths, etc.
4. drsti-paramarsa: obstinate attachment to one's own views (especially views 1-3 above)
5. sila-vrata-paramarsa: irrational attachment to religious vows and observances as efficacious for liberation.
6. the mundane right view (wordly correct views) which is good but impure prajna.
7. the training-related view, of one undergoing training (saiksa).
8. the post-training view, of one who is beyond training (asaiksa).

The prajna that arises with the sense-consciousness is not based on reflection (see K33 above).

K41-45 explore various controversies involving perception interspersed with the ongoing analysis of the dhatus.

cakṣuḥ paśyati rūpāṇi sabhāgaṃ na tadāśritam | vijñānaṃ dṛśyate rūpaṃ na kilāntaritam yataḥ||42||

眼見色同分 非彼能依識 傳說不能觀 被障諸色故

42a. It is the organ of sight which sees visible matter. 42b. When it is sabhāga. 42c. It is not the consciousness of which this organ is the point of support. 42d. For obscured visible matter is not seen. Such is the opinion of the Vaibhāṣikas.

H: THE EYE SEES FORMS, [THAT IS] THE HOMOGENEOUS [EYE DOES]. NOT [SO] THE COGNITION BASED ON THAT: SINCE A CONCEALED FORM IS NOT SEEN, SO THEY SAY.

NS: 42. The eye, while *sabhāga*, sees the visible, rupa, but not the consciousness that resides in it; because the visible being covered or veiled is not seen; so says the Vaibhasika.

N/C: The Bhasya here relates a well-known debate regarding what sees: the eye organ (Sarvastivadin view) or the eye consciousness (opponent's view). After some back and forth, the Sautrantika breaks in (H tr): “‘What is this, are you trying to strike empty space?’ Now, visual cognition arises in dependence on the eye and forms. In that, what ‘sees,’ or what ‘is seen’? Rather, without any ‘operation’ (nirvyapara), this is merely a dharma, merely a cause and an effect [P/P: only a play of cause and effect]. With regard to that, for the sake of communication (vyavahara), figurative usages (upacara) are employed at one's discretion (chandataḥ) such as “the eye sees, the cognition cognizes.”

Vasubandhu's position on the matter is not completely clear as the Vaibhasika's get the last word.

ubhābhyāmapi cakṣurbhyāṃ paśyati vyaktadarśanāt | cakṣuḥśrotramano'prāptaviṣayaṃ trayamanyathā||43||

或二眼俱時 見色分明故 眼耳意根境 不至三相違

43a-b. Visible matter is seen by the two eyes also, as the clarity of sight demonstrates. 43c. The organ of sight, the organ of hearing, and the mental organ know their object without attaining it. 43d. For the other three organs, the opposite.

H: ONE SEES ALSO WITH BOTH EYES, BECAUSE OF SEEING DISTINCTLY [THEREBY]. EYE, EAR, AND MIND HAVE FIELDS NOT DIRECTLY TOUCHED. THE [OTHER] THREE ARE OTHERWISE.

NS: 43. One sees by means of both eyes inasmuch as he sees the object very clearly and brightly. The eye, ear and mind, these three discharge their respective functions without being contacted with their objects. The other three organs do so otherwise, i.e., being contacted with them.

N/C: Bhasya here also explores how come the eye, ear and mind then are not aware of everything.

The other three, nose, tongue and body, do “directly touch” their fields.

The Bhasya then explores the question of what constitutes this touching: Do the atoms touch one another, or not? H fn: “what common sense regards as physical contact, the Abhidharmikas regard as the simultaneous presence of two atoms (or conglomerates) in adjacent “points,” with nothing (not even “space”) occupying any intermediate “point” between

them.” Vasubandhu seems here to side with the Vaibhasikas and Vasumitra, whom he quotes favorably.

tribhirghrāṇādibhistulyaviṣayagrahaṇaṃ matam | caramasyāśrayo'tītaḥ pañcānāṃ sahajaśca taiḥ||44||

應知鼻等三 唯取等量境 後依唯過去 五識依或俱

44a-b. The three organs of which the organ of smell is the first, grasp an object of their dimension. 44c. Relative to consciousness, the point of support of the sixth consciousness is past. 44d. The point of support of the first five is also simultaneous.

H: THERE IS THOUGHT TO BE APPREHENSION OF COMMENSURATE FIELDS BY THOSE THREE [ORGANS] BEGINNING WITH THE NOSE. THE BASIS OF THE LAST [COGNITION] IS PAST [ONLY]. THAT OF THE [FIRST] FIVE [COGNITIONS] IS ALSO SIMULTANEOUS WITH THEM.

NS: 44. Three organs, nose, etc. (tongue and touch) are accepted to grasp the objects of equal dimension. The base or background of the sixth consciousness is of its just preceding moment and those of other five consciousness-elements are simultaneous with themselves.

N/C: “Grasp an object of their dimension” means there is basically a one-to-one meeting of atoms of object and organ for the senses of smell, taste and touch. The eye and the ear however, are not so limited and thus capable of perceiving the very small to the very large. The mind is formless, with no division according to size being sensible.

The Bhasya describes the organs (H tr): “The atoms which compose the organ of the eye, to begin with, are situated on the pupil of the eye, like cumin flowers, but, being covered by a transparent membrane, they are not dispersed...The atoms composing the organ of the ear are situated within the “birch leaf” of the [inner] ear. The atoms composing the organ of the nose are within the [nasal] cavity, like quills (salaka). The first three organs are located like a garland [around the head]. The atoms composing the organ of the tongue are [situated] like a half moon...The atoms composing the organ of the body are situated [allover] like the body [itself]. The atoms composing the female organ are [situated] like the bowl of a drum. The atoms composing the male organ are [situated] like a thumb.”

Regarding the point of the 6th consciousness, *mano-vijñāna*, see K17 above.

The Bhasya explores other issues related to viewing the organs as collections of atoms.

tadvikāravikāritvādāśrayāścakṣurādayaḥ | ato'sādhāraṇatvādādhī vijñānaṃ tairmirucyate||45||

隨根變識異 故眼等名依 彼及不共因 故隨根說識

45a-b. The point of support of a consciousness is its organ, for consciousness changes according to the modality of the organ. 45c-d. For this reason, and also because it is “its own”, it is the organ which gives its name to the consciousness.

H: THE ORGANS OF THE EYE AND SO ON ARE THE BASES [OF COGNITION,] BECAUSE IT CHANGES AS THEY CHANGE. FOR THIS REASON, AND ALSO BECAUSE THEY ARE NOT HELD IN COMMON, THE COGNITION IS DEFINED BY THOSE [ORGANS].

NS: 45, The eye, etc. are bases of their respective consciousness, because the latter assumes changes in accordance with the changes assumed by the former. Therefore the consciousness is designated in the terms of sense faculties, because the latter serves as the distinct causes.

N/C: “Because they are not held in common” refers to one’s organs (which are the basis for one’s own perceptions, not others) in contrast to objects (which can be the basis for one’s and another’s perception). This is clarifying why it is the organ, rather than the object, which gives its name to the consciousness. Pruden’s translation, “because it is ‘its own’” seems dubious here.

na kāyasyādharāṇaṃ cakṣuḥ ūrdhvaṃ rūpaṃ na cakṣuṣaḥ | vijñānaṃ ca asya rūpaṃ tu kāyasyobhe ca sarvataḥ||46||

眼不下於身 色識非上眼 色於識一切 二於身亦然

46a. The organ of sight is not inferior to the body. 46b. Visible matter is not higher than the organ. 46c. Nor consciousness. 46d. Visible matter, in relation to consciousness, and visible matter as well as consciousness, through relation to the body, is of all types.

H: THERE IS NO [SEEING WITH AN] EYE LOWER THAN THE BODY. THE FORM IS NOT LOWER THAN THE EYE. LIKEWISE THE COGNITION. BUT OF THIS [COGNITION] THE FORM, AND OF THE BODY BOTH [FORM AND COGNITION] MAY BE OF ALL [THREE] TYPES.

NS: 46. The eye is not inferior to the body, *kāya* (i.e., body, eye and *rūpa*, belong to five *bhūmis*, *kāma* and four (*dhyānas*)). The matter, *rūpa*, of higher *bhūmi* becomes no object of the eye (of lower *bhūmi*) and so also not the (visual) consciousness of the higher *bhūmi*. . Of the consciousness-species, the visible (*rūpa*) becomes the object in all *bhūmis* (i.e., higher, lower and its own *bhūmi*); of the body, *kāya* both the visible and consciousness become objects everywhere (viz. the body of *kāma* plane has as object the visible and consciousness available in their own *bhūmi* and higher one).

N/C: The Bhasya in K45, leading into K46, explores the four *dhatu*s of body, eye, visible matter and consciousness, in terms of the level or stage (that is, *kāma-dhatu* and the 4 *rūpa-dhatu*s) that sees and is seen, depending upon depending upon what one is looking at, which realm one has been born into, and which (if any) *dhyāna*-contemplation one has entered upon. These four *dhatu*s can belong to different stages in one moment, but only in certain configurations. Lower and higher, inferior, etc. here refer to the hierarchy of *kāma-dhatu*, 1st *dhyāna*, 2nd *dhyāna*, etc.

H Footnote: “The following may be generalized from this. With relation to the “level” of the body: (1) the eye may pertain

to the same or a higher level; (2) the forms seen may belong to a lower, the same, or a higher level; (3) the visual cognition belongs to only the form realm and the first contemplation, but may be the same as or higher than the body.”

tathā śrotram trayānām tu sarvameva svabhūmikam| kāyavijñānamadharasvabhūmi aniyataṃ manah||47||
 如眼耳亦然 次三皆自地 身識自下地 意不定應知

47a. The same holds for the organ of hearing. 47a-b. Three organs belong to their own stage. 47c-d. The consciousness of touch is of its own stage or of a lower stage. 47d. There is no restriction with respect to the mental organ.

H: SO [ALSO] THE [ORGAN OF THE] EAR. BUT FOR THE THREE [ORGANS OF SMELL, TASTE, AND TOUCH] EVERY SINGLE [ITEM] BELONGS TO THE [BEING'S] OWN LEVEL. THE TACTILE COGNITION BELONGS TO ONE'S OWN OR A

LOWER LEVEL. THE MIND IS NON-RESTRICTED.

NS: 47, The same holds good in the case of the ear. Everyone of the other three (nose, tongue and touch) belong to its own bhumi. But the tactile-consciousness pertains to its own bhumi and to a lower one. Mind is confined to no bhumi.

N/C: Bhasya replicates the formulations of K46 replacing ear/sound etc for eye/visible matter etc.

Bhasya (H tr): In the case of the [organs of] nose, tongue, and body, the body, sense field, and cognition belong to the [being's] own level only. Having made that specification of the general rule (utsarga), however, the exceptions (apavada) begin, for the sake of making distinctions.”

The exception is touch consciousness.

Regarding the mind, the Bhasya states (H tr): Sometimes the mind belongs to the same level as the body, the mental cognition, and [mental objects,] the dharmas. Sometimes it belongs to a higher or a lower level.

pañca bāhyā divijñeyāḥ nityā dharmā asaṃskṛtāḥ| dharmārdhamindriyaṃ ye ca dvādaśādhyātmikāḥ smṛtāḥ||48||
 五外二所識 常法界無為 法一分是根 并內界十二

48a. Five external dhātus are discerned by two types of consciousness. 48b. Unconditioned things are eternal. 48c-d. The twelve internal dhātus and one part of the dharmadhātu are indriyas.

H: THE FIVE EXTERNAL [COMPONENTS] ARE COGNIZABLE BY TWO [COGNITIONS]. THE UNCONDITIONED DHARMAS ARE PERMANENT. HALF OF THE DHARMA [COMPONENT], AND THE TWELVE [COMPONENTS] WHICH ARE CONSIDERED INTERNAL, ARE FACULTIES.

NS: 48. Five external elements (dhatu) are cognizable by two, i.e., the consciousness of their respective sense-faculties and mental consciousness; (the other elements are cognizable by mental consciousness alone). The uncomposite dharmas are eternal. Twelve internal elements (5 senses, mind and 6 consciousness elements) and part of dharmadhātu (constituting 14 indriyas, viz. vital organ, 5 sense-faculties, 5 moral faculties and the last three knowledge-faculties) are designated as indriyas. (The other 8 indriyas are reckoned under 12 internal elements thus: the first 5 senses, eye, etc. make up 7 indriyas, two sexual organs being included in the kayadhātu; and 7 seven citta elements (dhatu) make up one indriya= altogether 8 indriyas).

N/C: Five external dhatus are discerned by the corresponding sense consciousness and a mind consciousness. The remaining 13 dhatus are discerned by mind consciousness only.

Only the unconditioned dharmas of the dharma-dhatu are permanent. The rest are impermanent.

The indriya (faculties or organs) are discussed in Ch 2. Here the 22 indriya are subsumed into the dhatus, H fn:

“Faculties 9-19, and part of faculties 20-22 belong to the dharma-component. Faculties 1-5 are themselves components. Faculty 6 is the mind-sphere (that is, the seven thought-components). Faculties 7-8 are part of the body-component. The five sense-fields and the remainder of the dharma-component are not organs or faculties.”

abhidharmakośabhāṣye dhātunirdeśo nāma prathamam kośasthānam samāptamiti| ye dharmā hetuprabhavā hetusteṣāṃ tathāgato hyavadat| teṣāṃ ca yo nirodha evaṃvādī mahāśramaṇaḥ||

likhāpitamidam śrīlāmāvākeneti|

Chapter 2: *dvitīyaṃ kośasthānam*

分別根品第二 (七十四頌)

CHAPTER TWO – THE INDRIYAS

J: = (CAPITALS) TRANSLATION BY SUBADRA JHA (FROM THE SANSKRIT)

N/C: = Notes and Commentary (Bhasya excerpts, etc.). P/P: = Poussin and Pruden. fn = footnote. K# = karika. AKB = *Abhidharmakosa*

N/C: Basic outline of Chapter 2:

K1-8 Indriyas (Faculties)

K9-22 Inclusion/Subsumption and other exposition in terms of the Indriyas

K23-34 Citta-Samprayukta Dharmas: Mental Factors associated with mind

K35-48 Viprayukta-Samskaras: Mental Factors disassociated from mind

K49-65 Hetu, Phala, Pratyaya: Causes, Results, Conditions

K66-73 Enumeration and succession of cittas

caturṣvartheṣu pañcānāmādhipatyam dvayoḥ kila| caturṅṅām pañcakāṣṭānām samkleśavyavadānayoḥ||1||

傳說五於四 四根於二種 五八染淨中 各別為增上

1a. According to the School, five are predominate with regard to things; 1b. Four predominate with regard to two things; 1c. Five and eight with regard to defilement and to purification.

J: FIVE EXERCISE SOVEREIGNTY IN RESPECT OF FOUR OBJECTS: FOUR ARE SAID TO HAVE (SOVEREIGNTY) IN RESPECT OF TWO (OBJECTS) : FIVE AND EIGHT HAVE (SOVEREIGNTY) IN RESPECT OF DIRT AND PURIFICATION.

N/C: Bhasya before K1: “What is the meaning of the word *indriya*? The root *idi* signifies *paramaisvarya* or supreme authority (*Dhatupatha*). Whatever exercises supreme power or authority is called an *indriya*. Thus, in general, *indriya* signifies *adhipati* or ruler. What is the object of the predominating influence of each *indriya*?”

The five sense consciousnesses, indriyas 1-5, predominate with regard to 4 objects: (1) beauty of the person (by the physical appearance of the sense-organs); (2) protection of the person (by avoiding injury, eating, etc); (3) production of a consciousness and mental states (as sense-organs); (4) their special mode of activity (by their particular sensory modalities).

The next 4 indriyas (6-9), the mind-organ, male organ, female organ & vital organ, predominate with regard to 2 objects. The sexual organs with regard to: (1) the formation of distinct categories of male and female; (2) the differences between male and female. The vital organ with regard to: (1) the arising of a being; (2) the prolongation of a being. The mind-organ with regard to (1) rebirth; (2) all dharmas, the world.

The 5 indriyas of sensation (10-14) predominate with regard to defilement as the defilements attach to the sensations.

The 5 spiritual faculties (15-19) and the 3 pure faculties (20-22) predominate with regard to purification as the practice leading to and actualization of abandoning the defilements.

In the Bhasya, the Sautrantikas criticize this presentation, stating: “That which you understand as the ‘proper activity of the organ,’ namely the seeing of visible things, etc., belongs to the consciousness and not to the organ.”

svārthopalabdhyādhipatyāt sarvasya ca ṣaḍindriyam| strītvapuṃstvādhipatyāttu kāyāt strīpuruṣendriye||2||

了自境增上 總立於六根 從身立二根 女男性增上

2a-b. By reason of their predominance (1) with regard to the perception of their special object, (2) with regard to all objects, six organs. 2c-d. It is by reason of their predominance in masculinity and femininity that one must distinguish two sexual organs within the body.

J: ON ACCOUNT OF SOVEREIGNTY WITH REGARD TO PERCEPTION OF ALL (OBJECTS), THE SIX ORGANS AND IN RESPECT OF SOVEREIGNTY CONCERNING FEMALITY AND MASCULINITY, THE FEMALE AND MALE ORGANS (ARE DISTINCT) FROM THE BODY.

N/C: P/P’s rendition seems to suggest that K2-4 present an alternate view of the definition of the indriyas in contrast to the Vaibhasika position of K1 (it is not clear if this apparent explanatory insertion is based in Xuanzang’s Chinese translation, Poussin or Pruden or some combination). The predominance of the sense-organs and mind-organ is here stated to be in respect of the object. It is also noted that although the sexual organs are not distinct from the *kaya-indriya* (faculty of body or touch), they are regarded as indriyas as they exercise predominance over femininity and masculinity.*nikāyasthisamkleśavyavadānādhipatyataḥ| jīvitam vedanāḥ pañca śraddhādyāścendriyam matāḥ||3||*

於同住雜染 清淨增上故 應知命五受 信等立為根

3. It is by reason of their predominance with regard to the duration of existence, to defilement, to purification, that one considers the vital organ, the sensations, and the five the first of which is faith, as indriyas.

J: ON ACCOUNT OF THEIR SOVEREIGNTY OVER THE DURATION OF THE EXISTENCE, OVER DIRT, OVER PURIFICATION, THE VITAL ORGAN, THE FIVE SENSATION, OF WHICH FAITH IS THE FIRST, ARE ADMITTED TO BE THE INDRIYAS.

N/C: Following the P/P rendition, in contrast to the Vaibhasika view in K1 above: the mind-organ predominates with regard to the duration or prolongation of existence, but not to the arising (re-birth) of a being. The Sautrantikas agree with the Vaibhasika's regarding the 5 sensations, which provide "shelter" for the defilements, and the 5 spiritual faculties.

ājñāsyāmyākhyamājñākhyaṃājñātāvīndriyaṃ tathā| uttarottarasamprāptinirvāṇādyādhipatyataḥ||4||

未當知已知 具知根亦爾 於得後後道 涅槃等增上

4. By reason of their predominance with regard to ascending acquisitions, with regard to Nirvāṇa, etc., the anājñātamājñāsyāmīndriya, the ajñendriya, and the ājñātāvīndriya, are likewise.

J: AND THE *AJNASYAMI*, THE *AJNA*, AND THE *AJNATAVINDRIYA* ARE CONSIDERED (SOVEREIGNS) ON ACCOUNT OF EXERCISING SUPREME POWER OVER THEIR SUCCEEDING ONES AND ACQUISITION IN RESPECT OF NIRVANA, ETC.

N/C: The Bhasya states with regard to the 3 pure indriyas: "The first is predominant through the acquisition of the second. The second is predominant through the acquisition of the third. The third is predominant through the acquisition of Nirvana... The word "et cetera" indicates that there is another explanation: The first is predominant with regard to the extinctions of the defilements which are abandoned through Seeing the Truths. The second, with regard to the extinction of the defilements which are abandoned through Meditation on the Truths. The third, with regard to blessedness-in-this-life, that is, the experience of the satisfaction and the well-being that comes from deliverance from the defilements."

cittāśrayastadvikalpaḥ sthitiḥ samkleśa eva ca| sambhāro vyavadānam ca yāvataḥ tāvadindriyam||5||

心所依此別 此住此雜染 此資糧此淨 由此量立根

5. The support of the mind; that which subdivides, prolongs, and defiles this support; that which prepares the purification and which does purify it: these are all the indriyas.

J: THE POINT OF SUPPORT OF THE MIND-STUFF, ITS DIVISION, EXISTENCE AND ALSO *SAMKLESA* (DIRT), PREPARATION AND PURIFICATION ONLY CONSTITUTE THE *INDRIYAS*.

N/C: The Bhasya asks if, for example, "the voice, hands, feet, the anus, and the penis are predominant with regard to words, grasping, walking, excretion, and pleasure", why are they not indriyas as well? K5 thus states the basis for what are regarded as indriyas: the sense organs & the mind organ (1-6) are support of mind, the two sexual organs (7-8) differentiate, the vital organ (9) prolongs, the sensations (10-14) defile, the spiritual faculties (15-19) prepare for purification and the 3 pure faculties (20-22) do actually purify. As voice, hands, etc. do not support, differentiate, prolong, defile, prepare or purify, they are not indriyas.

pravṛtterāśrayotpattisthitipratyupabhogataḥ| caturdaśa tathā'nyāni nirvṛtterindriyāṇi vā||6||

或流轉所依 及生住受用 建立前十四 還滅後亦然

6. Or rather there are fourteen indriyas, support of transmigration, origin, duration, enjoyment of this support; the other indriyas have the same function with regard to Nirvāṇa.

J: SUPPORT, ORIGIN, EXISTENCE AND ENJOYMENT OF *PRAVRṬṬI* (TRANSMIGRATION) ARE THE FOURTEEN *INDRIYAS* AND THE OTHERS ARE *INDRIYAS* OF *NIVRṬṬI* CESSATION (NIRVANA).

N/C: An alternative formulation of the indriyas which also justifies their order: On one hand, the 6 organs (sadatana, 5 sense organs and the mind organ, 1-6), are the support of transmigration. It is through the sexual organs (7-8) that the saddyatanas arise. It is through the vital organ (9) that the saddyatanas last. It is through the 5 sensations (10-14) that the saddyatanas enjoy. On the other hand, the 5 spiritual faculties (15-19) are the support of Nirvana. Nirvana appears for the first time through the 1st pure faculty, it lasts and is developed through the 2nd pure faculty and it is "experienced" through the 3rd pure faculty. Bhasya clarifies that the indriyas are a subset of causal forces defined by virtue of predominance.

duḥkhendriyamaśātā yā kāyikī vedanā sukham| śātā dhyāne tṛtīye tu caitasī sā sukhendriyam||7||

身不悅名苦 即此悅名樂 及三定心悅 餘處此名喜

7a-b. Disagreeable bodily sensation is the indriya of pain. 7b-c. Agreeable is the indriya of pleasure. 7c-d. In the Third Dhyāna, agreeable mental sensation is also an indriya of pleasure.

J: THE CORPORAL SENSATION THAT IS DISAGREEABLE IS THE ORGAN (*INDRIYA*) OF AFFLICTION : THE ONE THAT IS AGREEABLE IS (THE *INDRIYA*) OF PLEASURE : IN THE THIRD *DHYANA*, THE AGREEABLE MENTAL (SENSATION) IS ALSO THE (*INDRIYA*) OF PLEASURE.

N/C: Here begins an explanation of the indriyas. The Bhasya explains that the 6 organs and the sexual organs were defined in Ch 1 and the vital organ and the 5 spiritual faculties will be discussed later in Ch 2 (the vital organ under the viprayukta-samskaras, K40, and the spiritual faculties under the mental factors, K25). Thus, the 5 sensations and 3 pure faculties are explained here (K7-9).

Disagreeable does harm. Agreeable comforts and benefits. In the 3rd dhyana, bodily sensation drops away. Sukhendriya thus regards what is actually an agreeable mental sensation.

anyatra s̄a saumanasyam̄ aśātā caitasī punaḥ| daurmanasyamupekṣā tu madhyā ubhayī avikalpanāt||8||
 心不悅名憂 中捨二無別 見修無學道 依九立三根

8a. Moreover, it is satisfaction. 8b-c. Disagreeable mental sensation is dissatisfaction. 8c. Intermediate bodily or mental sensation is equanimity. 8d. It is both. 8e. For it has no vikalpana.
 J: ELSEWHERE THAT IS SATISFACTION : AGAIN THE MENTAL DISAGREEABLE (SENSATION) IS DISSATISFACTION (*DAURMANASYAM*) : THE (SENSATION OF) INDIFFERENCE (*UPEKṢA*) IS CALLED NEUTRAL, BECAUSE THERE IS NO DIFFERENCE (*AVIKALPANAT*).

N/C: Below the 3rd dhyana, agreeable mental sensation is satisfaction (which is absent above the 3rd dhyana).

Two senses of Vikalpana:

1. referring to intellectual functioning: indifference subsumes both bodily and mental non-agreeable-non-disagreeable sensation because the indifferent mental sensation is without ideation (no vikalpana).
2. referring to a lack of difference between bodily and mental indifferent sensation – they are felt in the same way (no difference, avikalpanat), unlike agreeable & disagreeable bodily and mental sensation which are felt is quite distinct ways.

dr̄gbhāvanā'saikṣapathe nava tr̄ṇi amalāṁ trayam| rūp̄ṇi j̄vitaṁ duḥkhe s̄asravāṇi dvidhā nava||9||
 唯無漏後三 有色命憂苦 當知唯有漏 通二餘九根

9a-b. Nine indriyas, in the Paths of Seeing, of Meditation and of the Aśaikṣa, constitute three indriyas. 9b. Three are clean. 9c. The material organs, the vital organ and the two painful sensations are impure. 9d. Nine are of two types.

J: THE NINE (*INDRIYAS*) IN THE PATH OF THE VIEW, IN THAT OF THE MEDITATION AND OF THE ASAIXSA FORM THREE : THREE ARE IMMACULATE; THE MATERIAL (ORGANS), THE VITAL (ORGAN) AND THE TWO PAINFUL (SENSATIONS) ARE IMPURE : THE NINE ARE OF TWO KINDS.

N/C: The “nine indriyas” are the mental organ, the sensations of pleasure, satisfaction & indifference, the 5 spiritual faculties (faith, energy, mindfulness, absorption, discernment), which constitute the 1st pure indriya in the path of seeing, the 2nd in the path of meditation, and the 3rd in the path of the asaiksa (one beyond learning) (see K4).

The indriyas have thus been (or will be later) explained. The exposition now turns to an analysis of the indriyas in relation to a set of attributes which have some overlap with the attributes applied to the dhatus in Ch 1. First is pure (anasrava) and impure (sasrava), in terms of the dhatus, this was explained in K31 of Ch 1. The 3 pure indriyas (20-22) are anasrava (clean is amala which the Bhasya explains as a synonym for anasrava). The material organs (5 sense organs & 2 sexual organs), vital organ & two painful sensations (pain and dissatisfaction) (indriyas 1-5, 7-9, 10 & 12) are impure. The re-remaining 9 (mind-organ, sensations of pleasure, satisfaction & indifference, and spiritual faculties) (indriyas 6, 11, 13, 14-19) can be pure or impure. After quoting a dissenting view, Vasubandhu affirms that the spiritual faculties can be impure.

vipāko j̄vitaṁ dvedhā dvādaśa antyāṣṭakādṛte| daurmanasyācca tattvekaṁ savipākam̄ daśa dvidhā||10||
 命唯是異熟 憂及後八非 色意餘四受 一一皆通二 憂定有異熟 前八後三無 意餘受信等 一一皆通二

10a. The vital organ is always retribution. 10a-b. Twelve are of two types. 10b-c. With the exception of the last eight and dissatisfaction. 10c. Only one (i.e., dissatisfaction) has retribution; 10d. Ten are twofold (i.e., admit of retribution, as well as being without retribution).

J: THE VITAL ORGAN IS ALWAYS RETRIBUTION : THE TWELVE ARE OF TWO KINDS, WITH THE EXCEPTION OF THE LAST EIGHT AND DISSATISFACTION : THAT ALONE IS WITH RETRIBUTION : THE TEN ARE OF BOTH THE TYPES.

N/C: Retribution (vipaka) is karmic result (examined in relation to the dhatus in Ch 1, K37-38). Bhasya quotes a set of passages on how (and why) the Arhat and Buddha “stabilizes” (prolongs) / “casts-off” (cuts-off) the “vital energies” (life).

“The twelve” are the 5 sense organs, mind-organ, sexual organs & sensations (except dissatisfaction) (1-8, 10, 11, 13, 14) are either retribution or non-retribution: the 7 material organs may of accumulation (and thus non-retribution) or retribution, the mind organ and 4 sensations may be retribution when they are neutral, but they are not retribution when they are good or defiled. The last 8 (5 spiritual & 3 pure faculties) are good and thus not retribution. The Bhasya contains a debate in which the Vaibhasikas conclude that the indriya of dissatisfaction is not retribution (its from ideas, not actions).

At K10c. the question changes to what has and does not have retribution (savipaka), that is, which are karmic causes. Dissatisfaction always has retribution because it is never neutral and never pure. Ten (specified in K11 as the mental organ, 4 sensations (missing dissatisfaction), and 5 spiritual faculties either have retribution (when they are good-impure or bad) or, do not have retribution (when they are neutral or pure). 8 indriyas (5 sense organs, sexual organs, vital organ) are neutral and thus do not have retribution. 3 pure faculties do not have retribution because they are pure.

mano'nyavittisraddhādīni aṣṭakam kuśalam dvidhā| daurmanasyam mano'nyā ca vittistredhā anyadekadhā||11||
 唯善後八根 憂通善不善 意餘受三種 前八唯無記

11a-b. The mental organ (the four sensations, with the exception of dissatisfaction), and faith and its following; 11c. Eight are good; 11d. Dissatisfaction is of two types; 11e. The mental organ, and the sensations, – with the exception of dissatisfaction, – are of three types. 11f. The others, of one type.

J: THE MENTAL ORGAN, THE OTHER PERCEPTIONS FAITH ETC : AND THE EIGHT GOOD ONES; DISSATISFACTION ARE OF TWO KINDS : THE MENTAL ORGAN AND THE OTHER SENSATIONS ARE OF THREE KINDS : THE OTHER ONE IS OF A SINGLE KIND.

N/C: K11a-b specify the 10 indriyas referenced in K10.Next: which are kusala (good), akusala (bad) & avyakṛta (neutral)?

8 indriyas (5 spiritual & 3 pure faculties) are good. Dissatisfaction is never neutral so it is always either good or bad. The mental organ and 4 sensations are good, bad or neutral. The remaining 8 indriyas (5 sense organs, sexual organs & vital organ) are neutral. (Ch 1 K29-30 studies these attributes with regard to the dhatus.)

kāmāptamamalam hitvā rūpāptam strīpumindriye| duḥkhe ca hitvā ārūpyāptam sukhe cāpohya rūpi ca||12||
 欲色無色繫 如次除後三 兼女男憂苦 并餘色喜樂

12. The pure indriyas are absent from Kāmadhātu; 12b-c. The sexual organs and the two disagreeable sensations are absent from Rūpadhātu. 12d. And all the material organs and the two agreeable sensations are absent from Ārūpyadhātu.

J: IN KAMADHATU THERE ARE (*INDRIYAS*), ALL EXCEPT THE PURE ONES; IN RUPADHATU ARE FOUND *INDRIYAS*, ALL EXCEPTING THE FEMININE AND MASCULINE *INDRIYAS* AND THE TWO DISAGREEABLE (*DUHKHA*) (SENSATIONS) : IN ARUPYADHATU, THE ORGANS OTHER THAN THE TWO AGREEABLE SENSATION AND THE MATERIAL ORGANS.

N/C: The indriyas are now discussed in terms of the three realms (as the dhatus were in Ch 1, K30-31). The 3 pure indriyas are not connected to the spheres of existence, they transcend the three spheres. So, there are 19 indriyas in Kamadhātu, further excluding sexual organs and painful sensations, there are 15 indriyas in Rupadhātu, and further excluding the material organs and agreeable sensations, there are 8 indriyas in Arupyadhātu (mind-organ, vital-organ, sensation of indifference, 5 spiritual faculties). There is no disagreeable sensation in Rupadhātu “(1) because of the ‘fluidity’ or transparency of the body, from whence there is absence of pain produced by hurt; and (2) because of the absence of bad actions liable to retribution, from whence the absence of suffering ‘arisen from retribution.’”

manovittitrayam tredhā dviheyā durmanaskatā| nava bhavanayā pañca tvaheyānyapi na trayam||13||
 意三受通三 憂見修所斷 九唯修所斷 五修非三非

13a. The mental organ and three sensations belong to three categories; 13b. Dissatisfaction is abandoned (through Seeing and Meditation); 13c. Nine are abandoned through Meditation alone; 13d. Five are either abandoned through Meditation or are not abandoned; 13e. Three are not abandoned.

J: THE MENTAL (ORGAN) AND THREE PERCEPTIONS ARE OF ALL THE THREE KINDS : THE (SENSATION) OF DISSATISFACTION IS TO BE ABANDONED BY TWO : NINE (ARE TO BE ABANDONED BY MEDITATION), FIVE ARE ALSO NOT TO BE ABANDONED : THREE ARE NOT TO BE ABANDONED.

N/C: The indriyas are discussed in terms of how (through seeing or meditation) and if they are abandoned (same as with the dhatus in Ch 1, K40). The mental organ and the sensations of pleasure, satisfaction & equanimity are of three types: abandoned through seeing, through meditation, and no to be abandoned. Dissatisfaction is always impure and thus to be abandoned, through seeing and through meditation. 9 indriyas (5 sense organs, sexual organs, vital-organ & painful sensation [mistakenly identified as dissatisfaction in Pruden]) are solely abandoned by meditation, being impure and free from affliction (klista, for the first 8) or mind (for the last, pain). 5 spiritual faculties, free from affliction, are not abandoned through seeing. When impure, they are abandoned through meditation. When pure, they are not abandoned. The 3 pure faculties are not abandoned.

kāmeṣvādaḥ vipāko dve labhyate nopapādukaiḥ| teḥ ṣaḍ vā sapta vā aṣṭau vā ṣaḍ rūpeṣu ekamuttare||14||
 欲胎卵濕生 初得二異熟 化生六七八 色六上唯命

14a. In the Kāmas, beings possess from their origins two indriyas that are from retribution, 14b. With the exception of apparitional beings. 14c. Some possess six; 14d. Or seven. 14e. Or eight. 14f. In Rūpadhātu, six; 14d. Above, one.

J: IN THE KAMAS, TWO (*INDRIYAS*) ARE REQUIRED AS RETRIBUTION IN THE BEGINNING, BUT NOT BE THE APPARITIONAL BEINGS : BY THEM ARE ACQUIRED SIX OR SEVEN OR EIGHT (*INDRIYAS*) : IN THE RUPAS SIX AND ONE ABOVE.

N/C: This karika addresses the question: “How many *indriyas*, having retribution for their nature, do beings in the different spheres of existence possess from their origins?” Beings in Kamadhātu, from their origin, possess the organ of touch and the vital-organ, and gradually the other *indriyas* appear, except beings who are born through apparition who can possess 6 (5 sense-organs & vital-organ, namely, beings at the beginning of the cosmic age), 7 (add a sexual organ, such as gods), and 8 (bisexuals). Beings in Rupadhātu possess 6 as they are born through apparition and do not possess sexual organs. Beings in Arupadhātu (“above”) possess 1, the vital organ. Arupadhātu is not a place and thus not literally “above” Rupadhātu. It is regarded as “above” in terms of its superiority.

nirodhayatyuparamānārūpye jīvitam manah| upekṣām caiva rūpe ’ṣṭau kāme daśa navāṣṭau vā||15||

正死滅諸根 無色三色八 欲頓十九八 漸四善增五

15a. In Arūpyadhātu, dying destroys the vital organ, the mental organ, and the sensation of indifference; in Rūpadhātu, it destroys eight indriyas. 15b. In Kāmadhātu, ten, nine, eight;

J: BY DEATH IN THE ARUPYADHATU, A DYING BEING DESTROYS THE VITAL AND MENTAL ORGANS : HE (DESTROYS) THE (SENSATION OF) INDIFFERENCE : IN THE RUPADHATU, EIGHT AND IN THE KAMADHATU, TEN OR NINE OR EIGHT.

N/C: From conception in K14, to death in K15: In Arupadhātu, 3 *indriyas* are destroyed at death. In Rupadhātu, 8 by adding the 5 sense-organs, as apparitional beings are born and die with all of their organs. In Kamadhātu, when death is sudden, “at one stroke”, 10 (bisexuals – add two sexual organs), 9 (add one sexual organ) or 8 (beings without sex).

kramamṛtyau tu catvāri śubhe sarvatra pañca ca| navāptirantyaphalayoḥ| saptāṣṭanavabhirdvayoḥ||16||

九得邊二果 七八九中二 十一阿羅漢 依一容有說

16a. Or four when death is gradual. 16b. In the case of a good death, add all five indriyas. 16c. One obtains the two highest results through nine indriyas. 16d. The two intermediary results through seven, eight or nine.

J: IN THE CASE OF GRADUAL DEATH, THE (NUMBER OF *INDRIYAS* THAT A DYING BEING) DESTROYS IS FOUR : WHEN DEATH IS GOOD, ADD FIVE IN ALL CASES; THE TWO ULTIMATE FRUITS ARE OBTAINED WITH NINE ORGANS; THE TWO INTERMEDIATE (FRUITS) BY SEVEN, EIGHT OR NINE (ORGANS).

N/C: Continuing from K14, in Kamadhātu, when death is gradual, “four *indriyas* die lastly and together; the organ of touch, the vital organ, the mental organ and the organ of indifference.” To the above, when a being possesses the 5 spiritual faculties, these 5 are added in all 3 spheres, Kamadhātu, Rupadhātu (13 total) & Arupadhātu (8 total).

K16c. turns to the *indriyas* in attaining of the 4 fruits. Bhasya: “The highest results are the results of Srota-āpanna and Arhat, for these two results are the first and last. The intermediary fruits are found between the first and the last.” The Srota-āpana (“stream-winner”), the 1st fruit, is obtained through 9 *indriyas*: mental organ, equanimity, 5 spiritual faculties, anajnatamajnyamindriya (as anantarya-marga) & ajnendriya (as vimukti-marga). The result of Arhat is obtained through 9 *indriyas*: mental organ, either satisfaction, pleasure or equanimity (depending on the dhyana-stage), 5 spiritual faculties, ajnendriya (as anantarya-marga) & ajnatavindriya (as vimukti-marga). Lengthy exposition in the Bhasya explains various possibilities (7, 8 or 9 *indriyas*) with regard to the 2nd and 3rd fruits, the Sakrdagamin (“once-returner”) and Anagamin (“never-returner”), depending on the course of practice (“worldly” path or “supra-mundane” path) and other distinctions.

ekādaśabhirarhattvamuktam tvekāsyā sambhavāt| upekṣajīvitamanoyukto’vaśyam trayānvitah||17||

成就命意捨 各定成就三 若成就樂身 各定成就四

17a-b. It is said that the quality of Arhat is obtained through eleven indriyas, because a determined person can so obtain them. 17c-d. He who possesses the mental organ or the vital organ or the organ of equanimity necessarily possesses three indriyas.

J: THE QUALITY OF AN ARHAT IS SAID TO BE OBTAINABLE WITH ELEVEN (*INDRIYAS*), BECAUSE ONE INDIVIDUAL CAN POSSIBLY OBTAIN IT : THE INDIVIDUAL WHO HAS EITHER THE ORGAN OF INDIFFERENCE OR THE VITAL ORGAN OR THE MENTAL ORGAN HAS CERTAINLY ALL THE THREE.

N/C: In K16, it was explained the result of Arhat is obtained through 9 *indriyas*. This karika quotes a position in the *Jnanaprasthana* and comments: A saint can fall many times from the quality of Arhat (see Ch Vi, K58) and re-obtain it by means of diverse absorptions, sometimes with the *indriyas* of pleasure (Third Dhyana), sometimes with that of satisfaction (First and Second Dhyana), or sometimes with that of equanimity (*anagamyā*, etc). But the three *indriyas* never coexist.”

K17c-d – K19 examine how many *indriyas* are possessed by one who possesses each *indriya*. The 3 *indriyas*, the vital-organ, mental organ & sensation of equanimity, go together: if one possesses one, one also possesses the other two; if one is absent, all three are absent. The Bhasya then enumerates 11 categories of beings who possess these 3 *indriyas* but do not possess one or more of the other *indriyas*.

caturbhiḥ sukhakāyābhyām pañcabhiścakṣurādīmān| saumanasyī ca duḥkhī tu saptabhiḥ strīndriyādīmān||18||
 成眼等及喜 各定成五根 若成就苦根 彼定成就七

18a. He who possesses the organ of pleasure or the organ of touch certainly possesses four organs. 18b. He who possesses one of the organs of sense consciousness necessarily possesses five organs. 18c. The same for him who possesses the organ of satisfaction. 18. He who possesses the organ of displeasure certainly possesses seven organs.

J: ONE, WHO IS IN POSSESSION OF THE ORGANS OF PLEASURE AND (THE ORGAN OF) TOUCH, HAS FOUR (ORGANS) : HE WHO HAS EYE, ETC. HAS FIVE (ORGANS) : AND ALSO THE ONE WHO HAS THE (ORGAN OF) SATISFACTION : AND THE ONE WHO HAS (THE ORGAN OF) DISPLEASURE IS POSSESSED OF SEVEN (ORGANS) :

N/C: If one possesses the organ of pleasure or the organ of touch, one also possesses the 3 indriyas above for a total of 4. If one possesses an organ of sight, hearing, smell or taste, one possesses the 3 from above, the organ of touch and the additional sense-organ for a total of 5. If one possesses the sensation of satisfaction, one possesses the 3 from above, the organ of pleasure and the organ of satisfaction for a total of 5. If one possesses the organ of displeasure (pain), one possesses the 3 from above, the organ of touch, and 3 more sensations (displeasure, pleasure and satisfaction – dissatisfaction is not included for one who is “detached”, equanimity is already included from above) for a total of 7.

aṣṭābhiḥ ekādaśabhistvāññāññāte ndriyānvitaiḥ| āññāsyāmīndriyopetastrayodaśabhiranvitaiḥ||19||
 若成女男憂 信等各成八 二無漏十一 初無漏十三

18d-19a. Whoever possesses the female organ, etc., necessarily possesses eight organs. 19b. He who possesses āññendriya or āññatavīndriya necessarily possesses eleven organs. 19c. He who possesses āññāsyāmīndriya necessarily possesses thirteen organs.

J: THE ONE WHO POSSESSES THE FEMININE ORGAN, ETC HAS EIGHT ORGANS; HE WHO HAS EITHER THE *AJNENDRIYA* OR *AJNATAVINDRIYA* HAS ELEVEN (ORGANS); HE WHO HAS THE *AJNASYAMINDRIYA* IS ENDOWED WITH THIRTEEN (ORGANS).

N/C: Bhasya: “One should understand: Whoever possesses the female organ, or the male organ, or the organ of dissatisfaction, or one of the moral faculties,—faith, force, memory, absorption, and discernment.” If one possesses a sexual organ or the indriya of dissatisfaction, one also necessarily possesses the 7 from above (K18cd) for a total of 8. If one possesses one of the 5 spiritual faculties, one necessarily possesses the 3 from above (vital organ, mental organ, equanimity), and the 5 spiritual faculties (which arise together), for a total of 8. If one possesses *ajñendriya* or *ajñatavīndriya*, one also necessarily possesses the vital organ, mental organ, sensations of pleasure, satisfaction & equanimity and the 5 spiritual faculties, for a total of 11. If one possesses *ajñasyāmīndriya*, one is in *Kamadhatu* as that is where one cultivates the path of seeing, and so one also necessarily possesses the vital organ, mental organ, organ of touch (one could be blind, etc), 4 organs of sensation (dissatisfaction is not necessary for one who is detached) and 5 spiritual faculties, for a total of 13.

sarvālpairniḥśubho'sṭābhirvinmanahkāyājīvitaiḥ| yuktaḥ bālastathārūpye upekṣāyurmanahśubhaiḥ||20||
 極少八無善 成受身命意 愚生無色界 成善命意捨

20a-b. A being who is lacking any good at all possesses a minimum of eight organs, the organ of touch, sensations, the vital organ, and the mental organ. 20c. It is the same with an ignorant person who is born in Ārūpyadhātu; 20d. He possesses eight organs, namely, equanimity, life, the mental organ, and the good organs.

J: ONE, WITH THE GOOD (*NIH SUBHA*), IS ENDOWED WITH A MINIMUM OF EIGHT ORGANS; THE FIVE ORGANS OF SENSATION (*VID*), THE MENTAL ORGAN, THE ORGAN OF TOUCH, AND THE VITAL ORGAN. AND AN IGNORANT PERSON IN ARUPYADHATU IS ENDOWED WITH THE GOOD ORGANS, THE ORGAN OF INDIFFERENCE, THE VITAL ORGAN AND THE MENTAL ORGAN.

N/C: K21-22 examines the minimum (K21) and maximum (K22) indriyas a being may possess. Ignorant, that is, not possessing one of the 3 pure indriyas.

bahubhīryukta ekānavimśatyā'malavarjitaiḥ| dviliṅgaḥ āryo rāgī ekaliṅgadavayamalavarjitaiḥ||21||
 極多成十九 二形除三淨 聖者未離欲 除二淨一形

21a-b. At the maximum, nineteen: [a bisexual being], with the exception of the immaculate organs. 21c. The Āryan, not detached, can possess all the organs, 21d. With the exception of a sexual organ and two pure organs.

J: THE BEING WITH A MAXIMUM NUMBER OF ORGANS HAS NINETEEN, THAT IS ALL EXCLUDING THE PURE ONES : A BISEXUAL BEING AND A NOT-DETACHED ARYA (HAVE ALL THESE ORGANS) WITHOUT THE ONE SEX-ORGAN AND TWO IMMACULATE ORGANS.

N/C: A bisexual being in *Kamadhatu*. “The Aryan, not detached” indicates a practitioner in the path of training, a *saiksa*, who is not an *Arhat*, possessing one sexual organ (Abhidharma claims that bisexual beings cannot realize the way) and either the *ajñendriya* or *ajñasyāmīndriya*.

kāme'sṭadravyako'sabdaḥ paramānuranindriyaḥ|kāyendriyī navadravyaḥ daśadravyo'parendriyaḥ||22||

欲微聚無聲 無根有八事 有身根九事 十事有餘根

22. In Kāmadhātu, an atom into which there is no entry of sound, and into which there is no entry of any organ, is made up of eight substances; 22b. When the organ of touch enters into it, it is made up of nine substances; 22c. When any other organ enters into it, it is made up of ten substances.

J: IN KAMADHATU, THE *PARAMANU* (MOLECULE), WITHOUT THE SOUND (*ASABDAKAH*) AND THE ORGAN (ANINDRIYA) IS CONSTITUTED OF EIGHT SUBSTANCES (*ASTADRAVYAKA*); IT IS CONSTITUTED OF NINE SUBSTANCES, WHEN IT HAS THE ORGAN OF TOUCH : WHEN THERE COMES IN YET ANOTHER ORGAN, IT IS CONSTITUTED OF TEN SUBSTANCES.

N/C: The Bhasya before this *karika* introduces a major shift in direction: “The conditioned *dharmas* are, as we have seen, of different natures—physical matter, sensation, ideas, etc.[5 skandha discussed in Ch 1] One asks if, in the same way, they arise independently one from another; or rather if, in certain cases, they necessarily arise together. Certain conditioned *dharmas* are divided into five categories: *rupa* or physical matter; *citta* or the mind; *caittas*, mental states or *dharmas* associated with the mind (ii.23-34); *cittaviprayuktas*, i.e., *samskaras* not associated with the mind (ii.35-48); and the *asamskrtas* or unconditioned *dharmas*... We shall first study the simultaneous arising of the material *dharmas*.” Regarding *paramanu*, “atom”, the Bhasya states: “By *paramanu*, we do not understand here a *paramanu* in its proper sense, a *dravyaparamanu*, an atom or monad which is a thing, a substance (*dravya*, i.13), but a *samghataparamanu*, a molecule, i.e., the most subtle among the aggregates of matter, for there is nothing, among the aggregates of matter, which is more subtle.”

The 8 substances are: 4 primary elements (*mahabhuta*, see Ch I, K12) and 4 derived elements (visible, odors, tastes, tangibles (see Ch II, K50 & 65). The 10 substances are those 8 plus the organ of touch and the other sense-organ that has been added. The organs of seeing, hearing, smelling and tasting do not exist apart from the organ of touch. When sound enters, there are then 9, 10 or 11 substances.

An array of positions are discussed in the Bhasya.

cittam caittāḥ sahāvaśyaṁ sarva saṁskṛtalakṣaṇaiḥ|prāptyā vā pañcadhā caittā mahābhūmyādibhedataḥ||23||

心心所必俱 諸行相或得 心所且有五 大地法等異

23a. The mind and its mental states are necessarily generated together. 23b. All things are necessarily generated with their characteristics. 23c. Sometimes with possession. 23c-d. The mental states are of five types, mahābhūmikas, etc.

J: THE MIND-STUFF AND THE MENTALS ARE NECESSARILY BORN TOGETHER; EVERYTHING (IS BORN) WITH ITS CONDITIONED CHARACTERISTICS : OR WITH ITS ACQUISITION : THE MENTALS ARE OF FIVE KINDS, ON ACCOUNT OF DIFFERENTIATION AS MAHABHUMI, ETC.

N/C: As indicated in the *karika* leading into K22, here begins a discussion of the simultaneous arising of non-material *dharmas*. The Bhasya states: “All conditioned *dharmas*, physical matter, the mind (ii.34), its mental states, and the *samskaras* disassociated from the mind (ii.35), are necessarily generated with their *samskrtalakṣanas*—arising, duration, old age, and impermanence (ii.46a)... Among the conditioned *dharmas*, those that are integral to living beings (*sattvakhya*, i.10) are necessarily generated with the *prapti* relative to each one of them (ii.37b). There is no *prapti* for the others.”

The “five types” are: *mahabhumika* (K24), *kusala-mahabhumika* (K25), *klesa-mahabhumika* (K26), *akusala-mahabhumika* (K26) and *paritta-klesa-bhumika* (K27). A 6th type, *aniyata* (indeterminate, introduced in the Bhasya of K27) is often included in classifications of the *caitta* (K28-33).

vedanā cetanā saṁjñā cchandaḥ sparśo matīḥ smṛtiḥ|manaskāro'dhimokṣaśca samādhiḥ sarvacetaḥ||24||

受想思觸欲 慧念與作意 勝解三摩地 遍於一切心

24. Sensation, volition, motion, desire for action, contact, discernment, memory, the act of attention, approval, and absorption or concentration coexist in every mind.

J: SENSATION, VOLITION, NOTION, DESIRE, CONTACT, DISCERNMENT, MEMORY, ATTENTION, APPROPBATION AND CONCENTRATION ARE (PRESENT) IN EVERY MIND.

N/C: The Bhasya: “*Bhumi* or sphere signifies ‘place of origin.’ The place of origin of a *dharma* is the *bhumi* of this *dharma*. The ‘great sphere’ or *mahabhumika* is so called because it is the sphere, the place of origin, of great *dharmas* (that is, of *dharmas* of great extension, that are found everywhere). The *dharmas* that are inherent in the *mahabhumika* are called *mahabhumika*, that is, the *dharmas* that are always found in all minds...All the ten *dharmas* exist in every moment of mind.”

See “75 Dharmas of the Abhidharmakosa” for descriptions of these *dharmas*.

Regarding these *dharmas*, the Bhasya: “How do we know that these ten mental states, distinct in nature, coexist in one and the same mind? Subtle, unquestionably, are the specific characteristics of the mind and its mental states. One discerns them, only with difficulty even when one is content to consider each of the mental states as developing in a homogeneous series; how much more so when one envisions them in the (psychological) moment (*ksana*) in which they all exist. If the differences of the taste of vegetables, tastes that we know through a material organ, are difficult to

distinguish, how much more so is this true with non-material *dharmas* that are perceived through the mental consciousness.”

śraddhā'pramādaḥ praśrabdhirupekṣā hrīrapatrapā| mūladvayamahimsā ca vīryaṁ ca kuśale sadā||25||

信及不放逸 輕安捨慚愧 二根及不害 勤唯遍善心

25. Faith, diligence, aptitude, indifference, respect, fear, two roots, non-violence, and energy are found only in a good mind, and are found in all good minds.

J: FAITH, ABSENCE OF CARELESSNESS, APTITUDE, INDIFFERENCE, BASHFULNESS, FEAR, THE TWO ROOTS, ABSENCE OF INJURY, AND ENERGY ARE ALWAYS FOUND IN GOOD (MIND-STUFF).

N/C: See “75 Dharmas of the Abhidharmakosa” for descriptions of these dharmas. The Bhasya discusses and debates variant positions regarding diligence (apramada), aptitude (prasrabdhi) and equanimity (upekṣa). The Sautrantikas claim that manaskara (a modification or application of the mind to an object) and upekṣa (equanimity in which the mind is free from modification) are contradictory, and thus do not exist simultaneously, but successively. The same point is also made with reference to vitarka and vicara.

mohaḥ pramādaḥ kauṣīdyamāśraddhayaṁ styānamuddhavaḥ| kliṣṭe sadaiva akuśale tvāhrīkyamanapatrapā||26||

癡逸怠不信 惛掉恒唯染 唯遍不善心 無慚及無愧

26a-c. Error, non-diligence, idleness, disbelief, torpor, and dissipation are always and exclusively in soiled minds. 26c-d. Disrespect and the absence of fear are always and exclusively found in bad minds.

J: ERROR, CARELESSNESS, IDLENESS, ABSENCE OF FAITH, ABSENCE OF ENERGY, AUDACITY (EXIST) ALWAYS IN A SULLIED MIND-STUFF ALSO; IN A MIND-STUFF, THAT IS NOT GOOD, ALSO DISRESPECT AND ABSENCE OF FEAR.

N/C: See “75 Dharmas of the Abhidharmakosa” for descriptions of these dharmas. The Bhasya quotes an objection: there is a list of 10 klesa-maha-bhumikas which does not include torpor. The Bhasya responds: “How foolish you are grasping the letter of the text and ignoring its intention! What is its intention? Five of the *dharmas* mentioned in the Abhidharma as *klesamaha-bhumikas*, namely default of memory, distraction, non-observation, wrong judgment, and wrong resolution, have already been mentioned as *mahabhūmikas*: there is no reason to name them again as *klesamahabhūmikas*. In fact default of memory is nothing other than defiled memory (*smṛti*). Distraction (iv.58) is defiled *samadhi*. Non-observation is defiled *prajna*. Wrong judgment is defiled judgment. And wrong resolution is defiled resolution.” Argument continues in Bhasya. Torpor is viewed as conducive to meditation in contrast to dissipation (restlessness), still, they always go together.

krodhopanāhaśāthyeryṣyāpradāsamrakṣamatsarāḥ| māyāmadavihimsāśca parīttakleśabhūmikāḥ||27||

忿覆慳嫉惱 害恨諂誑憍 如是類名為 小煩惱地法

27. Anger, enmity, dissimulation, jealousy, stubbornness, hypocrisy, greed, the spirit of deception, pride-intoxication, the spirit of violence, etc., are the parīttakleśabhūmikas.

J: ANGER, ENMITY, DISSMULATION, JEALOUSY, OBSTINACY, HYPOCRISY, AVARICE, SPIRIT OF DECEPTION, INTOXICATION OF PRIDE AND VIOLENCE ARE *PARITTAKLESABHUMIKAS*.

N/C: See “75 Dharmas of the Abhidharmakosa” for discussion of these dharmas. They are discussed in Ch 5 Anusaya.

śavitarkavicāratvāt kuśale kāmacetasi| dvāṁvīmśatiscaitasikāḥ kaukrīyamadhikaṁ kvacit||28||

欲有尋伺故 於善心品中 二十二心所 有時增惡作

28a. The mind in Kāmadhātu, when it is good, always consists of twenty-two mental states, as it is always associated with vitarka and vicāra.

J: IN A GOOD MIND-STUFF OF KAMA(DHATU), AS IT IS ACCOMPANIED WITH *VITARKA* AND *VICARA*, THERE ARE TWENTY TWO MENTALS : SOMETIME SUPERFLUOUS *KAUKRTYA* TOO.

N/C: K28-31 examine the number of mental states (caitta) associated with kusala, akusala & avyakṛta cittas, first in Kama-dhatu (K28-30), then in dhyana (K31). Bhasya: “There are five classes of minds in Kamadhatu: 1) the good mind constitutes one class; 2-3) the bad mind constitutes two classes, accordingly as it is ‘independent,’ that is, associated only with ignorance, or associated with the other defilements, lust, etc.; and 4-5) the neutral mind that is free of retribution constitutes two classes according as it is soiled, that is, associated with *sakayadrsti* or with *antagrahadṛsti* (v.3), or not defiled.”

22 mental states: “ten *mahabhūmikas*, ten *kusalamahabhūmikas*, plus two *aniyatas*, namely *vitarka* and *vicara*.”

The Bhasya adds: “When the good mind includes regret (*kaukrīya*), the total rises to twenty-three.”

āveṇike tvakuśale drṣṭiyukte ca vimśatiḥ| kleśaiścaturbhiḥ krodhādyaīḥ kaukrṭyenaikavimśatiḥ||29||
於不善不共 見俱唯二十 四類惱忿等 惡作二十一

29a. A bad mind consists of twenty mental states when it is independent of, or associated with views (drṣṭi); 29b. Twenty-one, when it is associated with one of the four defilements, with anger, etc., with regret.

J: IN ISOLATED NOT-GOOD (MIND-STUFF) OR IN A (MIND-STUFF) ASSOCIATED WITH DRSTI, THERE ARE TWENTY (MENTALS) : THERE ARE TWENTY ONE (MENTALS) WHEN IT IS ASSOCIATED WITH (ONE OF THE) FOUR PASSIONS, OF WHICH ANGER IS THE FIRST, OR WHEN (IT IS) ASSOCIATED WITH HATRED.

N/C: P/P translation here is deceptive: “independent” does not refer to views, but to 2 classes of akusala cittas defined above. Thus an independent akusala-citta (associated only with ignorance), or an akusala citta associated with views, has 20 mental states: “ten *mahabhumikas*, six *klesamahabhumikas*, two *akusala-mahabhumikas*, plus two *aniyatas*, namely *vitarka* and *vicara*. View itself is not counted, for a view is a certain type of *prajna*, and *prajna* is a *mahabhilmika*.” The “four defilements” are defined as lust (*raga*), hostility (*pratigha*), pride (*mana*), and doubt (*vicikitsa*) which are not listed among the defilements above and usually classed as indeterminates (*aniyata*). Such cittas consist of 21 mental states, the 20 enumerated above, plus one these four defilements, or one of the *paritta-klesa-bhumikas* (anger, etc. as listed in K27, also known as *upaklesa*), or regret (an *aniyata*). (Jha has “hatred” here, it seems to be a typo or corruption.)

nivrte'ṣṭādaśa anyatra dvādaśāvyaḅṛte matāḥ| middham sarvāvirodhitvādyatra syādadhikam hi tat||30||
有覆有十八 無覆許十二 睡眠遍不違 若有皆增一

30a. A neutral mind consists of eighteen mental states when it is defiled; 30b. In the contrary case, twelve. 30c-d. Apathy is not in contradiction to any category; wherever it is found, it is added.

J: IN A SULLIED (MIND-STUFF THERE ARE) EIGHTEEN MENTALS : (TWELVE IN A NOT-DEFINED) : MIDDHA ON ACCOUNT OF BEING NOT OPPOSED TO ALL, WHEREVER IT MAY BE, THAT IS ADDITIONAL.

N/C: A neutral mind (*avyakṛta citta*), “a mind free of retribution”, when defiled consists of 18 mental states:

“ten *mahabhumikas*, six *klesamahabhumikas*, plus *vitarka* and *vicara*,” and when undefiled, 12 mental states:

“ten *mahabhumikas*, *vitarka*, and *vicara*” (and notes that some regard regret as indefinite – so it could be added here).

Apathy (*middha*) can be good, bad or neutral: it can be added to the above totals whenever it is present.

kaukrṭyamiddhākūśalānyādye dhyāne na santyataḥ| dhyānāntare vitarkaśca vicāraścāpyataḥ param||31||
初定除不善 及惡作睡眠 中定又除尋 上兼除伺等

31a. The bad mental states, regret and apathy, are absent from the First Dhyāna. 31b. Further on, vitarka is also missing absent from the intermediate dhyāna. 31c. Further on, again, vicāra, etc.

J: REGREAT, LANGUOR, NOT-GOOD (MIND-STUFF) DO NOT, THERE FORE, EXIST IN THE FIRST *DHYANA*; IN THE NEXT *DHYANA*, *VITARKA* TOO DOES NOT EXIST; THEREAFTER THERE DOES NOT EXIST *VICARA* AS WELL.

N/C: Bhasya: “In the First Dhyana there is missing 1) hostility (*pratigha*, v.1), 2) the series anger, etc. (ii.27), with the exception of hypocrisy (*sathya*), deception (*maya*), and pride-intoxication (*mada*), 3) the two *akusalamahabhumika* disrespect and the absence of fear (ii.32); plus 4) regret, since dissatisfaction (ii.8b-c) is absent, and 5) laziness, since food through the mouth (iii.38d) is absent. The other mental states of *Kamadhatu* exist in the First Dhyana...Furthermore, *vitarka* is absent from the intermediate *dhyana*...In the Second Dhyana and above, up to and including *Arupyadhatu*, *vicara*, hypocrisy, and deception are also absent. Pride-intoxication exists in the three spheres of existence (v.53c-d).”

ahrāgurutā avadye bhayādarśitva matrapā| prema śraddhā gurutvaṁ hrīḥ te punaḥ kāmarūpayoḥ||33||
無慚愧不重 於罪不見怖 愛敬謂信慚 唯於欲色有

32a. Disrespect is lack of veneration. 32b. Anapatrāpya or atrapā is the dharma that causes a person not to see the unpleasant consequences of his transgressions. 32c. Affection is faith. 32c. Respect is hrī. 32d. Both exist in Kāmadhātu and Rūpadhātu.

J: *AHRI* IS WANT OF GRAVITY, LACK OF VENERATION, LACK OF FEAR IN THE DECRIED IS *ATRAPA* (FEARLESSNESS) : FAITH IS AFFECTION; GRAVITY IS *HRI* (MODESTY) : THEY TOO ARE IN KAMA AND RUPA.

N/C: See “75 Dharmas of the Abhidharmakosa” for descriptions of these dharmas. The Bhasya clarifies the meanings of faith (*sraddha*) and respect (*hri*) in relation to closely related words, *prema* (affection, “divine love”) and *guru* (weighty, heavy, great, venerable). Bhasya: “Affection and respect do not exist in *Arupyadhatu*...Affection and respect are of two types: relative to *dharmas* and relative to persons. The *text* refers to the second type; the first type does exist in all three spheres of existence.”

vitarkacārā vaudāryasūkṣmate māna unnatiḥ| madaḥ svadharme raktasya paryādānam tu cetasaḥ||33||
尋伺心麤細 慢對他心舉 憍由染自法 心高無所顧

33a-b. Vitarka and vicāra are grossness and subtlety of the mind. 33b. Māna, the error of pride, is arrogance. But mada, pride-intoxication, is the abolition of the mind of one who is enamored with his own qualities.

J: THE *VITARKA* AND THE *VICARA* ARE GROSSNESS AND MINUTENESS : BOAST (*MANA*) IS OVERRATING (*UMNATI*) ONE'S OWN SELF : ARROGANCE (*MADA*) IS ABOLITION OF THE MIND-STUFF OF THE ONE WHO IS FULLY DEVOTED TO HIS DHARMA.

N/C: Extensive discussion in Bhasya regarding the nature of vitarka and vicara. Vasubandhu argues that they cannot co-arise, as two states of one quality cannot co-arise. The 1st dhyana can include either vitarka or vicara but not both at once. Bhasya regarding mada: “It is arrogance of mind with respect to others. Measuring the superiority of qualities that one has, or that one believes to have over others, one becomes haughty and depreciates others. Be reason of its attachment to its own qualities, the mind becomes puffed up, exalts itself, and abolishes itself. According to other Masters, in the same way that wine produces a certain joyous excitation that is called intoxication, so too does the attachment that a person has for his own qualities.”

cittaṃ mano'tha vijñānamekārthaṃ cittacaitasāḥ| sāsrayā lambanākārāḥ saṃprayuktāsca pañcadhā||34||

心意識體一 心心所有依 有緣有行相 相應義有五

34a-b. The names mind (citta), spirit (manas), and consciousness (vijñāna) designate the same thing. 34b-d. The mind and its mental states “have a support”, “have an object”, “have an aspect”, and are “associated”. 34d. In five ways.

J: *CITTA* (MIND-STUFF), *MANAḤ* (THE FACULTY OF THINKING), *VIJNANA* (KNOWLEDGE) – THESE (WORDS) HAVE THE SAME MEANING : THE MIND-STUFF AND THE MENTALS HAVE A SUPPORT, THEY HAVE AN OBJECT, AND A FORM THAT ARE ASSOCIATED : THEY ARE OF FIVE CATEGORIES.

N/C: See “75 Dharmas of the Abhidharmakosa”. The three terms citta, manas and vijnana express 3 meanings, functions or aspects mind. Having a support, an object and aspect and being associated in 5 ways define how mental states (citta) are samprayukta (associated) with mind (citta).

viprayuktāstu saṃskārāḥ prāptyaprāptī sabhāgatā| āsamjñikāṃ samāpattī jīvitāṃ lakṣaṇāni ca||35||

心不相應行 得非得同分 無想二定命 相名身等類

35-36a. The dharmas “not associated with the mind” are prāpti, aprāpti, sabhāgata, āsamjñika, and two absorptions, life, characteristics, nāmakāya, etc.,

J: NOT ASSOCIATED, ARE : THE *SAMSKARAS*, THE ACQUISITION (*PRAPTI*), NOT-ACQUISITION (*APRAPTI*), THE *SABHAGATA*, THE *ASAMJNIKA*, THE TWO CONCENTRATIONS (*SAMAPATTI*) AND THE LIFE (ORGAN) AND THE CHARACTERISTICS.

N/C: K35-48 are an exposition on the citta-viprayukta-samskaras (formations disjoined from mind), a category of dharmas particular to the Sarvasitvada. They form a somewhat miscellaneous collections of forces which do not fall easily into the other categories (rupa, citta, sampryuka-samskara, asamskrta) of the Panca-vastuka (five groups). The Bhasya throughout this section is an extensive Sautrantika refutation of the real existence of these dharmas. See “75 Dharmas of the Abhidharmakosa” for the basic definitions, etc., of these 14 dharmas.

nāmakāyādayasāceti prāptirlābhaḥ samanvayaḥ| prāptyaprāptī svasamāntāna patitānām nirodhayoh||36||

得謂獲成就 非得此相違 非得得唯於 自相續二滅

[36] and that which is of this type. 36b. Prāpti is acquisition and possession. 36c. There is prāpti and aprāpti of dharmas that belong to the person himself, 36d. And of the two extinctions.

J: AND ALSO THE NAMA AND KAYA, ETC. : PRAPTI IS ACQUISITION AND APPROPRIATION (SAMANVAYA) : THEN THERE IS ACQUISITION (PRAPTI) AND NON-ACQUISITION (APRAPTI) OF THE (DHAMRAS), THAT HAVE FALLEN INTO THEIR OWN SERIES, AND OF THE TWO OBSTRUCTIONS (NIRODHAYOH).

N/C: Bhasya: “*Prapti* is of two types: (1) [labha] acquisition of that which has not been obtained (*prapta*) or of that which had been lost; and (2) [samanvagama] possession of that which, having been obtained, has not been lost... When a conditioned dharma, ‘falls into the personal series,’ there is *prapti* or *aprapti* of this *dharma*, but not if it falls into the series of another person, for no one possesses the *dharmas* of another; nor if it does not fall into any series, for no one possesses the *dharmas* ‘which are not of a living being’... As for unconditioned *dharmas*, there is *prapti* of *pratisamkhyanirodha* and *apratismkhyanirodha*... there is no *prapti* of space. [According to the Vaibhasikas,] *prapti* and *aprapti* are in opposition: everything that is susceptible of *prapti* is also susceptible of *aprapti*.”

The Bhasya argues against the reality of prapti, stating that it is merely a designation, and in order to explain that which prapti explains, namely, the basis for distinguishing an Arhat from a worldly being, etc., presents a theory of “seeds” (*bija*). The seeds of the defilements have been rendered utterly inactive by the Arhat (who has abandoned the defilements).

The seed theory is introduced: “By seeds we understand *namarupa* (iii.30), that is, the complex of the five *skandhas*, capable of generating a result, either immediately or mediately, by means of the *parinama-visesa* of its series. The series is the *samskaras* of the past, the present and the future, in relation to causality, that constitutes an uninterrupted series. The *parinama*, or the evolution of the series, is the modification of this series, the fact that this series arises differently

from itself at each moment. The *visesa*, or culminating point of this evolution, is the moment of this series that possesses the capacity of immediately producing a result.”

traiyadhvikānām trividhā śubhādīnām śubhādikā| svadhātukā tadāptānām anāptānām caturvidhā||37||

三世法各三 善等唯善等 有繫自界得 無繫得通四

37a. There is threefold prāpti of the dharmas of the three periods. 37b. There is good prāpti, etc., of good dharmas, etc. 37c. The prāptis of the dharmas belonging to the spheres of existence are of their spheres. 37d. There is fourfold prāpti of the dharmas that do not belong to the spheres of existence.

J: OF THE (*DHARMAS*) OF THE THREE EPOCHS, THE *PRAPTI* IS OF THREE KINDS : THE (*PRAPTI*) GOOD, ETC. OF (THE *DHARMAS*) THAT IS GOOD, ETC. : OF (THE *DHARMAS*) THAT ARE PERVADED BY IT, (THE *PRAPTI*) IS OF ITS OWN *DHATU*: THE (*PRAPTI*) OF THE (*DHARMAS*) THAT ARE NOT PERVADED, IF OF FOUR KINDS.

N/C: Bhasya: “Past *dharmas* can be the object of a threefold *prapti*, past, present, and future. The same for present and future *dharmas*... The *prapti* of good, bad, or neutral *dharmas* is, respectively, good, bad, or neutral... The *dharmas* belonging to the spheres of existence are impure *dharmas*... In general, the *prapti* of these *dharmas*—the pure *dharmas*—is fourfold: it belongs to the three spheres, and it is pure.”

tridhā naśaikṣā' śaikṣānām aheyānām dvidhā matā| avyākṛtāptiḥ sahajā abhijñānairmānikādrte||38||

非學無學三 非所斷二種 無記得俱起 除二通變化

38a. Threefold prāpti of the dharmas which are neither Śaikṣa nor Aśaikṣa. 38b. There is twofold prāpti of the dharmas that should not be abandoned. 38c. The prāpti of a neutral dharma is simultaneous to it. 38d. With the exception of the two supernormal faculties and apparition.

J: TRIPLE IS (THE *PRAPTI*) OF (THE *DHARMAS*) THAT ARE NOT-OF-SAIKSA-NOT-OF-ASAIKSA : DOUBLE IS (THE *PRAPTI*) OF THE *DHARMAS* THAT ARE NOT TO BE ABANDONED; THE *PRAPTI* OF THE *AVYAKṚTA* (NOT-DEFINED) (*DHARMA*) IS SIMULTANEOUS, EXCEPTING WHAT IS CREATED BY THE FACULTY (*ABHIJNA*) AND WHAT IS OF CREATION.

N/C: Prāpti of the dharmas which are neither Saikṣa nor Asaikṣa is threefold: 1) of impure dharmas, 2) of pratisamkhyanirodha & apratisamkhyanirodha by a non-Aryan, 3) of pratisamkhyanirodha by either a Saikṣa or an Asaikṣa.

Dharmas which should not be abandoned are “the pure *dharmas*” and their prāpti is twofold: “the *prapti* of *pratisamkhyanirodha* obtained through the Path is pure and should not be abandoned. The same for the *prapti* of the Path.”

An undefiled-neutral dharma is not possessed when it is past or future by reason of the “weakness” of this dharma except for the supernormal faculties of seeing and hearing and the mind capable of creating apparitional beings. These are possessed in the past, present and future because they are “strong”, that is, realized through special effort.

nivṛtasya ca rūpasya kāme rūpasya nāgrajā| akliṣṭāvyākṛtā' prāptiḥ sā' tītājātayostridhā||39||

有覆色亦俱 欲色無前起 非得淨無記 去來世各三

39a. The same for the prāpti of defiled rūpa. 39b. The prāpti of the rūpa of Kāmadhātu is not previous to this rūpa. 39c. Aprāpti is undefiled-neutral. 39d. Aprāpti of the dharmas of the past or the future is threefold.

J: SO OF *NIVṚTA* (SULLIED) *RUPA* : OF *RUPA* IN KAMADHATU, THE *PRAPTI* IS NOT ANTERIOR; THE *APRAPTI* IS NOT-SULLIED-NOT-DEFINED : OF THE PAST AND OF THE FUTURE, IT IS TRIPLE.

N/C: 39a Bhasya: “The *prapti* of defiled-neutral *rupa* is only simultaneous to this *rupa*. This *rupa* is bodily action and vocal action resulting from a defiled-neutral mind. This action, even through produced by a strong mind, is incapable, as is the mind itself, of creating *avijnapti* (iv.7a); hence it is weak. Thus one possesses it in the present, but not in the past or the future.” (the *rupa* referred to in K39a & 39b is *avijnapti-rupa* to be discussed in Ch 4.)

39b Bhasya: This *rupa*, good or bad, for example the *pratimoksa-samvara* (iv. 19 and following), is not possessed previous to its being produced. The *prapti* is simultaneous and later, but not earlier.”

39c: Aprāpti is always undefiled-neutral (*anivṛtavyakṛta*).

39d Bhasya: “*Aprapti* of past or future *dharmas* can be past, present, or future. But one necessarily possesses the present *dharmas*: hence the *aprapti* of present *dharmas* can be only past or future.”

kāmādyāptāmalānām ca mārgasyāprāptiriṣyate| pṛthagjanatvam tatprāptibhūsaṃcārād vihiyate||40||

三界不繫三 許聖道非得 說名異生性 得法易地捨

40a. Aprāpti of the dharmas forming part of the spheres of existence, and of the immaculate dharmas, is threefold. 40b-c. According to the School, a Pṛthagjana is a person who has not acquired the Path. 40c-d. It is abandoned through acquisition (prāpti), and through passing to another stage.

J: AND OF THE (*DHARMAS*) FORMING PART OF THE SPHERE OF KAMADHATU, ETC. AND OF IMMACULATE (*DHARMAS*) : THE QUALITY OF PṚTHAGJANA (IS DESIRED) TO CONSIST OF NON-POSSESSION OF THE PATH;

BY ITS POSSESSION (*TATPRAPTI*) AND BY GOING OVER TO THE OTHER STAGE (*BHUMISAMCARATIS* ABANDONED).

N/C: Bhasya: “*Aprapti* of the *dharmas* of the sphere of Kamadhātu belong either to Kamadhātu, Rupadhātu, or Arupadhātu accordingly as the person endowed with this *aprapti* belongs to such a sphere of existence. The same for the *aprapti* of pure *dharmas*. In fact, *aprapti* is never pure. Why? [K40b-c above] Now the state of Prthagjana is not pure; hence their non-possession (*aprapti=alabha*) is not pure.” The discussion continues at length in the Bhasya which concludes: “The best explanation is that of the Sautrantikas. To them, the state of Prthagjana is a series in which the *dharmas* of the Aryans have not arisen.”

Bhasya: “How does non-possession perish?” followed by K40c-d.

The Bhasya turns to the question of the possession of possession. An “infinite progression” is avoided, but still, an ever-expanding array of *praptis* is described such that: “If one considers the series of one single being in the course of transmigration, those *praptis* which arise at each moment are infinite in number.”

sabhāgatā sattvasāmyam āsamjñīkamasamjñīṣu| nirodhaścittacattānām vipākaḥ te brhatphalāḥ||41||

同分有情等 無想無想中 心心所法滅 異熟居廣果

41a. Sabhāgatā is that which causes resemblances between living beings. 41b-c. Non-consciousness is that which, among the Non-conscious Ones, arrest the mind and its mental states. 41d. Retribution. 41d. They live in Brhatphala.

J: *SABHAGATA* IS RESEMBLANCE OF THE LIVING-BEINGS; THE *ASAMJNKA* (UNCONSCIOUSNESS) IS WHAT IN THE CASE OF UNCONSCIOUS BEINGS : ARRESTS THE MIND-STUFF AND THE MENTALS : THEY ARE RETRIBUTION AND THEY ARE *BRHATPHALAS*.

N/C: See “75 Dharmas of the Abhidharmakosa.” Bhasya: “*Sabhagata* is of two types, general and particular. The first is found in all living beings: by virtue of it, there is resemblance of any living being with all other living beings. This is called *sattvasabhagata*. The second has numerous subdivisions: each of these subdivisions is found only in certain beings. Living beings are differentiated according to their spheres of existence, the different stages of these spheres, their realm of rebirth (*gati*, iii.4), their wombs (iii.9), their caste (*jati*, as Brahmins, etc.), their sex, the state of Upasaka (iv.14), Bhikṣu, Saikṣa, or Arhat, etc. This holds as well for *sabhagatas*, by virtue of which each living being of a certain species resembles living beings of this same species.” The Bhasya delineates further notions related to this dharma. An array of Sautrantika objections to the real existence of this dharma are then presented.

Non-consciousness (*ajamjnika*) is exclusively the retribution of the non-conscious absorption (*asamjnisamapatti* – see K43). The non-conscious ones live in a “raised place” in the Heaven of Brhatphala. Bhasya: “They are conscious at birth and at death... When, after this long time, they produce a consciousness again, they die.”

tathā'samjñīsamāpattiḥ dhyāne'ntyē niḥsṛticchayā| śubhā upapadyavedyaiva nāryasya ekādhvikāpyate||42||

如是無想定 從靜慮求脫 善唯順生受 非聖得一世

42a. The same for the non-conscious absorption. 42b. In the Fourth Dhyāna. 42c. Through desire for deliverance. 42d. Good. 42e. Solely retribution in the next existence. 42f. Not by Āryas. 42g. It is obtained in one time period.

J: AND SO IS THE *ASAMJNISAMAPATTI* IN THE LAST *DHYANA* BY THE DESIRE OF RELEASE (*NIHSRTICCHAYA*) : IT IS GOOD, RETRIBUTABLE IN THE FUTURE (*UPAPADYA*) EXCLUSIVELY; NOT OF AN ARYA : IT IS OBTAINED IN ONE EPOCH.

N/C: Bhasya: “In order to cultivate this absorption, the ascetic should have entered the Fourth Dhyana. The ascetic falsely imagines that *asamjnika*, the non-consciousness that constitutes the result of the non-conscious absorption, is true deliverance. *Asamjnika*, being retribution, is necessarily morally neutral. As for the non-conscious absorption, it is good.”

It is not cultivated by the Noble Ones (Aryas): “The Aryans consider this absorption as a precipice, a calamity, and do not value entering it. On the contrary, Prthagjanas identify non-consciousness (*asamjnika*) with true deliverance.”

nirodhākhyā tathāiveyam viharārtham bhavāgrajā| śubhā dvivedyā'niyatā ca āryasya āpyā prayogataḥ||43||

滅盡定亦然 為靜住有頂 善二受不定 聖由加行得

43a. In the same way, the absorption that bears the name of nirodha or “extinction”. 43b. It is viewed as tranquility; 43c. Arisen from Bhavāgra; 43d. Good. 43e. Of two retributions and neutral; 43f. Āryas 43g. It is obtained through effort.

J: (THE *SAMAPATTI*), *NIRODHA* BY NAME, IS VERY LIKE IT : FOR THE PURPOSE OF SPORTING (*VIHARARTHAM*), IT HAS ITS BIRTH FROM *BHAVAGRA* : IT IS GOOD : IT IS OF TWO RETRIBUTIONS AND IS NOT LIMITED (*ANIYATA*) : IT IS OBTAINABLE BY AN ARYA BY PRACTICE.

N/C: Bhasya: “Aryans cultivate this absorption because they consider it as the absorption of tranquility... It belongs to the sphere of Bhavagra, that is, one penetrates it upon leaving *naivasamjnanasarnjnayatana* absorption (viii.4)” [4th arupya-dhyana].” It is not practiced by Prthagjanas, “(1) because they fear annihilation, and (2) because this absorption

can only be produced through the power of the Path: in fact, it is the ascetic who has seen Nirvana who is determined to obtain it.”

bodhilabhyā muneh na prāk catustrīṃśatkaṣaṇāptitah| kāmārūpāśraye bhūte nirodhākhyādito nṛṣu||44||

成佛得非前 三十四念故 二定依欲色 滅定初人中

44a. In that which concerns the Muni, it is obtained through Bodhi itself. 44b. But not previously. 44c. For the Muni conquers Bodhi in thirty-four moments. 44d. But these two absorptions take place in persons in Kāmadhātu and Rūpadhātu. 44e. The absorption of extinction is, for the first time, among humans.

J: IT IS OBTAINED BY BHAGAVAT (*MUNI*) BY ENLIGHTENMENT (*BODHI*), AND NOT BEFORE, ON ACCOUNT OF ITS BEING OBTAINED FROM ACQUISITION OF THIRTY-FOUR MOMENTS. BUT THESE TWO (CONCENTRATIONS ARE OBTAINED) IN KAMADHATU AND IN RUPADHATU, IN *BHUTA* AND (THE CONCENTRATION), CALLED *NIRODHA*, IS OBTAINED AMONG MEN FROM THE BEGINNING.

N/C: Bhasya: “The Buddha obtains the absorption of extinction at the moment when he becomes a Buddha, that is, at the moment of *ksayajñana* (vi.67). No quality of the Buddha is obtained through effort; all of his qualities are acquired through the simple fact of detachment: as soon as he desires it, the mass of qualities arise at will.”

“But not previously” refers to the Vaibhasika objection to the view (held by the “Western Masters”) that the Bodhisattva attained this absorption before bodhi.

Bhasya: “The School [Vaibhasika] admits in fact that the Bodhisattva obtains Bodhi in thirty-four moments, namely sixteen moments that constitute the ‘comprehension of the Truths’ (*satyabhisamaya*, vi.27) and eighteen moments that constitute the abandoning of the defilements relative to Bhavagra... The eighteenth moment is *ksayajñana*.” [These 18 moments would apparently consist of 2 moments (a path of abandoning & a path of deliverance) for each of the 9 grades of defilements pertaining to Bhavagra, see Ch 6.]

Both absorptions, asamjñi-samapatti and nirodha-samapatti, can be practiced by beings in Kamadhātu and Rupadhātu, but nirodha-samapatti is always initially practiced by humans in Kamadhātu (and then later, it can be realized in Rupadhātu). After reviewing the similarities and differences between these two absorptions in detail, the Bhasya brings up a point of controversy: “In the two absorptions, the mind is interrupted for a long time. How, upon coming out of this absorption, can a new mind be born from a mind destroyed for a long time?” The Vaibhasika response is simple: because past dharmas exist. The Sautrantikas, however, offer a different explanation: “the mind of leaving the absorption does not have for its cause the mind previous to the absorption: it is born from ‘a body possessing organs’. This is why the Ancient Masters said, ‘Two *dharmas* are the seed one of the other: these two *dharmas* are a mind and a body possessing organs.’” Other views are considered as well. Later, *alaya-vijñana* (store-consciousness) was incorporated into Vasubandhu’s resolution of this problem.

Next, the Bhasya continues the Sautrantika refutation of the real existence of the dharmas disassociated from mind, by arguing with respect to these two absorptions, “What is called ‘absorption’ is simply the non-existence of the mind for a certain period of time; not a thing in and of itself (*dravyadharmā*), but a ‘thing of designation’.” The argument is also extended with regard to *asamjñika* (non-consciousness) (K41).

āyurjīvitam ādhāra ūśmavijñāyorhi yaḥ| lakṣaṇāni punarjātirjarā sthīranityatā||45||

命根體即壽 能持煖及識 相謂諸有為 生住異滅性

45a. Jivita is life (āyus). 45b. The support of warmth and consciousness. 45c-d. Their characteristics are arising, old age, duration, and impermanence.

J: LONGEVITY IS THE VITAL (ORGAN) : THAT IS THE BASIS OF HEAT AND PERCEPTION : ITS CHARACTERISTICS ARE BIRTH, SENILITY, DURATION AND IMPERMANENCE.

N/C: The Sautrantika refutation of the real existence of this dharma of *jivita* (*jivitendriya*: vitality) includes a number of significant points:

1. Warmth and consciousness are actually retribution of action – there is no need to imagine an interposing substrate.
2. *Ayus* “is a certain power that the action of a previous existence places in a being at the moment of its conception, a power through which the *skandhas* renew themselves for a determined length of time in this...in the same way a seed places a certain power in the sprout by which the plant develops to maturity”.
3. Examination of various notions of how death takes place (existence destroyed by oneself, by others, by both and by neither, etc.), in part to establish “premature death”, that is, death not solely from the exhaustion of *jivita*.

Regarding the characteristics of existence, the Bhasya first examines the objection that sutras teach of three rather than four characteristics (production, disappearance, duration-modification).

jātijātyādayasteṣām te 'ṣṭadharmāikavrttayah| janyasya janikā jātirna hetupratyayairvinā||46||
 此有生生等 於八一有能 生能生所生 非離因緣合

46a. They have in their turn characteristics termed arising-of-arising, duration-of-duration, etc.;
46b. The primary characteristic refers to eight dharmas, the secondary characteristic to one dharma.
46c-d. Arising engenders the dharma that it should engender, but not without the cooperation of causes and conditions.

J: THEIR BIRTH-OF-BIRTH ETC. : THEY HAVE THEIR FUNCTIONS (*VRTTIS*) IN EIGHT *DHARMAS* AND THEY ARE OF ONE *DHARMA* : BIRTH IS GENETRIX OF (*DHARMAS*) TO BE BORN; BUT NOT WITHOUT CAUSES (*HETU*) AND CONDITIONS (*PRATYAYAIH*).

N/C: An infinite regression of characteristics of characteristics of characteristics, etc. is avoided because there the first primary characteristic, arising, pertains to 8 dharmas: the dharma to which the characteristic pertain, the other three primary characteristics and the four secondary characteristics (anulaksana: arising-of-arising, duration-of-duration, ageing-of-ageing, impermanence-of-impermanence). It does not give rise to itself. It arises through the secondary characteristic of arising-of-arising. It is the same for the other characteristics – the primary characteristics apply to eight dharmas, the secondary to one.

The Sautrantikas reply: “All this is to analyze emptiness! Arising, duration, etc., are not entities, separate things in and of themselves. We know things either through direct perception, through inference, or through the testimony of Scripture: these three means of correct knowledge (*pramana*) are missing with respect to these characteristics...in fact, the production of the moment, its aging, and its disappearance, are not the objects of consciousness; whatever is not the object of consciousness cannot be a mark...According to us, what one should understand by production or arising is the fact that the series begins; disappearance or impermanence is the end or cessation of the series; duration is the series continuing from its beginning until its end; evolution or old age is the modification of the continuous series, the difference between its successive states.” A second interpretation of non-substantial characteristics: “conditioned *dharmas* exist after having existed; after having existed, they no longer exist; the series of *dharmas* is their duration; dissimilarity of the series is their transformation.” Extensive arguments in the Bhasya, including some exposition on the theory of momentariness.

K46c-d: Bhasya: “If arising engenders, in a future state, the *dharma* that it should engender, why do not all future *dharmas* arise at one and the same time?...Isolated arising does not have the force of engendering the *dharma* that it should engender independent of the cooperation of causes and conditions.” The Sautrantika adds: dharmas arise from just the causes & conditions. There is no need for an additional dharma of “arising”.

nāmakāyādayaḥ samjñāvākyākṣarasamuktayāḥ| kāmarūpāptasattvākhyā niḥṣyandāvvyākrtāḥ tathā||47||
 名身等所謂 想章字總說 欲色有情攝 等流無記性

47a-b. Nāmakāya, etc., are collections of samjñās, vākyas, and akṣaras. 47c-d. They exist in Kāmadhātu and Rūpadhātu; they belong to living beings; they are out-flowing; and they are neutral.
 J: THE *NAMAKAYA*, ETC. ARE COLLECTION OF *SAMJNAS* (NOUNS), *VAKYAS* (EXPRESSIONS) AND SYLLABLES : THEY ARE CALLED OF THE SPHERES OF THE KAMADHATU, OF THE RUPADHATU, OF THE LIVING BEINGS, OF THE FLUX, AND OF THE UNDEFINED.

N/C: See “75 Dharmas of the Abhidharmakosa.” Sautrantika refutation: “Are not words, phrases, and phonemes (*naman, pada, vyanjana*) ‘voice’ (*vac*) by nature, and consequently ‘sound’ (*śabda*)? Hence they form part of the *rupaskandha*; they are not *samskaras* disassociated from the mind as the Sarvastivadins believe.” Extensive argumentation follows.

K47c-d – 48 explain the attributes of the viprayukta-samskaras. Bhasya: “The phonemes, etc., belong to two spheres of existence. According to one opinion, they also exist in Arupyadhātu, but there they are ‘unpronounceable.’ They belong to living beings, being produced through the efforts of living beings and consisting of articulated sounds (*varna*), etc. In fact, they belong to the person who speaks, not to the things that they designate. They are an out-flowing, being produced through *sabhagahetu* (ii.52); they are not of retribution, since they proceed from the desire of the person who speaks; they are not of accumulation, since they are not material. They are non-defiled-neutral (*anivrtavyakrta*, ii.28).”

sabhāgatā sā tu punarvipāko'pi āptayo dvidhā| lakṣaṇāni ca niḥṣyandāḥ samāpattya samanvayāḥ||48||
 同分亦如是 并無色異熟 得相通三類 非得定等流

47d-48b. The same for “genre”, (sabhāgatā) which is also from retribution, and which belongs to the three spheres of existence. 48b. Possession (prāpti) is of two types. 48c. Its characteristics also. 48c-d. The absorptions and non-possession (aprāpti) are of out-flowing.

J: LIKEWISE THE GENUS (*SABHAGATA*) : THAT IS RETRIBUTION : ACQUISITIONS ARE OF TWO CATEGORIES : THE CHARACTERS AS WELL : THE CONCENTRATION AND NON-ACQUISITIONS (*ASAMANVAYA*) ARE FLUX.

N/C: Bhasya: “like phonemes, words, and phrases, *sabhagata* is of the first two spheres of existence; it belongs to living beings; it is from out-flowing; and it is non-defiled-neutral. But *sabhagata* is not only from out-flowing: it is also of retribution; it not only belongs to the first two spheres of existence, it also belongs to the third...[prāpti (acquisition, possession)] is of out-flowing and of retribution...Its characteristics, arising, etc., are of two types, like possession...The

two absorptions and non-possession are only out-flowings...The characteristics belong to all conditioned things, hence they belong to living beings and to non-living beings.” [The attributes of the other viprayukta-samskaras are discussed above.]

kāraṇaṃ sahabhūścaiva sabhāgaḥ samprayuktakaḥ| sarvatraga vipākākhyāḥ śaḍvidho heturiṣyate||49||

能作及俱有 同類與相應 遍行并異熟 許因唯六種

49. The hetu are sixfold: kāraṇahetu, sahabhū, sabhāga, samprayutaka, sarvatraga, and vipāka.

J: CAUSE, BORN SIMULTANEOUSLY, SIMILAR, WHAT IS ASSOCIATED, GOING EVERYWHERE, OF RETRIBUTION : THE CAUSE IS DESIRED TO BE OF SIX KINDS.

N/C: Bhasya: “*Kāraṇahetu* is reason for existence; *sahabhuhetu* is coexistent cause; *sabhāgahetu* is parallel cause; *samprayuktakahetu* is associated cause; *sarvatragahetu* is universal cause, and *vipakahetu* is retributive cause: such are the six types of causes that the Abhidharmikas (*Jñānaprasthāna*) recognize.” See “6 Hetu (Causes), 4 Pratyaya (Conditions), 5 Phala (Results)” for definitions, etc.

svato'nye kāraṇaṃ hetuḥ sahabhūrye mithaḥphalāḥ| bhūtavaccittacittānuvartilakṣaṇalakṣyavat||50||

除自餘能作 俱有互為果 如大相所相 心於心隨轉

50a. All dharmas are kāraṇahetu with regard to all, with the exception of themselves. 50b.

Sahabhūhetu, coexistent causes, namely the elements (bhūta), the mind and the companions of the mind, characteristics and the thing characterized, are the dharmas that are causes one of the other.

J: THE IMMEDIATE CAUSE (*KĀRANAHETU*) IS IN REGARD TO OTHERS, BUT OF THE SELF : THE *SAHABHUHETU*, THE COEXISTENT CAUSE, IS THE RECIPROCAL CONSEQUENCE, LIKE THE ELEMENTS FOLLOWING THE MIND-STUFF, LIKE THE CHARACTERS AND THE CHARACTERIZED.

N/C: See “6 Hetu (Causes), 4 Pratyaya (Conditions), 5 Phala (Results)”.

Bhasya here explores objections to the definition of *kāraṇahetu*: a) How can something which is incapable of being an obstacle be regarded as a cause for something by virtue of not obstructing it? The Bhasya explains: “when their lord does not oppress them, villagers say, ‘We are fortunate through the actions of our master’... They are causes; for, even when the lord is incapable of harming them, the villagers express themselves as we have said; but not about a non-existent lord.”

b) “If all the *dharmas* are the causes of other *dharmas* because they do not cause any obstacle, why do not all the *dharmas*

arise together?” The Bhasya explains: “In fact, all the *dharmas* receive the name of *kāraṇahetu* because they do not create any obstacle: it is not that they are all agents.”

caittā dvau samvarau teṣāṃ cetaso lakṣaṇāni ca| cittānuvartinaḥ kālaphalādisubhatādibhiḥ||51||

心所二律儀 彼及心諸相 是心隨轉法 由時果善等

51a-c. The companions of the mind are: the mental states; the two disciplines (samvara); and the characteristics (lakṣaṇas) of the mental states, the two disciplines and the mind. 51d. From the point of view of time, of result, etc., and of goodness, etc.

J: TWO MENTALS, TWO DISCIPLINES, THE CHARACTERISTICS OF THESE AND THOSE OF THE MIND-STUFF, FOLLOWER OF THE MIND-STUFF FROM THE POINT OF VIEW OF TIME, EFFECT, ETC. AND BY BEING BENEFICIAL ETC.

N/C: Following the assertion of the mutual causation (*sahabhuhetu*) of mind and the companions of mind in K50. The two disciplines (samvara) are discipline of absorption and pure discipline. The companions of the mind include the mental states (caitta, enumerated in K24-33), the two disciplines, as well as the characteristics (K45: arising, duration, old age & impermanence) of those mental states, disciplines and the mind itself. At minimum, a mind has 58 companions: its 4 primary and 4 secondary characteristics, the 10 Mahabhumikas (which accompany every mind) and the 4 characteristics of each of those (=40) for a total of 58 (variant opinions exclude secondary characteristics and characteristics of caitta).

They are termed “companions of mind” from the point of view of time because “they have the same arising, the same duration, and the same destruction as does the mind; they are of the same time period as the mind. When we say ‘the same arising . . . ,’ we understand the word ‘same’ in the sense of concomitance: the companions arise, last, and perish at the same time as does the mind; but their arising is distinct.” In terms of result: “The companions have the same result (*purusakaraphala* & *visamyogaphala*), the same *vipaka*, and the same *nisyanda* as the mind: ‘same’ indicates identity.” In terms of goodness: “The companions are good, bad, or neutral, like the mind which they accompany.”

As their results are not identical, there are coexistent entities that are not *sahabhuhetu*: secondary characteristics (in various ways), derived matter (with respect to primary elements, other derived matter, etc.) and possession (prapti).

The Sautrantika object to the co-existent cause, because “cause is previous to the effect...one does not prove a similar relationship between simultaneous things.” Examples are analyzed in a debate between the Sautrantika & Sarvastivada.

sabhāgahetuḥ sadṛśāḥ svanikāyabhuvah agrajāḥ| anyo'nyam navabhūmistu mārgaḥ samaviśiṣṭayoh||52||

同類因相似 自部地前生 道展轉九地 唯等勝為果

52a. Similar dharmas are sabhāgahetu or similar causes. 52b. Belong to the same category (nikāya) and the same stage (bhū). 52b. Arisen previously. 52c-d. But the Path is sabhāgahetu to the Path, without distinguishing the nine stages. 52d. The Path is sabhāgahetu to an equal or superior Path.

J: THE *SABHAGAHEHU* CONSISTS OF THE (DHARMAS) THAT RESEMBLE, THAT ARE OF THEIR OWN CATEGORY (*NIKAYA*), STAGE (*BHU*) AND ANTERIOR (*AGRAJAH*); BUT THEY ARE THE PATH OF THE NINE STAGES, RECIPROCALLY OF WHAT IS EQUAL OR HIGHER.

N/C: Bhasya explores the question of whether *sabhagahetu* applies to material form (*rupa*). To be similar causes, similar dharmas must belong to the same category (“The *dharmas* are classed into five categories accordingly as they are susceptible of being abandoned through Seeing each of the Four Truths, or through Meditation”) and the same stage (“The *dharmas* belong to nine stages: they are either in Kamadhatu, or in one of the Four Dhyanas, or in one of the Four Arapyas”) and must have arisen previously (“A future *dharma* cannot be a similar cause”). Bhasya explores the how and if futures dharmas can be *sabhagatahetu*. *Sabhagahetu* also comes to be one of the ways in which a *dharma* which exists in the three time periods comes into existence in the present, “A future *dharma* is not *sabhagahetu*, but once it has arisen, it becomes *sabhagahetu*...The quality of *sabhagahetu* results from a condition or state (*avastha*): a future *dharma* is not *sabhagahetu* but when it enters into a present or a past condition, it becomes *sabhagahetu*.”

52c-d introduces an exception that similar causes must be of the same stage. This is only true of impure *dharmas*. Pure *dharmas* on the path are *sabhagahetu* for equal or higher stages. “In fact, the Path resides in the different stages as a visitor, without forming part of the spheres of existence to which these stages belong: the desire of Kamadhatu, of Rupadhatu, of Arapyadhatu, are not on the Path. The Path, whatever be the stage upon which the ascetic relies in order to cultivate it, stays of the same nature; the Path is hence a similar cause of the Path...” 9 stages: “The Path is of nine stages or spheres—the *anagamyā*, the *dhyānantara*, the Four primary (*mula*) Dhyanas, and the three inferior, primary Arupyas (vi.20c)—in the sense that an ascetic, abiding in these nine states of absorption, can cultivate the Path.”

The Bhasya also states: “the Path of Seeing (*darsanamarga*) is a similar cause of the Path of Seeing, the Path of Meditation (*bhavanamarga*), and the Path of the Asaiksas (*asaiksamarga*); the Path of Meditation is a similar cause of the Path of Meditation and the Path of the Asaiksa; and the Path of the Asaiksa is a similar cause of an equal or superior Path of the Asaiksa.” Further elaborations are discussed in the Bhasya.

Backsliding is possible, but in those cases, the inferior stages are not caused by the prior superior stages.

prayogajāstayoreva śrutacintāmayādikāḥ| samprayuktakahetustu cittacaittāḥ samāśrayāḥ||53||

加行生亦然 聞思所成等 相應因決定 心心所同依

53a. The dharmas acquired through cultivation are sabhāgahetu of the same two classes, the equal and the higher. 53b. Those which arise through hearing, through reflection, etc. 53c-d. The mind and its mental states are only samprayuktakahetu, causes through association. 53d. Which has the same support.

J: THE (*DHARMAS*), THAT ORIGINATE FROM THE EFFORTS, ARE THE (SIMILAR CAUSE, *SABHAGATAHEHU*) OF THESE TWO (OF EQUAL AND SUPERIOD) ONLY : THEY ARE THOSE THAT (ORIGINATE) FROM AUDITION, REFLECTION ETC. : BUT THE MIND-STUFF AND THE MENTALS ARE THE ASSOCIATE CAUSE (*SAMPRAUYUKTAKAHEHU*), HAVING THE SAME POINT OF SUPPORT *SAMASRAYAH*.

N/C: This expands upon K52: “Worldly *dharmas* acquired through effort or exercise are similar causes of equal or higher *dharmas*, but not of inferior *dharmas*...The *dharmas* ‘acquired through effort’ are the opposite of the ‘innate’ *dharmas*. These former *dharmas* are qualities (*guna*) proceeding from hearing (*sruta*) that is, from the Word of the Buddha, from reflection (*cinta*), and from meditation (*bhavana*).” The Bhasya analyzes the *sabhagahetu* of *dharmas* of hearing, reflection and meditation in Kamadhatu, Rupadhatu and Arupyadhatu. The Bhasya also analyzes the *sabhagahetu* of bad, defiled neutral and undefiled neutral *dharmas*.

Mind and mental states are samprayuktakahetu when they have the same support: “For example, a given moment (*ksana*) of the organ of sight is the support 1) of a visual consciousness, and 2) of the sensation (*vedana*) and the other mental states which are associated with this consciousness.”

sarvatragākhyah kliṣṭānām svabhūmau pūrvasarvagāḥ| vipākaheturaśubhāḥ kuśalāścaiva sāsravāḥ||54||

遍行謂前遍 為同地染因 異熟因不善 及善唯有漏

54a-b. Former universals are sarvatragahetu or universal causes of the defiled dharmas of their own stage. 54c-d. Bad dharmas and impure good dharmas are retributive causes.

J: OF THE SULLIED (*DHARMAS*), IN THEIR OWN SPHERE, THE (*DHARMAS*), THAT ARE ANTERIOR AND UNIVERSAL, ARE CALLED THE UNIVERSAL (CAUSE) (*SARVATRAGAKHYAHEHU*) : AND ALSO THE IMPURE (*DHARMAS*) THAT ARE GOOD AND NOT-GOOD (*ASUBHA*) AND THOSE THAT ARE CAUSE OF RETRIBUTION (*VIPAKEHEHU*)

N/C: The Bhasya explores questions regarding the function of *sarvatragahetu* in the upper stages of the path. On *vipakahetu* (retributive causes): “Bad *dharmas*—which are all impure—and impure good *dharmas* are only retributive causes, because their nature is to ripen. Neutral *dharmas* are not retributive causes, because they are weak: as rotten seeds, even though moistened, do not grow. Pure *dharmas* are not retributive causes because they are not moistened through (*trnsna*): as intact seeds, not moistened, do not grow. Furthermore, pure *dharmas* are not bound to any sphere of existence: thus to which sphere could the result of retribution that they would produce belong?” The Bhasya analyzes a set of retributive causes and actions.

sarvatragah sabhāgaśca dvayadhvagau tryadhvagāstrayaḥ | samskṛtaṁ savisaṁyoga phalaṁ nāsamskṛtasya te||55||
 遍行與同類 二世三世三 果有為離繫 無為無因果

55a-b. Sarvatragahetu and sabhāghetu are of two time periods; three causes are of three time periods. 55c-d. Conditioned things and disconnection are results. 55d. The unconditioned has neither cause nor result.

J: THE UNIVERSAL AND THE SIMILAR (CAUSES) GO ALONG THE TWO PATHS : THREE (CAUSES) FO ALONG THE THREE PATHS : THE CONDITIONED AND DISJUNCTION IS THE FRUIT : THEY (THE CAUSE AND THE FRUIT) ARE NOT OF THE UNCONDITIONED.

N/C: Bhasya: “A past and present *dharma* can be *sarvatraga* and *sabhāghetu* (ii.52b). Past, present, and future *dharmas* can be *samprayuktaka*, *sahabhu*, and *vipakahetu*. The Karika does not speak of *karanahetu* (ii.50a): the conditioned *dharmas* of the three time periods are *Karanahetu*; the unconditioned *dharmas* are outside of time.”

At K55c-d the discussion moves from hetu (causes) to phala (results). There are 5 Phala, 4 are conditioned things and the 5th is visamyoga (disconnection), which refers to the realization of a Pratisamkhyanirodha (or nirvana). The karika then clarifies that even though visamyoga is one of the phalas, “The unconditioned has neither cause nor result.” How, then, is disconnection a result? “It is the result of the Path, for it is obtained due to the force of the Path (vi.51): in other words, it is through the Path that an ascetic obtains possession (*prapti*, ii.36c-d) of disconnection... The Path produces obtaining; the Path causes one to obtain disconnection. Hence, although the Path is not the cause of disconnection (=pratisamkhyanirodha) one can say that it is the result of the Path.”

Debate: the Sarvastivadins hold that unconditioned dharmas have a causal function (*karanahetu*), the Sautrantika object. The Bhasya then includes a Sautrantika refutation of the real existence of the three unconditioned dharmas, “The three *dharmas* that it refers to are not distinct and real entities like color, sensation, etc... ‘space’ (*akasa*) is solely the absence of any tangible thing... Pratisamkhyanirodha or Nirvana is—when both the defilements already produced and the existence already produced are destroyed—the absence of any other defilements or any other existence, and that by reason of the force of the consciousness... When, independent of the force of consciousness (*pratisamkhyā*) and by reason of the mere absence of causes there is an absence of arising *dharmas*, this is what is called *apratīsamkhyanirodha*.” Extended debate on the reality of pratisamkhyanirodha (nirvana).

vipākaphalamantyasya pūrvasyādhipatāṁ phalaṁ | sabhāga sarvatragayorniṣyandaḥ pauruṣaṁ dvayoḥ||56||
 後因果異熟 前因增上果 同類遍等流 俱相應士用

56a. Retribution is the result of the last cause. 56b. The predominating result is the result of the first. 56c-d. Outflowing is the result of the similar cause and the universal cause. 56d. The pauruṣa or virile result, is the result of two causes.

J: OF THE ULTIMATE (CAUSE), THE RETRIBUTION IS THE FRUIT : OF THE FIRST ONE, THE FRUIT IS OF THE SOVEREIGN : OF THE SIMILAR AND UNIVERSAL (CAUSES), THE FRUIT IS THE FLUX : VIRILITY (*PAURSA*) IS (THE FRUIT) OF THE TWO.

N/C: This verse explains which results proceed from which causes. See “6 Hetu (Causes), 4 Pratyaya (Conditions), 5 Phala (Results)” for a chart, etc.

Bhasya: “*Karanahetu* is either a ‘non-efficacious cause’ and one then regards it as predominant because it creates no obstacle; or an ‘efficacious cause,’ and one then regards it as predominant because it possesses mastery, a predominating and generating activity.” Some discussion and variant opinions regarding the *paurusa* (*purusakara*)-*phala* (virile result). Vasubandhu identifies “virile action” with the “activity” (*karitra*) of a *dharma* (by virtue of which a *dharma* is said to be “present”). Dhammajoti points out that Samghabhadra objects to this definition of *karitra* because the Vaibhasika rather define *karitra* as *phala-aksepa* (or *akarsana*?), that is, dragging out or projecting/inducing a fruit, as opposed to the actual ‘giving’ or producing a fruit.

vipāko’vyākṛto dharmah sattvākhyāḥ vyākṛtodbhavaḥ | niṣyando hetusadrśaḥ visamyogaḥ kṣayo dhiyā||57||
 異熟無記法 有情有記生 等流似自因 離繫由慧盡

57a. Retribution is a neutral dharma. 57b. Belonging to living beings. 57c. They arise later than a non-neutral dharma. 57d. A result that resembles its cause is called outflowing. 57e. Extinction through intelligence is disconnection.

J: THE RETRIBUTION IS A NOT-DEFINED *DHARMA* OF A LIVING BEING, BORN FROM THE DEFINED; THE *NISYANDA* (FRUIT) IS SIMILAR TO (ITS) CAUSE; A DISCONNECTION (*VISAMYOGA*)-FRUIT IS DESTRUCTION (*KSAYAH*) CAUSED BY THE INTELLIGENCE.

N/C: Retribution is an undefiled-neutral dharma (*anivrtavyakṛta*) arising in the series living beings, and is distinct from *dharmas* of accumulation (*aupacayika*) and outflowing (*naisyandika* – see I.37) as it arises after a non-neutral dharma (a bad dharma or a defiled good dharma, as above in K54, *vipakahetu*). *Vipakaphala* (retribution result) arise later, not at the same time and not immediately following, *vipakahetu* (retributive cause). The Bhasya asks why mountains and rivers are also not considered *vipakaphala* and replies: “The *dharmas* that do not form part of living beings are, by nature, common in that everyone may partake of them. Now retributive results, by definition, are unique: another person never experiences the retributive results of actions that I accomplish. Action produces a ‘predominating result’ (*adhipatiphala*) in addition to a retributive result: all beings experience this result in common, because the collectivity of their actions cooperate in their creation.”

A *nisyandaphala* (outflowing result) is defined as a result that resembles its cause. “Two causes, the similar cause and the universal cause (*sabhaḡahetu* ii.52, and *sarvatragahetu*, ii.54a-b) produce an outflowing result.” The Bhasya also analyzes the distinctions between these two overlapping but not identical causes (the similar and universal).

On *visamyogaphala* (disconnection), see K55 above.

yadvalājjāyate yattatphalaṃ puruṣakārajam| apūrvah saṃskṛtasyaiva saṃskṛto’ dhipateḥ phalaṃ||58||

若因彼力生 是果名士用 除前有為法 有為增上果

58a-b. A dharma is the result of the virile activity of the dharma through the force by which it arises.

58c-d. Any conditioned dharma is the predominating result (*adhipatiphala*) of conditioned dharmas, with the exception of the dharmas that are later than it.

J: WHATEVER IS PRODUCED BY THE FORCE OF WHATEVER *DHARMA*, THAT IS THE FRUIT BORN OF EFFORT. OF THE UNCONDITIONED ONLY (THE FRUIT OF VIRILITY) IS NOT-ANTERIOR (*APURVA*) AND THE CONDITIONED ONE IS THE FRUIT OF VIRILITY OF THE SOVEREIGN.

N/C: Bhasya: “What difference is there between the result of virile activity and a predominating result? The first refers to the agent; the second refers to both the agent and the non-agent. For example, a created thing is the result of the virile activity and the predominating result of the artisan who created it; it is only the predominating result of what is not the artisan.”

vartamānāḥ phalaṃ pañca gṛṇhanti dvau prayacchataḥ| vartamānābhyatītau dvau eko’ tītaḥ prayacchati||59||

五取果唯現 二與果亦然 過現與二因 一與唯過去

59a-b. Five causes grasp their result in the present. 59b. Two produce their result in the present.

59c. Two produce their result in both the past and the present. 59d. One cause produces its result in the past.

J: THE FIVE PRESENT (CAUSES) TAKE FIVE (OF THE FRUIT) : THE TWO GIVE (FIVE FRUITS) : THE PRESENT AND THE PAST [TAKE] TWO (OR) ONE, AND THE PAST GIVES ONE.

N/C: The Bhasya first clarifies the distinction of “grasping” and “producing” a result: “A *dharma* grasps a result when it become its seed. A *dharma* produces a result at the moment when it gives this result the power of arising, that is, at the moment when, the future result being turned towards arising or is ready to arise, this *dharma* gives it the power that causes it to enter into the present.” This *karika* explores when these two functions of the 6 causes take place: past, present or future.

Dhammajoti describes these two steps in the causal process resulting in the actualization of its effect:

1) First there must be a ‘grasping of a fruit’ (*phala-grahana/phala-pratigrahaṇa*). This step properly determines that the particular cause is causally related to its corresponding effect... ‘inducing/projecting of the fruit’... [the cause abides in being a cause]

2) When the effect so-determined arises, i.e., is made to enter the present, it is called the ‘giving of the fruit’ (*phala-dana*) by the cause.

The Bhasya then explains: “(59a-b) Five causes grasp their results only when they are in the present: in the past, they have already grasped their results; in the future, they have no activity (v.25). The same holds for *karanahetu*; but the stanza does not mention it, because *karanahetu* does not necessarily have a result... (59b) The mutually coexistent cause (*sahabhu*) and the associated cause (*samprayuktaka*) produce their results only when they are in the present: these two causes in fact grasp and produce their results at the same time... (59c) The similar cause (*sabhaga*) and the universal cause (*sarvatraga*) produce their results both when they are in the present and when they are in the past... (59d) The retributive cause produces its result when it is in the past, for this result is not simultaneous to, nor immediately following its cause.”

The Bhasya also analyzes the varied circumstances of grasping a result, producing a result, both and neither, in relation to good, bad, defiled-neutral and undefiled-neutral dharmas, as well as mind and its mental states.

The Bhasya also discusses 4 additional results taught by the “Western Masters”.

kliṣṭā vipākajāḥ śeṣāḥ prathamāryā yathākramam| vipākam sarvagam hitvā tau sabhāgam ca śeṣajāḥ||60||
 染汚異熟生 餘初聖如次 除異熟遍二 及同類餘生

60-61b. The mind and its mental states are: 1) defiled; 2) arisen from a retributive cause; 3) others; and 4) pure for the first time, arising from causes that remain when one excludes, in this order, 1) the retributive cause, 2) the universal cause, 3) these two causes, 4) these two causes plus the similar cause.

J: THEY ARE SULLIED, BORN OF THE RETRIBUTION; THE REST, THE FIRST PURE (ONES) IN ORDER LEAVING ASIDE THE RETRIBUTION (AND) UNIVERSAL, THESE TWO, THE SIMILAR AND BORN OF THE REST :

N/C: Bhasya: “These is no *dharma* that comes from a single cause: the reason for being [*karanahetu*] and the mutually coexistant cause [*sahabhuhetu*] are never absent.”

Four classes of dharmas are distinguished in clarifying how many causes produce the dharmas:	Mind & its mental states arise from 6 causes excluding:	Also exclude, for other dharmas (see below):
1. defiled <i>dharmas</i> , that is, the defilements, the <i>dharmas</i> associated with a defilement, and the <i>dharmas</i> having their origins in a defilement (iv.8);	The retributive cause (<i>vipakahetu</i>)	The associated cause (<i>samprayuktakahetu</i>)
2. retributive <i>dharmas</i> or <i>dharmas</i> arisen from a retributive cause (<i>vipakahetu</i> , ii.54c);	The universal cause (<i>sarvatragahetu</i>)	The associated cause
3. the other <i>dharmas</i> , that is, the neutral <i>dharmas</i> , with the exception of the <i>dharmas</i> of retribution, and the good <i>dharmas</i> , with the exception of the first pure <i>dharmas</i>	The retributive and universal causes	The associated cause
4. the first pure <i>dharmas</i> , that is, <i>dukkhe dharmajnanaksanti</i> (i.38b, vi.27) and the <i>dharmas</i> coexistent with this <i>ksanti</i> ;	The retributive, universal & similar causes (<i>sabhaḡahetu</i>)	The associated cause

Dharmas that are not mind and its mental states (“other dharmas” in the table) include material-form dharmas (*rupa*), and the *citta-viprayukta-samskaras*, the formations dissociated from mind (see above K35-48).

cittacaitāḥ tathā'nye'pi samprayuktakavarjitāḥ| catvāraḥ pratyayā uktāḥ hetvākhyāḥ pañca hetavaḥ||61||
 此謂心心所 餘及除相應 說有四種緣 因緣五因性

[61] The associated cause is further excluded with respect to the dharmas that are not mind or mental states. 61c. The pratyayas are said to be four. 61d. The pratyaya that bears the name of hetu is five hetus.

J: THE MINDS-STUFF AND THE MENTALS AND ALSO OTHERS, EXCLUDING THE ASSOCIATE : THESE ARE MENTIONED THE FOUR *PRATYAYAS* : THE ONE IS CALLED *HETU* : THESE CONSTITUTE THE FIVE CAUSES.

N/C: See “6 Hetu (Causes), 4 Pratyaya (Conditions), 5 Phala (Results)”.

cittacaittā acaramā utpannāḥ samanantarāḥ| ālambanāḥ sarvadharmāḥ kāraṇākhyo'dhipaḥ smṛtaḥ||62||
 等無間非後 心心所已生 所緣一切法 增上即能作

62a-b. The mind and its mental states that have arisen, with the exception of the last ones, are an equal and immediately antecedent condition. 62c. All dharmas are the objects of consciousness. 62d. The cause termed *kāraṇa* is called *adhipati*, predominant.

J: THE MIND-STUFF AND THE MENTALS, THAT ARE NOT ULTIMATE, THAT ARE BORN, CONSTITUTE THE *SAMANANTARAPRATYAYA* : ALL *DHARMAS* CONSTITUTE THE *ALAMBANAPRATYAYA* AND THE ONE THAT IS NAMED *KARANA* IS CALLED *ADHIPA* (SOVEREIGN).

N/C: Bhasya: “If one excepts the last mind and the last mental states of the Arhat at the moment of Nirvana, all minds and mental states which have arisen are an equal and immediately antecedent condition. This type of condition is called *samanantara* (equal and immediately antecedent) because it produces equal (*sama*) and immediate (*anantara*) *dharmas*. The prefix *sam* is understood in the sense of equality. Consequently only minds and their mental states are equal and immediately antecedent conditions, for there is no equality between a cause and its result with respect to the other *dharmas*; for example the material *dharmas*.” A series of *rupa dharmas* are not equal – there is more & less, transformation, etc. The Bhasya also explains that while this is true of the collection of mental states accompanying each mind in a series (more & less, transformation, etc.), “In a general way the earlier mental states are equal and immediately antecedent conditions of the mental states that follow, and only of the mental states of their type.”

A number of positions in relation to the *samanantara-pratyaya* (equal and immediately antecedent condition) are examined. The *citta-viprayukta-samskaras* (conditionings disjoined from thought) are not *samanantara-pratyayas*. An assertion that future dharmas are not *samanantara-pratyayas*, because there is no earlier & later, no anteriority or posteriority, no before and after, in the future (there needs to be a before and after to establish a future dharma as an equal and immediately antecedent condition). This in turn leads to a discussion of the nature of Buddha’s knowledge of future events (and Buddha’s omniscience) – is it based on inference or on interpreting signs (divination)? The Sautrantika assert: “the Blessed One knows immediately and at his will all things, not by inference, and not by divination.”

Also, the nature of an Arhat's last moment of mind (and mental states) is discussed. This last citta is a support (*manas*) of another moment of mind, but the succeeding moment does not arise because of a lack of other causes necessary to its arising, and thus this last moment of mind is not an equal and immediately antecedent condition.

An array of positions is presented regarding how this condition functions through the two absorptions in which there is no conception (attainment of no-thought and attainment of extinction, K42-43 above).

K62c moves on to the object condition (*alambana-pratyaya*). The Bhasya notes: “The mind is determined 1) with regard to its *ayatana*: for example, a visual consciousness is supported only on a visible thing, 2) with regard to the *dravya* or substantial thing: a certain visual consciousness, the consciousness of blue, of red, etc., is supported by blue, red, etc. (see i.10); and 3) with regard to a moment (*ksana*): a certain visual consciousness is supported in a certain moment of blue.”

K62d identifies the predominating condition (*adhipati-pratyaya*) with the “reason for being” cause (*karana-hetu*).

nirudhyamāne kāritraṃ dvau hetū kurutaḥ trayah| jāyamāne tato'nyau tu pratyayau tadviparyayāt||63||

二因於正滅 三因於正生 餘二緣相違 而興於作用

63a-b. Two causes exercise their activity with regard to a perishing dharma. 63b-c. Three, with regard to an arising dharma. 63c-d. Two other conditions, in reverse order.

J: TWO CAUSES EXERCISE (THEIR) ACTIVITY IN THE PERISHING (*DHARMA*) : THREE (IN THE *DHARMA*) THAT IS BEING BORN : TWO CONDITIONS, OTHER THAN THESE, FUNCTION REVERSELY TO THOSE.

N/C: K63a-b Bhasya: “‘Perishing’ means ‘of the present.’ A present *dharma* is called ‘perishing,’ ‘in the act of perishing,’ because, having arisen, it is turned towards its destruction. *Sahabhuhetu* (ii.50b) and *samprayuktakahetu* (53c) operate with regard to a present *dharma*, because they operate with regard to a *dharma* that arises at the same time as they do.”

K63b-c Bhasya: “‘An arising *dharma*’ means a future *dharma*, because a future *dharma*, not having arisen, is turned towards arising. The three causes in question are *sabhagahetu* (ii.52a), *sarvatragahetu* (54a), and *vipakahetu* (54c).”

K63c-d Bhasya: “First in the list of conditions there comes the equal and immediately antecedent condition: it exercises its activity as do the three causes, namely with regard to an arising *dharma*, for the minds and mental states of a given moment cede their place to the mind and mental states which are arising. Next in the list there comes an object as condition: it exercises its activity as do the two causes, namely with regard to a perishing *dharma*: this perishing *dharma* is mind and mental states, the “subject of the consciousness” (*alambaka*), which, perishing,—that is, of the present,—grasp a present object. The activity of predominant influence as a condition only consists in not creating any obstacle either to a past, present, or future *dharma*.”

caturbhiścattacaitā hi samāpattidvayaṃ tribhiḥ| dvābhyāmanye tu jāyante neśvarādeḥ kramādibhiḥ||64||

心心所由四 二定但由三 餘由二緣生 非無次第故

64a. The mind and its mental states arise by reason of four conditions. 64b. The two absorptions, by reason of three. 64c. The other dharmas, by reason of two. 64d. Not from God or from any other cause, since there is a succession, etc.

J: THE MIND-STUFF-AND-MENTALS ARE BORN ON ACCOUNT OF THE FOUR; THE TWO CONCENTRATIONS (*SAMAPATTI*), ON ACCOUNT OF THE THREE, THE OTHERS, ON ACCOUNT OF THE TWO : NOT FROM THE GOD, ETC. ON ACCOUNT OF SUCCESSION, ETC.

N/C: K64a Bhasya: “1. Causes as conditions: the five causes; 2. equal and immediately antecedent condition: the earlier mind and mental states, which have arisen not separated by other minds or mental states; 3. an object as condition: the five objects of which physical matter is the first, or, in the case of the mental consciousness, all the *dharmas*; and 4. a predominating influence as condition: all the *dharmas*, except the mind and its mental states whose arising is under consideration.”

K64b Bhasya: “One must exclude the object as condition, because the absorption of non-consciousness (ii.42) and the absorption of extinction (ii.43) do not grasp an object. We have: 1. causes as conditions: two causes, *sahabhuhetu* (the *lakṣanas*, arising, etc. ii.45c, of the absorption), and *sabhagahetu* (the good former *dharmas*, already arisen, belonging to the stage of absorption, that is, to the Fourth Dhyana or to Bhavagra, according to the case); 2. an equal and immediately antecedent condition, the mind of entry into the absorption and the mental states that are associated with this mind; the mind of entry is not separated by any mind of any of the moments of the absorption; and 3. The predominating influence as condition, as above.”

K64c Bhasya: “The other *dharmas*, namely the other *samskaras* disassociated from the mind and the material *dharmas*, arise by reason of the causes as conditions and the predominating influence as condition.”

K64d Bhasya: “That things are produced by a single cause, by God, Mahadeva, or Vasudeva, is inadmissible for many reasons... If things were produced by a single cause, they would arise all at the same time: now each of us knows that they arise successively.” A debate then ensues with the “theist”. A second point concerns the contention of the theist that God creates the world for his own satisfaction: “He is then not God, the Sovereign (*Isvara*), in what concerns his own satisfaction, since he cannot realize it without a means (*upaya*). And if he is not sovereign with regard to his own

satisfaction, how can he be sovereign with regard to the world? Further, do you say that God finds satisfaction in seeing the creatures that he has created in the prey of all the sufferings of existence, including the tortures of the hells? Homage to this God! Well said, in truth, is the popular stanza, ‘He is called Rudra because he burns, because he is excited, ferocious, terrible, an eater of flesh, blood, and marrow.’” The debate continues and concludes: “Alas, persons are unclear! Like the birds and the animals, truly worth of pity, they go from existence to existence, accomplishing diverse actions; they experience the results of these actions and falsely believe that God is the cause of these results.”

dvidhā bhūtāni taddhetuḥ bhautikasya tu pañcadhā| tridhā bhautikamanyonyam bhūtānāmekadhaiva tat||65||

大為大二因 為所造五種 造為造三種 為大唯一因

65a. The primary elements are the cause of the primary [correction by CP] elements in two ways. 65b. And of the derived elements, in five ways. 65c. Derived elements are the cause of the derived elements in three ways. 65d. And the cause of the primary elements, in one way.

J: THE ELEMENTS ARE THE CAUSE OF THEIRS IN TWO WAYS : OF THE ONE, THAT IS OF THE ELEMENT, IT IS OF FIVE KINDS : THOSE OF THE ELEMENTS, IT IS OF THREE KINDS; RECIPROCALLY; THAT IS OF ONLY ONE KIND OF THE ELEMENTS.

N/C: K65a: “The four primary elements of earth, etc., are causes of the four primary elements [in two ways:] in the quality of similar causes (*sabhagahetu*), and of mutually coexistent causes (*sahabhuhetu*).”

K65b: “The four primary elements are causes of the derived elements—color, taste, etc.—in five ways, in the quality of *janana*, *nisraya*, *pratistha*, *upastambha*, and *upabrmhanahetu*.

Jananahetu or generating cause, because the derived elements arise from them, like a child from his parents.

Nisrayahetu or tutelage cause, because the *bhautikas*, once arisen, submerge their influence, as a monk is under the tutelage of his Acarya and his Upadhyaya.

Pratisthahetu or supporting cause, because the derived elements are supported by them, as a picture is supported by a wall.

Upastamahahetu or maintaining cause, because the primary elements are the cause of the non-interruption of the derived elements.

Upabrmhanahetu or growth cause, because the primary elements are the cause of the development of the derived elements.”

K65c: “Derived elements are the cause of the derived elements in three ways. In the quality of *sahabhu*, *sabhaga* and *vipakahetu*. We do not mention *karanahetu*, for any *dharma* is a *karanahetu* of any other *dharma*.”

K65d: Derived elements are the cause of the primary elements in one way: “The actions of the body and voice produce the primary elements as a retributive result: they are then *vipakahetu*.”

kuśalākuśalaṃ kāme nivṛtānivṛtaṃ manaḥ| rūpārūpyeṣvakuśalādanyatra anāsravaṃ dvidhā||66||

欲界有四心 善惡覆無覆 色無色除惡 無漏有二心

66a. Good, bad, defiled-neutral, undefiled-neutral minds in Kāmadhātu. 66b. Good, defiled-neutral, undefiled-neutral minds in Rūpadhātu and in Ārūpadhātu. 66c. And two pure minds.

J: GOOD AND NOT-GOOD MIND-STUFF, SULLIED-NOT-DEFINED MIND STUFF-*MANAS*, IN KAMA(DHATU) : IN RUPA(DHATU) AND THE ARUPYA(DHATU) WITH THE EXCEPTION OF THE NOT-GOOD : IN TWO WAYS THE PURE (MINDS-STUFF).

N/C: Bhasya: “We have seen that antecedent minds and mental states are the equal and immediately antecedent condition of subsequent minds and mental states. But we have not explained how many types of mind arise immediately after each type of mind.” This verse delineates 12 kinds of mind, which are then analyzed in K67-71 in terms which types of mind can arise after each mind, and which types of minds each mind can arise after – see table below.

kāme nava śubhāccittāccittāni aṣṭābhya eva tat| daśabhyo’kuśalaṃ tasmāccatvāri nivṛtaṃ tathā||67||

欲界善生九 此復從八生 染從十生四 餘從五生七

67a. Nine types of minds can arise after a good mind in Kāmadhātu. 67b. Such a [good] mind can arise after eight types of minds. 67c. A bad mind can arise after ten types of minds. 67d. Four types of minds can arise after such a (=bad) mind. 67e. The same for a defiled-neutral mind.

J: IN THE KAMADHATU NINE MIND-STUFFS AFTER GOOD MIND-STUFF : THAT AFTER EIGHT ONLY : AFTER TEN, THE MINDS-STUFF THE NOT-GOOD : AFTER THAT FOUR AND ALSO THE SULLIED :

N/C: See table below.

pañcabhyo’nivṛtaṃ tasmātsapta cittānyanantaram| rūpe daśaikam ca śubhāt navabhyastadanantaram||68||

色善生十一 此復從九生 有覆從八生 此復生於六

68a. An undefiled-neutral mind can arise after five types of mind. 68b. Seven types of mind can arise after an undefiled-neutral mind. 68c. In Rūpadhātu eleven types of minds can arise after a good mind. 68d. A good mind can arise after nine types of minds.

J: AFTER FIVE NOT-SULLIED; AFTER THAT SEVEN MIND-STUFF IMMEDIATELY : IN THE RUPADHATU TEN AND ONE AFTER THE GOOD ONE : AFTER NINE IMMEDIATELY.

N/C: See table below.

aṣṭābhyo nivṛtaṁ tasmāt saṭ tribhyo' nivṛtaṁ punaḥ | tasmāt saṭ evāmārūpye tasya nītiḥ śubhātpunaḥ ||69||

無覆從三生 此復能生六 無色善生九 此復從六生

69a. A defiled-neutral mind can arise after eight types of mind. 69b. Six types of minds can arise after a defiled-neutral mind. 69c. An undefiled-neutral mind can arise after three types of mind. 69d. Six types of mind can arise after such a (undefiled-neutral [CP correction]) mind. 69e. As above, so too in Ārūpyadhātu, for these (undefiled-neutral minds).

J: AFTER EIGHT THE *NIVṚTA* : THERE-AFTER SIX : AGAIN AFTER THREE THE *ANIVṚTA* : THERE-AFTER SIX : SIMILARLY IN ITS TREATMENT (*NIṬṬ*) IN THE ARUPYADHATU :

N/C: See table: Enumeration of Cittas (Ch II, K66-73):

	12 Cittas – 12 Types of Mind (K66)	Types of mind which this mind can arise after (A) (K67-70):	Types of mind which can arise after this mind (B) (K67-71):	20 Cittas – 20 Types of Mind (K71-72):	(A)	(B)
Kamadhatu	1. Good mind in Kamadhatu	Eight: 1-6, 11, 12)	Nine: 1-6, 9, 11, 12	1.Acquired (through effort)	7	10
	2. Bad mind in Kamadhatu	Ten: 1-10	Four: 1-4	2.Innate (by birth)	11	9
	3. Defiled neutral mind in Kamadhatu	Ten: 1-10	Four: 1-4	3. -	14	7
	4. Undefiled neutral mind in Kamadhatu	Five: 1-5	Seven: 1-6, 9	4. -	14	7
Rupadhatu	5. Good mind in Rupadhatu	Nine: 1, 4-9, 11, 12	Eleven: 1-6, 8-12	5.Retributive mind	7	8
	6. Defiled neutral mind in Rupadhatu	Eight: 1, 4-10	Six: 1-3, 5-7	6.Mind of attitude	7	8
	7. Undefiled neutral mind in Rupadhatu	Three: 5-7	Six: 2-3, 5-7, 9	7.Mind of application	7	6
				8.Can create fictive beings	2	2
Arūpya-dhatu	8. Good mind in Arūpyadhātu	Six: 1, 8-12	Nine: 2, 3, 5, 6, 8-12	9.Acquired (through effort)	10	12
	9. Defiled neutral mind in Arūpyadhātu	Seven: 1, 4, 5, 7-10	Seven: 2, 3, 5, 6, 8-10	10.Innate (by birth)	5	8
	10.Undefiled neutral mind in Arūpyadhātu	Three: 8-10	Six: 2-3, 6, 8-10	11. -	11	9
				12.Retributive mind	5	7
Pure	11. Saikṣa (“saint who is not an arhat”)	Four: 1, 5, 8, 11	Five: 1, 5, 8, 11, 12	13.Mind of attitude	5	7
	12. Asaikṣa (“beyond training”)	Five: 1, 5, 8, 11, 12	Four: 1, 5, 8, 12	14.Can create fictive beings	2	2
				15.Acquired (through effort)	6	7
				16.Innate (by birth)	4	7
				17. -	10	8
				18. Retributive mind	4	6
				19. -	4	6
				20. -	5	5

nava cittāni tat saṅṅānāṁ nivṛtāṣṭa tattathā | caturbhyaḥ śaikṣaṁ asmāttu pañca asaikṣaṁ tu pañcakāṭ ||70||

有覆生從七 無覆如色辯 學從四生五 餘從五生四

70a. Nine types of minds can arise after a good mind. 70b. Such a (good mind) can arise after six types of mind. 70c. Seven types of minds can arise after a defiled-neutral mind. 70d. And the same for it. 70e. A Śaikṣa mind can arise after four types of minds. 70f. But five types of minds can arise after such (a Śaikṣa mind). 70g. An Āśaikṣa mind can arise after five types of minds.

J: FURTHER AFTER THE GOOD ONE, NINE MINDS-STUFF : THAT ONE (*KUSALA*) AFTER SIX : AFTER *NIVṚTA*, SEVEN, SO THAT THE (*NIVṚTA*) SIMILARLY : *SAIKṢA* AFTER FOUR : AFTER (*SAIKṢA*) FIVE; AFTER THE PENTADE, HOWEVER, *ASAIKṢA*.

N/C: See table above.

tasmāccatvāri cittāni dvādaśaitāni vimśatiḥ | prāyogikopapattyāptaṁ śubhaṁ bhittvā triṣu dvidhā ||71||

十二為二十 謂三界善心 分加行生得 欲無覆分四

71a. Four types of minds can arise after such (an Āśaikṣa mind). 71b. The twelve types of mind make twenty. 71c. By dividing the good mind of the three Dhātus into two, the acquired and the innate minds.

J: AFTER THAT THE (*ASAIKṢA*) FOUR MINDS-STUFF; THESE TWELVE CONSTITUTE A SCORE DIVIDING THE GOOD (*SUBHA*) AS *PRAYOGIKA* AND *UPAPATTYAPTA*; (EACH ONE OF) THE THREE INTO TWO AND

N/C: See table.

vipākajairyāpathikaśailpasthānikanairmitam| caturdhā'vyākṛtaṁ kāme rūpe śilpavivarjitam||72||
 異熟威儀路 工巧處通果 色界除工巧 餘數如前說

72a. By dividing an undefiled-neutral mind in Kāmadhātu into four: the retributive mind, the mind of attitude, the mind of application, and a mind that can create fictive beings. 72b. By excluding the undefiled-neutral mind of application in Rūpadhātu.

J: THE *VYAKṚTA* OF THE KAMA(DHATU) INTO FOUR AS BORN OF RETRIBUTION (*VIPAKAJA*), OF THE ATTITUDE (*AIRYAPATHIKA*), OF THE CRAFT (*SAILPASTHANIKA*) AND OF THE CREATION (*NAIRMITTA*), AND (*AVYAKṚTA*) OF THE RUPADHATU, IN THESE, EXCEPT AS THAT OF THE CRAFT.

N/C: See table. Bhasya: “An undefiled-neutral mind of Kamadhatu is divided into four categories: a) arisen from a retributive cause (*vipakaja*, ii.57); b.) relative to attitudes (*airyapathika*), walking, standing, sitting, lying down; c.) relative to the arts (*sailpasthanika*) and d.) relative to fictive creations: the mind by which a possessor of supernatural power creates visible things, etc., is called the result of *abhijna* (*abhijnaphala*, vii.49).”

The Bhasya then enters into an analysis these 20 kinds of mind, in the same fashion as the 12 types of mind above. For each of the 20 minds, it enumerates the types of mind it follows (A) and that follow it (B) (see the two far right columns of the table above). [On pg 318, Pruden has left out a phrase indicating that in Arupyadhatu, a good mind acquired through effort follows 6 minds: (1-3): 3 of its own sphere (excluding the retributive mind), (4): a good mind acquired through effort of Rupadhatu, and (5-6): saiksa & asaiksa.]

After this, explanations (“remarks”) follow on a number of points relating to the various ways in which among these 20 kinds of mind, which can and cannot follow each other and why (specifically exploring what can and cannot happen at key moments such as realizing the Path). A set of 3 and a different set of 4 acts of attention are analyzed.

kliṣṭe traidhātuke lābhaḥ ṣaṅṅāṁ ṣaṅṅāṁ dvayoḥ śubhe| trayāṅāṁ rūpaje śaikṣe caturṅāṁ tasya śeṣite||73||
 三界染心中 得六六二種 色善三學四 餘皆自可得

73a-b. With the defiled mind of each of the three spheres, there is obtaining of six, of six, and of two minds respectively. 73b-c. There is the obtaining of three with a good mind of Rūpadhātu. 73c-d. There is an obtaining of four with a Śaikṣa mind. 73d. One obtains these same minds with the other minds.

J: IN THE SULLIED MIND-STUFF OF THE THREE SPHERES OF EXISTENCE ONE HAS ACQUISITION OF SIX, OF SIX AND OF TWO : OF THREE WITH THE GOOD (MIND-STUFF) OF RUPADHATU, FOUR IN THE SAIKSA (MIND-STUFF) : IN THE REST THE SAME.

N/C: Bhasya: “‘Obtaining’ means taking possession of what one did not previously possess.” With a defiled mind of Kamadhatu, one takes possession of (through various forms of falling away): 1. A good mind of Kamadhatu, 2. A bad mind of Kamadhatu, 3. A defiled-neutral mind of Kamadhatu, 4. A defiled-neutral mind of Rupadhatu, 5. A defiled-neutral mind of Arupyadhatu, and 6. A saiksa mind. With a defiled mind of Rupadhatu, one takes possession of: 1. The undefiled-neutral mind of Kamadhatu (capable of creating fictive beings), 2-4. Three minds of Rupadhatu, 5. A defiled-neutral mind of Arupyadhatu, and 6. A saiksa mind. With a defiled mind of Arupyadhatu, one takes possession of: 1. A defiled-neutral mind of Arupyadhatu, and 2. A saiksa mind.

K73b-c: Bhasya: “One obtains three minds with a good mind of Rupadhatu: this mind itself, and the undefiled-neutral minds of Kamadhatu and Rupadhatu, that is, the minds capable of creating fictive beings relative to these two spheres.”

K73c-d: Bhasya: “When one realizes the first Saiksa mind, namely *duhkhe dharmajnanaksanti* (vi.25d), one obtains four minds: (1) the Saiksa mind itself, (2-3) two undefiled-neutral minds, one of Kamadhatu and one of Rupadhatu (the mind capable of creating fictive beings), and (4) a good mind of Arupyadhatu.”

K73d: Bhasya: “One obtains the minds not specified above only when they manifest themselves.”

The Bhasya of Ch 2 concludes with a verse: “At conception, in absorption, in detachment, in falling, and in the taking up again of the roots of good, one obtains minds that one did not possess.”

abhidharmakośe indriyanirddeśo nāma dvitīyaṁ kośasthānaṁ samāptamiti| śrīlāmāvākasya

Chapter 3: tṛtīyam kośasthānam

分別世界品第三 (九十九頌)

CHAPTER THREE – THE WORLD

R: = (CAPITALS) TRANSLATION BY GESHE MICHAEL ROACH (translation from Tibetan: K1-4,8-17, 38-40, 45-59, 89-94)

S: = (CAPITALS) TRANSLATION BY SUSAN STALKER (K20-38)

N/C: = Notes and Commentary (Bhasya excerpts, etc.). P/P: = Poussin and Pruden. fn = footnote. K# = karika. AKB = *Abhidharmakośa**tṛtīyam kośasthānam om namo buddhāya*

N/C: Basic outline of Chapter 3:

K1-9 Realms of existence

K10-19 Intermediate existence and transmigration

K20-32 Dependent Co-arising

K33-35 Manopavicaras

K36-44 DCA continued in terms of defilement, action, foundation; existence; foods

K45-74 Arrangement of the Receptacle World

K75-85 Beings: heights & lifespans

K85-89 Atomism and Momentariness (units of measurement)

K89-102 Kalpas (Temporal Cosmology)

narakapretatiryāṅco manuṣyāḥ ṣaḍ divaukaśaḥ | kāmādhātuḥ sa narakadvīpabhedena vimśatiḥ || 1 ||

地獄傍生鬼 人及六欲天 名欲界二十 由地獄洲異

1a-c. Kāmādhātu consists of hell, the Pretas, animals, humans, and six gods. 1c-d. Twenty, through the division of the hells and the differences in the continents.

R: HELL BEINGS, CRAVING SPIRITS, ANIMALS, | MEN, SIX DIFFERENT TYPES OF PLEASURE BEINGS: | THESE ARE THE REALM OF DESIRE. THEY ARE TWENTY | BY DIVIDING UP HELL AND THE CONTINENTS.

N/C: The Bhasya opens this chapter: “The author wishes to explain the diverse topics of mind that are produced in Kamadhātu, Rupadhātu, and Arupadhātu, the realms of desire, physical matter, and no physical matter.”

Karika 1-3 provide general descriptions of the 3 realms: Kamadhātu, Rupadhātu, and Arupadhātu.

K1a-c Bhasya: “Kamadhātu consists of four complete realms of rebirth (*gati*, iii.4) and one part of the heavenly realm of rebirth, namely the six groups of gods, the Caturmaharajikas, the Trayastrimsas, the Yamas, the Tusitas, the Nirmanaratis, and the Paranirmitavasavartins; plus the physical world (*bhajanaloka*, iii.45) that contains these beings.”

K1c-d Bhasya: “The twenty places are eight hells (iii.58): Samjiva, Kalasutra, Samghata, Raurava, Mahaurava, Tapana, Pratapana, and Avici; four continents (iii.53): Jambudvīpa, Purvavideha, Avaragodāniya, and Uttarakuru; and six heavenly abodes as above (iii.64). And the Pretas and animals.”

ūrdhvaṃ saptaśāsthanā rūpadhātuḥ pṛthak pṛthak | dhyānam tribhūmikam tatra caturtham tvaṣṭabhūmikam || 2 ||

此上十七處 名色界於中 三靜慮各三 第四靜慮八

2a-b. Above is Rūpadhātu, of seventeen places. 2b-d. made up of dhyānas which are each of three stages. But the fourth is of eight stages.

R: THE SEVENTEEN LOCATIONS ABOVE IT | ARE THE REALM OF FORM. THE LEVELS OF | THE VARIOUS CONCENTRATIONS FOR IT, THREE. | EIGHT DIFFERENT LEVELS CORRESPOND TO THE FOURTH.

N/C: Bhasya: “**The First Dhyana** is made up of the Brahmakayikas, the Brahmāpurohitas, and the Mahābrahmanus.**The Second Dhyana** is made up of the Parittabhas, the Aprāmanabhas, and the Abhasvaras.**The Third Dhyana** is made up of the Parittasubhas, the Aprāmanasubhas, and the Subhakarṣnas.**The Fourth Dhyana** is made up of the Anabhakras, the Punyaprasavas, the Brhatphalas, [and the five Suddhavasikas:] Avrhas, Atapas, Sudrsas, Sudarsanas, Akanisthas. These seventeen places constitute Rupadhātu.”Each absorption has 3 realms corresponding to weak, medium and strong absorptions. The 4th dhyana includes five additional stages as it includes anasrava (free of outflow) absorptions (explained VI.43). The Bhasya notes that the Kashmirians (Vaibhāsika orthodoxy) count only 16 places, Mahābrahmanus in the 1st dhyana is considered merely an elevated part of Brahmāpurohitas, not an independent stage.*ārūpyadhāturasthānaḥ upapattiyā caturvidhaḥ | nikāyam jīvitam cātra nisṛitā cittasantatiḥ || 3 ||*

無色界無處 由生有四種 依同分及命 令心等相續

3a. Ārūpyadhātu is not a place. 3b. It is fourfold through its mode of existence. 3c-d. Here the mental series exists supported by the nikāya and the vital organ.

R: THERE IS NO PLACE FOR THE FORMLESS REALM; | FOUR KINDS, DEPENDING ON THAT GIVEN RISE. | IN THIS ONE THE MENTAL CONTINUUM | IS BASED ON THE DISCRETE TYPE AND LIFE AS WELL.

N/C: K3a Bhasya: “In fact non-material *dharmas* do not occupy a place: likewise the material *dharmas* when they are past or future, *avijñapti* and the nonmaterial *dharmas*, do not occupy a location.”

K3b Bhasya: “Akasanantyayatana, Vijnanantyayatana, Akimcanyayatana, and Naivasamjnanasamjnatayana (or Bhavagra) constitute Arupyadhātu which is thus of four types. “Existence” means the appearance of the *skandhas* in a new existence by reason of action.”

K3c-d Bhasya: “According to the Abhidharmikas, the mental series of beings in Arupyadhātu has for its support two *dharmas* disassociated from the mind, *nikayasabhogata*, genre or genus, and *jivitendriya* the vital organ (ii-45). The mental series of material beings is not supported by these two *dharmas*, because they lack force; but the mental series of nonmaterial beings possess the necessary force, because they proceed from an absorption from whence the idea of physical matter has been eliminated. But, one would say, genre and the vital organ of material beings is supported by physical matter: but what is the support of genre and the vital organ for nonmaterial beings? These two support one another. Among material beings, genre and the vital organ do not have the force necessary to support one another, but they have this force among nonmaterial beings, because they proceed from a certain absorption.

According to the Sautrantikas, the mental series, mind and mental states, does not have, among nonmaterial beings, any support which is external to it. This series is strong and can serve as a support. Or rather, we say that the mind is supported by the mental states, and the mental states by the mind, in the way that you say that genre and the vital organ support one another.” A new existence projected by a cause free from attachment to physical matter exists without relation to physical matter.

The Bhasya then offers various discussions of the dhatus. First, on the terms of the three dhatus. “What is *kama*? Concupiscence, the desire to eat by mouthfuls (*kavadikarahara*, iii.39) and sexual desire.”

The Bhasya also discusses: “Should one consider as ‘integral’ to one Dhātu, all the *dharmas* that are produced in this Dhātu? No, but merely the *dharma* with regard to which there develops, and in which there resides craving (*raga*) proper to this Dhātu.” That is, when in Kamadhātu, one enters into rupa- or aupya-dhyanas or realizes anasrava dharmas as part of the path, these dharmas are not “of Kamadhātu”. Bhasya: “‘Craving proper to Kamadhātu’ is the craving of the being who is not detached from this place, who has not rejected craving with regard to the *dharmas* of this place. The same for the other two Dhatus.”

Bhasya: “The triple Dhatus are infinite, like space; although there has not been any production of new beings, and although innumerable Buddhas convert innumerable beings and cause them to obtain Nirvana, the beings of innumerable Dhatus are never exhausted.”

The Bhasya also presents two notions of how universes are positioned: horizontally (“towards the East there is no interval or discontinuity of universes (*lokadhatus*) in a state of creation and of dissolution; as towards the East, the same towards the South, the West and the North”) and vertically (“There is then a Kamadhātu above Akanistha and an Akanistha below Kamadhātu”).

narakādisvanāmoktā gatayaḥ pañca teṣu tāḥ | akliṣṭāvyaḥkṛtā eva sattvākhyā nāntarābhavaḥ||4||

於中地獄等 自名說五趣 唯無覆無記 有情非中有

4a-b. In these Dhātus, there are five realms of rebirth that have been designated by their names.

4b-d. They are undefiled-neutral, they are the world of beings, and they do not include intermediate existence.

R: FIVE TYPES OF BIRTH, HELLS AND THE REST, IN THEM. | INDICATED BY THEIR NAMES. THEY'RE NOT | THE AFFLICTION, BUT RATHER NEUTRAL ETHICALLY. | KNOWN AS “SENTIENT BEINGS”—THE INBETWEEN NOT.

N/C: Bhasya: “The five *gatis* or realms of rebirth are hellish beings, animals, Pretas, humans, and gods. In Kamadhātu there are the first four realms of rebirth and a part of the heavenly realm of rebirth; the other parts of the heavenly realm of rebirth exist in the other two Dhatus... Is there then a part of the Dhatus that are not included in the realms of rebirth? Yes. The good, the bad, the physical world, and intermediate existence are not included in the Dhatus... The realms of rebirth are undefiled-neutral, being the result of retribution... [and] They are *sattvakhya* (i.10b), only pertaining to living beings: the physical world is not included within the realms of rebirth.”

Bhasya includes a collection of citations in relation to the 5 realms and particularly exploring the questions of the moral status of the 5 realms (Vasubandhu asserts they are undefiled-neutral) and clarifying the intermediate existence is not a realm of rebirth.

Some sources maintain that the Asuras constitute a separate realm of rebirth for a total of 6 *gatis*. Both lists of 5 and 6 realms can be found in Indian texts. When there are 5 realms, the Asuras are included among the pretas, sometimes also among the animals, and also sometimes among the gods. Mahayana tradition seems to lean towards 6 *gatis*.

nānāvakāyasamjñāśca nānākāyaikasamjñīnaḥ | viparyayāccaikakāyasamjñāścārūpiṇasrayaḥ||5||

身異及想異 身異同一想 翻此身想一 并無色下三

5a-6a. Seven abodes or types of consciousness (vijñānasthitis), namely: 1. beings different in bodies and ideas; 2. beings of different bodies but similar ideas; 3. beings similar in body but different in ideas; 4. beings similar in body and ideas; and 5. – 7. three classes of non-material beings.

N/C: Examples of beings of the 7 abodes: 1. humans and certain gods, 2. the *prathamabhiniṛvṛta* Brahmakayika gods who “all have the same idea of a single and same cause” but different bodies, 3. the Abhasvara gods, who have identical bodies but different ideas, 4. the subhaktṛsnas, identical bodies and ideas (all pleasure). 5., 6., & 7. are the first three Arupyas.

vijñānasthitayaḥ sapta śeṣaṃ tatparibhedavat| bhavāgrāsamjñīsattvāśca sattvāvāsā nava smṛtāḥ||6||

故識住有七 餘非有損壞 應知兼有頂 及無想有情

6b. The rest reduce the vijñāna. 6c-d. With Bhavāgra and unconscious beings, are the nine “dwellings of beings”.

N/C: Bhasya: “The “rest” refers to the painful realms of rebirth (*durgati*, *apaya*: hell, etc), the Fourth Dhyana, and the Fourth Arupya,” which are not vijñana-ssthis, because they are not abodes of consciousness. “Here, in these realms, the *Vijñana* is reduced, or cut off: in the painful realms of rebirth, painful sensation damages the *vijñana* in the Fourth Dhyana, an ascetic can cultivate *asamjñisamapatti*, the absorption of unconsciousness (ii.42), and in this Dhyana there is also *asamjñika*, namely the *dharma* (ii.41b) that creates the Unconscious Gods (*Asamjñisattva*); in Bhavagra, the ascetic can cultivate *nirodhasamapatti* (ii.43a), the absorption of the cessation of ideas and sensations.”

The seven abodes of consciousness, plus Bhavagra (4th arupya) and unconsciousness beings (*asamjñisattva*), constitute 9 dwellings of beings, “For creatures dwell therein as they will.”

anicchāvasanānnānye catasraḥ sthitayaḥ punaḥ| catvāraḥ sāsraḥ skandhāḥ svabhūmāveva kevalam||7||

是九有情居 餘非不樂住 四識住當知 四蘊唯自地

7a. There are no other dwellings of beings, for elsewhere one lives without desiring it. 7b. There are four other sthitis. 7c-d. They consist of the four impure skandhas, which are of the same sphere as the vijñāna. 7d-8a. Taken separately, the consciousness is not defined as an abode of the consciousness.

N/C: Bhasya: “‘Elsewhere’ refers to the painful realms of rebirth. Beings are brought there by the Raksasa which is Karma and live there without desiring it. This is not one of the ‘dwellings’ in the same way that a prison is not a dwelling.”

K7b-d: There is another teaching regarding 4 abodes (sthitis) of consciousness. Bhasya: “The consciousness or *vijñana* can grasp visible things and the other *skandhas* of a different sphere as its object: but it cannot grasp them as object under the impulse of craving; thus they are not considered as its abode or *sthiti*. But why is the fifth *skandha*, the consciousness itself (mind and mental states), not considered as an abode of the consciousness?... [Vaibahsikas:] if we consider the *skandhas* one by one we see that matter, sensation, ideas, and the *samskaras*—which are the support of the consciousness, and are associated or coexistent with the consciousness—are the causes of the defilement of the consciousness: but the consciousness is not, in this way, the cause of the defilement of the consciousness, since two consciousnesses do not coexist... Further, the Blessed One described the four abodes of consciousness as ‘a field,’ and he describes the consciousness, accompanied by desire, as ‘a seed.’”

vijñānaṃ na sthitiḥ proktaṃ catuṣkoṭi tu saṃgrāhe| catasro yonayastatra sattvānāmaṇḍajādayaḥ||8||

說獨識非住 有漏四句攝 於中有四生 有情謂卵等

8b. The correspondence admits of four cases. 8c-d. There are here four “wombs” of beings, beings born from eggs, etc.

R: HERE THE STATES OF BIRTH FOR LIVING BEINGS | ARE COUNTED AS FOUR: BIRTH FROM AN EGG AND THE REST.

N/C: K8b Bhasya: “Do the four *sthitis* contain the seven, and do the seven contain the four? No.

First case: the consciousness is included among the seven, but not among the four.

Second case: the four *skandhas* (excluding the consciousness) of the painful realms of rebirth, the Fourth Dhyana and Bhavagra, are included among the four.

Third case: the four *skandhas* are included among the seven, and are also included among the four.

Fourth case: the other *dharmas* are included neither among the seven nor among the four, [namely the consciousness of the painful realms of rebirth, etc, and the pure *dharmas*].”

K8c-d Bhasya: “*Yoni* or womb signifies birth. Etymologically, *yonī* signifies ‘mixture’: in birth—birth being common to all creatures—beings are mixed together in confusion.

‘**Womb of beings born from eggs**’ are those beings who arise from eggs, geese, cranes, peacocks, parrots, thrushes, etc.

‘**Womb of beings born from wombs**’ are those beings who arise from a womb, elephants, horses, cows, buffalos, asses, pigs, etc.

‘**Wombs of beings born from moisture**’ are those beings who arise from the exudation of the elements, earth, etc.,—worms, insects, butterflies, mosquitos.

‘**Womb of apparitional beings**’ are those beings who arise all at once, with their organs neither lacking nor deficient, with all their major and minor limbs. These are called *upapaduka*, apparitional, because they are skillful at appearing

(*upapadana*), and because they arise all at once [without an embryonic state, without semen and blood]; such as gods, beings in hell, or beings in an intermediate existence.”

caturdhā nara tiryāṅcaḥ nārakā upapādukāḥ | antarābhavadevāśca pretā api jarāyujāḥ ||9||

人傍生具四 地獄及諸天 中有唯化生 鬼通胎化二

9a. Humans and animals are of the four types. 9b-c. Beings in hell, intermediate beings, and the gods are apparitional too. 9d. Pretas are also born from a womb.

R: FOUR EXIST WITH HUMANS, AND ANIMALS. | HELL BEINGS AND THE BEINGS OF PLEASURE AS WELL | AS BEINGS BETWEEN THEIR LIVES ARE BORN COMPLETE. | CRAVING SPIRITS ARE ALSO BORN FROM THE WOMB.

N/C: Various legends and mythological beings are cited here to illustrate the four types of birth with respect to humans and animals (“Apparitional humans are humans at the beginning of the cosmic period... Nagas and Garudas are also apparitional”). Beings in hell, intermediate beings and gods are exclusively apparitional. Pretas may be apparitional or born from a womb. The apparitional birth is considered the best. Why then did the Bodhisattva (Shakyamuni) opt to be born from a womb?

“1. The Bodhisattva sees great advantage in it: by reason of their relationship with him, the great Sakya clan enters into the Good Law; and, recognizing in him a member of the family of the Cakravartins, persons experience a great respect towards him; persons are encouraged seeing that, being a man, he has realized this perfection. If the Bodhisattva were not born from the womb, we would not know his family, and persons would say, ‘What is this magician, a god or a Pisaca?’ In fact non-Buddhists masters calumniously say that at the end of one hundred cosmic periods there would appear in the world such a magician who devours the world through his magic.

“2. Others explain that the Bodhisattva has taken up the womb in order that his body remains as relics after his Nirvana: through the adoration of these relics, humans and other creatures by the thousands obtain heaven and deliverance. In fact, the bodies of apparitional beings, not having any external seed (semen, blood, bone, etc.), do not continue to exist after their deaths, like a flame which disappears without remnant.”

The Bhasya also states: “What is the least desirable of the wombs? The apparitional womb, for it embraces all hellish realms of rebirth, all heavenly realms of rebirth, plus one part of the three other realms of rebirth, plus intermediate beings.”

mṛtyupapattibhavayorantarā bhavatīha yaḥ | gamyadeśānupetatvānnopapanno’ntarābhavaḥ ||10||

死生二有中 五蘊名中有 未至應至處 故中有非生

10. Intermediate existence, which inserts itself between existence at death and existence at birth, not having arrived at the location where it should go, cannot be said to be born.

R: THESE ARE THE BEINGS WHO OCCUR BETWEEN | THE BEING AT DEATH HERE, AND THE ONE AT BIRTH. | BECAUSE THEY HAVE NOT REACHED THEIR DESTINATION, | THE BEINGS BETWEEN ARE NOT YET ARRIVED.

N/C: Bhasya: “Between death—that is, the five *skandhas* of the moment of death—and arising—that is, the five *skandhas* of the moment of rebirth—there is found an existence—a ‘body’ of five *skandhas*—that goes to the place of rebirth. This existence between two realms of rebirth (*gati*) is called intermediate existence.”

The intermediate existence arises but is not “born” (if the intermediate existence is born, it effectively becomes another realm of existence and leads to a host of contradictions with the teachings of the sutras). The intermediate being is arising, following death and turned toward birth.

Bhasya: “According to other sects, there is a cutting off, a discontinuity between death and birth: but there is no intermediate existence. This opinion is false, as reasoning and Scripture prove.” (Mahasamghikas, Theravadins and others deny an intermediate existence.)

vrīhisantānasādharmyādavicchinnabhavodbhavaḥ | pratibimbamasiddhatvādasāmyāccānidarśanam ||11||

如穀等相續 處無間續生 像實有不成 不等故非譬

11a-b. Being similar to the series of rice, existence does not reproduce itself after having been interrupted. 11c-d. The existence of the reflection is not proved; should it be proved, the reflection is not similar; hence it does not serve as an example

R: BECAUSE IT'S A THING LIKE GRAIN CONTINUING, | IT DOESN'T OCCUR FROM THAT BEING'S END. | BECAUSE THIS IMAGE DOES NOT EXIST, AND SINCE | THEY ARE DISSIMILAR, IT'S NO EXAMPLE.

N/C: Bhasya: “The momentary *dharma*s exist in a series; when they appear in a place distant from that in which they have been found, it is because they are reproduced without discontinuity in intermediate places, such as the series that constitutes a grain of rice and which one transports to a distant village by passing through all the villages in the interval. In the same way, the mental series takes up birth after being reproduced without discontinuity (intermediate existence) from the place where death took place. But, one would say, a reflection (*pratibimba*) arises on a mirror, on the water, etc., without being continuous to the image (*bimbo*) with which it forms a series. Hence the elements of arising do not depend on the elements forming an uninterrupted series between the place of death and the place where they reappear...”

sahaikatra dvayābhāvāt asantānād dvayodayāt| kañṭhokteścāsti gandharvāt pañcokteḥ gatisūtrataḥ||12||

一處無二並 非相續二生 說有健達縛 及五七經故

12a. For two things do not exist in the same spot. 12b. For it does not form a series. 12b. For it arises from two causes. 12c. The intermediate being is called by its name. 12c. It is the Gandharva. 12d. An intermediate being is proved by the text relative to the Five. 12d. And by the Sūtra of the gatis.

R: FIRST, THERE ARE NO TWO TOGETHER IN ONE. | SECOND, NOT THE CONTINUATION, BY TWO. | THEY ARE, FROM HIS LIPS, WHO LIVE ON SMELLS. | FIVE TAUGHT. PROOF TOO FROM THE SUTRA ON BIRTHS.

N/C: This karika offers 3 refutations of the example of a mirror as an image for rebirth without an interceding intermediate existence. 1. “Two things do not exist in the same spot”, the reflection is not a real substantial thing (it and the mirror are not real and existing in the same spot). 2. “For it does not form a series”, the reflection appears simultaneously with the object, so it is not a series, whereas death and arising form a series. 3. “For it arises from two causes”, a reflection arises from the object and the mirror, whereas arising or birth proceeds from only one cause.

Bhasya: “Reasoning thus proves the existence of an intermediate being since arising proceeds from death without there being any discontinuity between these two existences.”

12c. This refers to a sutra which lists “intermediate existence” (antara-bhava) as a form of existence along with the 5 realms. “It is the Gandharva” is another appeal: “We read in the Sutra, ‘Three conditions are necessary for an embryo to descend, [in order for a son or daughter to be born]: the woman must be in good health and fertile, the pair must be united, and a Gandharva must be ready.’ What is the Gandharva if not an intermediate being?”

12d. Here are two more appeals to Sutra references proving the intermediate existence. “The text relative to the Five”: “The Blessed One teaches that there are five types of Anagamins: one who obtains Nirvana in an intermediate existence, one who obtains Nirvana as soon as he is reborn, one who obtains Nirvana without effort, one who obtains Nirvana by means of effort, and one who obtains Nirvana by going higher.” And, “the Sutra of the gatis”: this refers to the Sutra of the Seven *Satpurusagati*: “This Sutra teaches that one should distinguish three types *antaraparinirvayins* on the basis of their differences of duration and place: the first is similar to a spark that is extinguished as soon as it arises; the second to a fragment of reddened mental which enlarges in its flight; the third to a fragment of reddened mental which enlarges in its flight, but later, and without falling back into the sun.”

The Bhasya additionally treats a few apparent contradictions to the intermediate existence in sutra teachings.

ekākṣepādasāvaiṣyatpūrvakālabhavākṛtiḥ| sa punarmaraṇātpūrva upapattikṣaṇātparaḥ||13||

此一業引故 如當本有形 本有謂死前 居生剎那後

13a-b. Being projected by the same action that projects the pūrvakālabhava, an intermediate being has the form of this being, that is, the being of the realm of rebirth to come after his conception.

13c-d. This is before death, after conception.

R: BECAUSE THE FORCE PROJECTING THEM'S THE SAME, | HE HAS THE IMAGE OF THE BEING “BEFORE.” | THIS IS THE ONE THAT'S AFTER THE MOMENT OF BIRTH, | BEFORE THE POINT THAT ONE HAS ALREADY DIED.

N/C: Bhasya: “The action that projects the *gati* or the realm of rebirth—an existence in hell, etc—is the same action that projects the intermediate existence by which one goes to this realm of rebirth. As a consequence *antarabhava* or intermediate existence has the form of the future *purvakalabhava* of the realm of rebirth towards which he is going... The dimensions of an intermediate being are those of a child of five or six years of age, but his organs are perfectly developed... An intermediate being in Rupadhatu is complete in size and is dressed by reason of his great modesty... But lacking modesty, other intermediate beings of Kamadhatu are nude.”

Regarding the purvakalabhava: “In intermediate existence, the five *skandhas* enter two realms of rebirth: *upapattibhava*, which is the *skandhas* at the moment of their entry into a realm of rebirth, at the moment of their *pratisamahi* (iii.38); and *purvakalabhava* which is all the *skandhas* of the following moments until death, the last moment of the realm of rebirth and which will be followed by a new *antarabhava*... There is no *antarabhava* in Arupyadhatu.”

sajātiśuddhadivyaḥsidrśyaḥ karmarddhivegavān| sakalākṣaḥ apratighavān anivartyaḥ sa gandhabhuk||14||

同淨天眼見 業通疾具根 無對不可轉 食香非久住

14a-b. He is seen by the creatures of his class, and by the divine eye. 14b. He is filled with the impetus of the supernormal power of action. 14c. His organs are complete. 14d. He cannot be turned away. 14d. It eats odors.

R: SEEN BY THE SAME TYPE, WITH A CLEAR GOD'S EYE. | MIRACULOUS FEATS FROM DEEDS, A SPECIAL STRENGTH. | ALL THEIR POWERS COMPLETE, CANNOT BE STOPPED. | NEVER DIVERTED, THOSE ONES LIVE ON SMELLS.

N/C: Bhasya: “He is seen by the intermediate beings of the class,—heavenly, etc.,—to which he belongs. He is also seen by the pure divine eye, that is, by the divine eye that is obtained through higher knowledge (*abhijna*, vii.55d), for this eye is very pure... He is a *karmaradhvegavan*: endowed (-van) with the impetus (*vega*) which belongs to supernatural

power (*rddhi*)—that is, the movement through space—which issues from action (*karmari*) (vii.53c). The Buddhas themselves cannot stop him because he is endowed with the force of action...He is an *apratighavam*; a *pratigha* is a strike that repels; an *apratighavan* is one in whom there is no *pratigha*. Even a diamond is not impenetrable to him. For, they say, when we split open a mass of red hot iron we find that some small animals are born inside it. When an intermediate being is to be reborn in a certain realm of rebirth, from this realm of rebirth, by force, ‘He cannot be turned away’...Does an intermediate being of Kamadhātu eat, like the other beings of Kamadhātu, solid food (iii.39)? Yes, but not coarse food. ‘It eats odors.’ From whence it gets its name of Gandharva.”

The Bhasya then quotes an array of positions regarding how long the intermediate being exists:

1. There is no fixed rule...It lasts as long as it does not encounter the coming together of the causes necessary for its rebirth. (Objection: There is a mass of meat as big as Mount Meru which, in the summer rains, changes into a mass of worms...from whence do these intermediate beings come? [Response:] There exists an infinite number of small animals having short life, coveters after odors and taste...)

2. Vasumitra says: An intermediate being lasts seven days. If the complex of causes necessary to reincarnation has not been realized, then the intermediate being dies and is reborn.

3. Other scholars say that it lasts seven weeks.

4. The Vaibhasikas say: As it desires birth, it lasts only a short time and then its life is reincarnated.

A few variant positions are reviewed regarding what happens when the complex of causes necessary to reincarnation has not been realized.

viparyastamatiryāti gatideśam riraṃsayā| gandhasthānābhikāmo’nyaḥ ūrdhvapādastu nārakaḥ||15||

倒心趣欲境 濕化染香處 天首上三橫 地獄頭歸下

15a-b. The mind (mati) troubled by defilements, goes, through its desire for sex, to the place of its realm of rebirth. 15c. Others go in their desire for odor or in their desire for residence. 15d. Beings in hell hang from their feet.

R: BECAUSE OF A MISTAKEN IMPRESSION HE PASSES | TO HIS DESTINATION TO PLAY, TO ENJOY; | OTHERS FROM ATTRACTION TO SMELLS OR THE PLACE. | THOSE FOR THE HELLS ARE UPSIDE-DOWN.

N/C: Bhasya: “How does reincarnation take place?...An intermediate being is produced with a view to going to the place of its realm of rebirth where it should go. It possesses, by virtue of its actions, the divine eye. Even though distant he sees the place of his rebirth. There he sees his father and mother united. His mind is troubled by the effects of sex and hostility. When the intermediate being is male, it is gripped by a male desire with regard to the mother; when it is female, it is gripped by a female desire with regard to the father; and, inversely, it hates either the father, or the mother, whom it regards as either a male or a female rival...Then the impurities of semen and blood is found in the womb; the intermediate being, enjoying its pleasures, installs itself there. Then the *skandhas* harden; the intermediate being perishes; and birth arises that is called ‘reincarnation’ (*pratisamahi*).” (Bhasya also discusses the physical basis (*asraya*) of the organs of the reincarnated being.)

K15c Bhasya: It is in this manner that beings who are born from wombs and eggs go to the places of their rebirth (*gati*)...Beings which arise from moisture go to the place of their rebirth through their desire for its odors: these are pure or impure by reason of their actions. Apparitional beings, through their desire for residence there. But how can one desire a residence in hell?...In the present case, an intermediate being is also troubled in mind and misunderstands. He is tormented by the cold of rain and wind: he sees a place burning with hot fires and through his desire for warmth, he runs there...Intermediate heavenly beings—those who go towards a heavenly realm of rebirth—go high, like one rising up from a seat. Humans, animals, Pretas, and intermediate beings go in the manner in which humans, etc, go. [15d] ‘Beings in hell hang from their feet.’ As the stanza says, ‘Those who insult Rsis, ascetics and penitents fall into hell head first.’”

saṃprajānan viśatyekah tiṣṭhatyapyaparah aparah| niṣkrāmatyapi sarvāṇi mūdho’nyaḥ nityamaṇḍajah||16||

一於入正知 二三兼住出 四於一切位 及卵恒無知

16. The first enter in full consciousness; the second, further, dwell in full consciousness; the third, further, leave in full consciousness; the fourth accomplishes all these steps with a troubled mind. Beings born from eggs are always of this last class.

R: ONE IS COGNIZANT WHILE ENTERING, | ANOTHER SO WHILE STAYING TOO; OTHERS | AS THEY ISSUE. ONE MORE IGNORANT ALL. | THIS IS ALWAYS THE CASE WITH THOSE FROM EGGS.

N/C: Bhasya: “The Sutra teaches that there are four ways to descend into, (abide and leave) the womb (*garbhavakranti*)...The first do not dwell and do not leave in full consciousness; the second do not leave in full consciousness; the third, in all these moments, are in full consciousness; the fourth are, in all these actions, without full consciousness...A being who has full consciousness knows that he enters into the womb, that he dwells there, and that he leaves it.”

garbhāvākṛāntayastisraścakravarttisvayāmbhuvām| karmajñānobhayeṣāṃ vā viśadatvād yathākramam||17||

前三種入胎 謂輪王二佛 業智俱勝故 如次四餘生

17. Three garbhāvākṛāntis, - the Cakravartin and the two Svayāmbhūs, - by reason of their great purity of action, of knowledge, and of action and knowledge.

R: THREE ARE THE TYPES WHO ENTER THE WOMB OR SUCH: | WHEEL EMPERORS AND THE TWO SELF-BORN, | RESPECTIVELY, DUE TO THE VASTNESS OF THEIR | DEEDS, THEIR WISDOM, OR THE BOTH OF THEM.

N/C: Bhasya: “All these designations are ‘anticipatory’: one means to speak of a being, who, in this existence, will become a Cakravartin, etc.” Summary of K16-17:

Garbha-vakranti (abide & leave the womb)	1. Cakravartin	2. First Svayambhu: Pratyekabuddha	3. Second Svayambhu: Buddha	4. Other sentient beings
Consciousness:	Enters in full consciousness	Enters & stays in full consciousness	Enters, stays & leaves in full consciousness	Troubled in mind, no full consciousness
Purity of action and/or knowledge:	Has a great outflowing of merit and is made resplendent through actions	Has [great] knowledge obtained through reflection, meditation etc.	Has merit, instruction, etc: both [great] action and knowledge.	Without great actions and great knowledge

nātmāsti skandhamātraṁ tu kleśakarmābhisamskṛtam | antarābhavasamītatyā kukṣimeti pradīpavat ||18||

無我唯諸蘊 煩惱業所為 由中有相續 入胎如燈焰

18a. The ātman does not exist. 18a-d. Only the skandhas, conditioned by defilement and action, go reincarnating themselves by means of the series of intermediate existences. As an example: the lamp.

N/C: Bhasya: “The non-Buddhists, who believe in an *atman*, say, ‘If you admit that a being (*sattva*) goes to another world, then the *atman* in which I believe is proved.’ In order to refute this doctrine, the author says, [K18a] ‘The *atman* does not exist.’ The *atman* in which you believe, an entity that abandons the *skandhas* of one existence and takes up the *skandhas* of another existence, an internal agent of action, a Purusa,—this *atman* does not exist. In fact the Blessed One said, ‘Actions exist, and results exist, but there is no agent who abandons these *skandhas* here and takes up those *skandhas* there, independently of the casual relationship of the *dharma*s. What is this causal relationship? Namely, if this exists, then that exists; through the arising of this, there is the arising of that; *Pratītyasamutpada*.’ ... We do not deny an *atman* that exists through designation, an *atman* that is only a name given to the *skandhas*. But far from us is the thought that the *skandhas* pass into another world! They are momentary, and incapable of transmigrating. We say that, in the absence of any *atman*, of any permanent principal, the series of conditioned *skandhas*, ‘made up’ of defilements and actions (i.15a, on *abhisamskṛta*), enters into the mother's womb; and that this series, from death to birth, is prolonged and displaced by a series that constitutes intermediate existence.”

yathākṣepaṁ kramādvṛddhaḥ santānaḥ kleśakarmābhiḥ | paralokaṁ punaryāti ityanādībhavacakraḥ ||19||

如引次第增 相續由惑業 更趣於餘世 故有輪無初

19a-c. In conformity with its projecting cause the series grows gradually, and, by virtue of the defilements and actions it goes again to another world. 19d. In this way the circle of existence is without beginning.

N/C: The gradual growth here refers to five stages in the development of the embryo, birth, and nourishment of the being. Bhasya: “By reason of this development, the organs mature and the defilements enter into activity, from whence actions arise. And when the body perishes, the series passes into another existence by reason of these defilements and actions... Arising by reason of the defilements and actions; defilements and actions by reason of arising; arising by reason of the defilements and actions: the circle of existences is thus without beginning. . In order for it to begin, it would be necessary for the first item to have no cause: and if one *dharma* arises without a cause, then all *dharma*s would arise without causes... the theory of a single and permanent cause has been refuted above (ii.65): hence the cycle of existence has no beginning.”

sa pratītyasamutpādo dvādaśāṅgastrīkāṅḍakāḥ | pūrvāparāntayordve dve madhye ’ṣṭau paripūrīṇaḥ ||20||

如是諸緣起 十二支三際 前後際各二 中八據圓滿

20a. Pratītyasamutpāda or dependent origination has twelve parts in three sections or time periods. 20b. Two for the first, two for the third, and eight for the middle. 20c. At least to consider the series that has all of its parts.

S: IT IS THE DEPENDENT ORIGINATION WHICH HAS TWELVE LIMBS AND THREE DIVISIONS. THERE ARE TWO EACH IN THE PAST AND FUTURE (LIVES) AND EIGHT IN THE PRESENT (LIFE). OF ONEWHO IS COMPLETE.

N/C: Regarding K20-30: See “12-fold Dependent Co-arising.” Regarding a “series that has all of its parts”: “This refers to a ‘complete person,’ *aparipurin*, that passes through all of the states that constitute these parts. Such persons are not beings who die before their time, [for example, in the course of their embryonic life], nor are they beings of Rupadhatu or Arupadhatu. It is certain that the Sutra that enumerates these eight parts refers to beings in Kamadhatu.”

pūrvakleśā dasā'vidyā saṃskārāḥ pūrvakarmanāḥ | saṃdhiskandhāstu vijñānam nāmarūpamataḥ param||21||
宿惑位無明 宿諸業名行 識正結生蘊 六處前名色

21a. Ignorance is, in a previous life, the state of defilement. 21b. The saṃskāras are, in a previous life, the state of action. 21c. The consciousness is the skandhas at conception. | 21d-22a. Nāmarūpa (is the series) from this moment on, until the production of the six āyatanas.

S: IGNORANCE IS THE STATE OF DEFILEMENT IN THE PAST. THE KARMICALLY-CAUSED TENDENCIES ARE ACTIONS IN THE PAST. CONSCIOUSNESS IS THE AGGREGATES AT CONCEPTION. AFTER THIS IS NAME AND FORM, UNTIL THE ARISING OF THE SIX SENSE SPHERES.

N/C: Bhasya: “*Pratīyasamutpada* can be divided into two parts: past existence (1-2) and its effects (3-7); and the causes of future existence (8-10) and future existence (11-12).”

prāk ṣaḍāyatanotpādāt tatpūrvam trikaṣaṅgamāt | sparśaḥ prāksukhaduḥkhādikāraṇajñānaśaktitaḥ||22||
從生眼等根 三和前六處 於三受因異 未了知名觸

22b. Six āyatanas before coming together of the three or contact. 22c-d. There is sparśa, or contact, until the moment when the capacity to distinguish the cause of pleasure, of suffering, etc., is acquired.

S: THAT IS PRIOR TO THE COMING TOGETHER OF THE THREE. CONTACT (LASTS) UNTIL (ONE ACQUIRES) THE ABILITY TO DISCRIMINATE THE CAUSES OF PLEASURE, DISPLEASURE, ETC.

N/C: See “12-fold Dependent Co-arising.”

vittiḥ prāk maithunāt trṣṇā bhogamaithunarāgiṇaḥ | upādānam tu bhogānām prāptaye paridhāvataḥ||23||
在姪愛前受 貪資具姪愛 為得諸境界 遍馳求名取

23a. There is contact before sexual union. 23b. Desire (“thirst”) is the state of one who desires pleasure and sexual union. 23c-d. Upādāna or attachment is the state of one who runs around in search of the pleasures.

S: THERE IS FEELING, UNTIL (THERE IS) SEXUAL DESIRE. THERE IS DESIRE OF ONE HANKERING AFTER SENSUAL DELIGHTS AND SEXUAL PLEASURE. HOWEVER, THERE IS GRASPING OF ONE RUNNING AROUND IN ORDER TO OBTAIN SENSUAL DELIGHTS.

N/C: See “12-fold Dependent Co-arising.”

sa bhaviṣyat bhavaphalam kurute karma tat bhavaḥ | pratisaṃdhiḥ punarjātiḥ jarāmaraṇamā vidaḥ||24||
有謂正能造 牽當有果業 結當有名生 至當受老死

24a-b. He does actions which will have for their result future existence (bhava): this is bhava. 24c. Jāti is the new reincarnation. 24d. Old age-and-death lasts until sensation.

S: HE MAKES KARMA WHICH HAS AS ITS RESULT FUTURE BIRTH (BHAVA); THIS IS BECOMING (BHAVA). REBIRTH, IS CONCEPTION. OLD AGE AND DEATH, AS FAR AS FEELING.

N/C: See “12-fold Dependent Co-arising.”

āvasthikaḥ kileṣṭo'yaṃ prādhānyā tvaṅgakīrtanam | pūrvāparāntamadhyeṣu saṃmohavinivṛttaye||25||
傳許約位說 從勝立支名 於前後中際 為遣他愚惑

25a. According to the School, it is static pratīyasamutpāda. 25c-d. In order to have aberration cease with regard to the past, the future, and the interval in between.

S: STATIC IS MEANT, SO THEY SAY. THE LIMBS ARE NAMED ACCORDING TO THE PREDOMINANT (DHARMA). IN ORDER TO END CONFUSION ABOUT THE PAST, THE FUTURE, AND THE PRESENT.

N/C: See “12-fold Dependent Co-arising.”

kleśāstrīṇi dvayaṃ karma sapta vastu phalaṃ tathā | phalahetvabhisaṅkṣepo dvayormadhyānumānataḥ||26||
三煩惱二業 七事亦名果 略果及略因 由中可比二

26a-b. Three parts are defilement, two are action; seven are foundation and also result. 26b-d. In two sections, cause and result are abbreviated, for one can infer them from the teaching of the middle.

S: THREE ARE DEFILEMENTS. TWO ARE ACT. SEVEN ARE BASES. SO (SEVEN LIMBS) ARE RESULT. THE CAUSES AND EFFECTS OF THE PAST AND FUTURE ARE ABRIDGED BECAUSE THEY CAN BE INFERRED FROM THE PRESENT.

N/C: See “12-fold Dependent Co-arising.” Bhasya: “From the teaching of the defilements, action and foundation, relating to present existence, one can deduce the complete exposition of cause and result in past and future existences. All useless descriptions should be omitted.”

kleśāt kleśaḥ kriyā caiva tato vastu tataḥ punaḥ| vastu kleśāśca jāyante bhavāṅgānāmayaṁ nayāḥ||27||

從惑生惑業 從業生於事 從事事惑生 有支理唯此

27. From defilement there arises defilement and action; from whence foundation; from whence a new foundation and defilement: such is the manner of existence of the parts of existence or bhavāṅgas.

S: DEFILEMENT AND ALSO ACT (ARISE) FROM DEFILEMENT, FROM THAT, (ARISES) BASE, AND, FROM THAT, AGAIN, ARISE BASE AND DEFILEMENTS. THIS IS THE SYSTEM OF THE LIMBS OF EXISTENCE.

N/C: See “12-fold Dependent Co-arising.” The Bhasya here explores an array of positions on the question of the cause of ignorance, concluding: “The true answer to this objection—that, since there is no indication of any other parts before ignorance and beyond old age and death, *samsara* is without beginning or end—is the following: the enumeration of the parts of dependent origination is complete. In fact, doubt with reference to the question of knowing how present existence is conditioned by preceding existence, and how future existence is conditioned by present existence, is the only point that the Sutra wants teach: thus it says, ‘In order to cause error relating to the past, the future, and their interval to cease.’”

heturatra samutpādaḥ samutpannaḥ phalaṁ matam| vidyāvīpakṣo dharmo'nyo'vidyā'mitrānṛtādivat||28||

此中意正說 因起果已生 明所治無明 如非親實等

28a-b. Samutpāda is the cause, whereas samutpanna is the result. 28c-d. Avidyā is a separate entity (dharma), the opposite of vidyā or knowledge, like a non-friend, the untrue, etc.

S: HERE, THE PRODUCTION IS THE CAUSE, THE PRODUCED IS CONSIDERED THE RESULT. IGNORANCE IS A SEPARATE DHARMA, THE OPPOSITE KNOWLEDGE, LIKE ENEMY OR FALSEHOOD.

N/C: Bhasya: “The part that is a cause is *Pratityasamutpada*, because, there takes place arising from it. The part that is a result is *pratityasamutpanna*, because it arose; but it is also *Pratityasamutpada*, because, from it, arising takes place. All the parts, being cause and result are at one and the same time both *Pratityasamutpada* and *pratityasamutpanna*. Without this distinction, nevertheless, there would be non-determination and confusion (*avyavasthana*), for a part is not *Pratityasamutpada* through connection to the part through connection to which it is also *pratityasamutpanna*. In the same way a father is father through connection to his son; and a son is son through connection to his father; in the same way cause and result, and the two banks of a river.”

The Bhasya then registers an objection: “The Sautrantikas criticize: [All this teaching, from]Static *Pratityasamutpada*...’ to ‘What is *Pratityasamutpada* cannot be *Pratityasamutpanna*’]—are these personal theses, fantasies, or the sense of the Sutra? You say in vain that it is the sense of the Sutra. You speak of a static *Pratityasamutpada* of twelve parts which are so many states (*avastha*) made up of the five *skandhas*: this is in contradiction to the Sutra wherein we read, “What is ignorance? Non-knowledge relating to the past...” This Sutra is of explicit sense, clear (*nītartha'vibhaktartha*); you cannot make it a Sutra whose sense is yet to be deduced (*neyartha*)... Why define ignorance as ‘a state with five *skandhas*’ by introducing heterogeneous *dharmas* [the five *skandhas*] into ignorance? One can only consider as a part of dependent origination a *dharma* the existence or nonexistence of which governs the existence or nonexistence of another part.”

Some maintain that Dependent Co-arising is unconditioned, as a Sutra says, “Whether the Tathagatas appear or not, this *dharma* nature of the *dharmas* is unchanging.” Vasubandhu responds: “If one means to say that it is always by reason of ignorance, etc, that the *samskaras*, etc, are produced, but not by reason of any other thing, and not without cause; that, in this sense, *Pratityasamutpada* is stable, and eternal (*nītya*), we approve. If one means to say that there exists a certain eternal *dharma* called *Pratityasamutpada*, then this opinion is inadmissible. For *utpada*, production or arising, is a characteristic of anything that is conditioned; an eternal *dharma*, as arising or *Pratityasamutpada* would be by supposition, cannot be a characteristic of a transitory or conditioned thing. Moreover arising is defined as ‘existence succeeding upon nonexistence’: what relationship can one suppose exists between an unconditioned arising and ignorance, etc, a relationship that would permit one to say *Pratityasamutpada* of ignorance, etc.?”

Bhasya also reviews an array of positions regarding the question how come the Buddha used a two-part formula to define *Pratityasamutpada*: “1. If that exists, then this exists; and 2. From the arising of that, this arises.”

There is a 3rd exposition of the 12-limbs on page 417 of Pruden. At this point, Stalker’s translation includes: “We shall show only the connection (*abhisambandhamatra*).” This seems to indicate this exposition of the 12 limbs is from the Serial or Connected (*sambandhika*) approach – See “12-fold Dependent Co-arising” which lays out the 3 expositions of the 12-limbs side-by-side.

saṁyojanādivacanāt kuprajñā cenna darśanāt| drṣṭestatsaṁprayuktatvāt prajñopakleśadeśanāt||29||

說為結等故 非惡慧見故 與見相應故 說能染慧故

29a. Because it is declared to be bound (saṁyojana), etc. 29b. Avidyā is not bad prajñā, because this is seeing (darśana). 29c. Because views are associated with ignorance. 29d. and because ignorance is defined as a defilement of prajñā.

S: BECAUSE OF THE STATEMENT ABOUT THE FETTERS, ETC. (IF YOU SAY THAT IGNORANCE IS) BAD WISDOM, (THEN WE SAY IT IS) NOT, BECAUSE (BAD WISDOM) IS A VIEW. BECAUSE OF THE ASSOCIATION OF WRONG VIEW WITH IT. BECAUSE OF THE TEACHING THAT IT IS AN IMPURITY OF WISDOM.

N/C: K28-29 discuss the 1st limb, ignorance (*avidya*), which is a *dharma*, a substantial entity (*dravya*), because it is a cause (the 1st limb). It thus not the absence of knowledge, but the opposite of knowledge (a force opposing knowledge). Further, “The Sutra regards ignorance as a separate yoke (*samyojana*), a bond (*bandhana*), a latent defilement (*anusaya*), a canker (*asrava*), a torrent or flood (*ogha*), and a yoke (*yoga*). Thus ignorance cannot be a mere negation... Bad *prajna* (*kuprajna*) or defiled *prajna* would be a type of seeing (*drsti*); one of the five bad views (v.3). Now *avidya* or ignorance is certainly not seeing, for ignorance and seeing are two distinct yokes (*samyojanas*)... In fact *moha* (error or aberration), which is defined as *avidya* (ignorance) is among the *mahabhumika klesas* (defilements which are found in all defiled minds, ii.26a); now all the *mahabhumika klesas* are associated with them, thus *avidya* (under the name of *moha*) is associated with seeing (fivefold bad view) which is *prajna* in nature; thus *avidya* is not *prajna*, for two items of *prajna* cannot be associated... The Sutra says, “The mind defiled by desire is not liberated; *prajna* defiled by ignorance is not purified. Now *prajna* cannot be defiled by *prajna*.”

nāma tvarūpiṇaḥ skandhāḥ sparśāḥ ṣaṭ samnipātajāḥ | pañcapratighasamsparśaḥ ṣaṣṭho' dhivacanāvḥaya ||30||
名無色四蘊 觸六三和生 五相應有對 第六俱增語

30a. Nāman are the skandhas that are not rūpa. 30b. There are six contacts. They arise from encounter. 30c-d. Five are contact through (actual) contact; the sixth is so-called through denomination.

S: NAME, THOUGH, IS THE NON-MATERIAL AGGREGATES. THERE ARE SIX CONTACTS. THEY ARISE FROM THE COMING TOGETHER. FIVE ARE CONTACTS OF RESISTANCE, THE SIXTH IS CALLED DESIGNATION.

N/C: Bhasya: “The four nonmaterial *skandhas*,—sensation, ideas, *samskaras*, and consciousness, are called *naman*, for *naman* signifies ‘that which bends, yields’. The nonmaterial *skandhas* bend towards the object (*artha*) by reason of name (*naman*), the organs, and the object... According to another explanation, the nonmaterial *skandhas* are termed *naman*, because, then the body dissolves, these *skandhas* bend, that is, go towards another existence.”

Regarding the six contacts: “The first is the contact of the eye, and the sixth is contact of the *manas* or mind. They arise from the coming together of three things, an organ, its object, and a consciousness... the mental organ is destroyed when a mental consciousness arises (i.17); and the object (i.e., *dharmas*) of this consciousness can be future: how can there be a coming together of the three? There is a coming together because the organ (the *manas*) and the object (the *dharmas*) are the causal conditions of the mental consciousness; or rather because the organ, the object and the consciousness produce the same single effect, namely the contact.”

Divergent views of contact (*sparsa*) are then discussed: “Some—[the Sautrantikas]—say: Contact is merely the coming together itself... Others—[the Sarvastivadins]—say: Contact is a *dharma* associated with the mind (ii.24), distinct from any coming together.” Regarding: “the sixth is so-called through denomination”: “name is the object (*alambana*) *par excellence* of contact associated with the mental consciousness... Thus the contact of the mental organ takes its name—a contact of denomination—from its characteristic object.”

vidyāvidyetasparśāḥ amalakliṣṭaśeṣitāḥ | vyāpādānūnyasparśau sukhavedyādayastrayaḥ ||31||
明無明非二 無漏染污餘 愛恚二相應 樂等順三受

31a-b. Contact of knowledge, non-knowledge, other: which are respectively pure, defiled, other. 31c. Contacts of antipathy and sympathy. 31d. Three contacts, leading to pleasure (sukhavedya), etc.

S: CONTACT WITH KNOWLEDGE, IGNORANCE OR NEITHER. PURE, DEFILED, AND THE REMAINDER. THE TWO CONTACTS ARE: WITH MALICE AND WITH CONCILIATION. THERE ARE THREE: TO BE EXPERIENCED AS PLEASANT, ETC.

N/C: Bhasya: “The sixth contact is of three types:” 31a-b. “These are the contacts associated with *vidya*, that is, with pure *prajna*, with *avidya*, that is, with defiled non-knowledge; and with *naivavidya-navidya*, that is, with good, but impure *prajna*. In considering the contact of non-knowledge which is associated with all the defilements and which is always active, one distinguishes the two: 31c. Contacts of antipathy and sympathy which are associated with hatred and with desire.”

“Contact in its totality, is threefold. 31d. Three contacts, leading to pleasure (*sukhavedya*), etc. These are contacts that lead to the acquisition of pleasure, of suffering, and of neither pleasure nor suffering.”

tajjāḥ ṣaḍvedanāḥ pañca kāyikī caitasī parā | punaścāṣṭādaśavidhā sā manopavicārataḥ ||32||
從此生六受 五屬身餘心 此復成十八 由意近行異

32a. Six sensations arise from contact. 32a-b. Five are bodily sensations and one is mental. 32c-d. This same sensation is of eighteen types by reason of the objects of the mind (manopavicāras).

S: THERE ARE SIX FEELINGS WHICH ARE BORN FROM THEM. FIVE ARE BODILY, THE OTHER IS MENTAL. FURTHER, IT IS OF EIGHTEEN TYPES BECAUSE OF THE MENTAL SPHERES.

N/C: Bhasya: “The five sensations that arise from the contact of the eye and from the other bodily organs, having for support (*asraya*) the bodily organs, are bodily. The sixth sensation arises from contact with the *manas*: its support is the mind (*manas*) so it is mental or *caitasi*.”

The Bhasya presents a debate regarding whether mental factors (starting here with contact & sensation) arise simultaneously (the position of the Sarvastivada) or in succession (the position of the Sautrantika), i.e. affirming or denying reciprocal or co-existent (Sahabhu) causality. The Sautrantikas: “‘Two things arisen together can be cause and result’ is in contradiction to the characteristics of a cause... We do not admit your examples: the visual organ and color precede the visual consciousness; but the primary elements and derived matter, which are simultaneous, arise together from a complex of earlier causes.” Accordingly, an alternate interpretation of the *Mahabhumikas* is also introduced: these dharmas can be found in all *bhumis* (spheres – good, bad, neutral, with/without vitarka/vicara, etc), “it is false that they are necessarily found all at once. Sensation, for example, exists in all the *bhumis*, as too ideas, volition, etc.: but this does not mean that every mental state includes all these *dharmas*, sensation, etc.”

Regarding the 18 *manopavicaras*: “Mental sensation is made up of eighteen types, because there are six *upavicaras* of satisfaction (*samanasya*), six of dissatisfaction (*daurmanasya*), and six of indifference (*upeksa*) (ii.7): these are the *upavicaras* of satisfaction relating to visible things, sounds, odors, tastes, tangible things, and the *dharmas*; the same for the *upavicaras* of dissatisfaction and indifference.” A few related controversies are reviewed.

kāme svālambanāḥ sarve rūpī dvādaśagocaraḥ| trayāṅnamuttaraḥ dhyānadvaye dvādaśa kāmagāḥ||33||

欲緣欲十八 色十二上三 二緣欲十二 八自二無色

33a. In Kāmadhātu all of the manopavicāras have their own Dhātu for their object. 33b. Rūpadhātu is the object of twelve. 33c. The highest Dhātu (=Ārūpydhātu) is the object for three. 33d. In two Dhyānas, twelve.

S: IN THE REALM OF SENSUAL DESIRES, THERE ARE ALL, HAVING THEIR OWN REALM AS OBJECT. THE FORM REALM IS THE OBJECT OF TWELVE. THE HIGHER REALM OF THREE. THERE ARE TWELVE IN TWO OF THE STAGES OF MEDITATION. ARE CONNECTED WITH THE REALM OF SENSUAL DESIRES.

N/C: Summary of K33-35:

A being in:		Kamadhatu			1 st and 2 nd dhyanas (Rupadhatu)			3 rd and 4 th dhyanas (Rupadhatu)			Preliminary Stage of Arupyadhyana		Arupya- dhyana
Can have for their object:		Kama- dhatu	Rupa- dhatu	Arupya- -dhatu	Kama- dhatu	Rupa- dhatu	Arupya- -dhatu	Kama- dhatu	Rupa- dhatu	Arupya- -dhatu	Rupa- dhatu	Arupya- -dhatu	Arupya- -dhatu
18 Manopavicaras:													
Satisfaction <i>samanasya</i>	1. Visible	X	X		X	X							
	2. Sounds	X	X		X	X							
	3. Odors	X			X								
	4. Tastes	X			X								
	5. Tangibles	X	X		X	X							
	6. Dharmas	X	X	X	X	X	X						
Dissatisfaction <i>daurmanasya</i>	7. Visible	X	X										
	8. Sounds	X	X										
	9. Odors	X											
	10. Tastes	X											
	11. Tangibles	X	X										
	12. Dharmas	X	X	X									
Indifference <i>upeksa</i>	13. Visible	X	X		X	X		X	X		X		
	14. Sounds	X	X		X	X		X	X		X		
	15. Odors	X			X			X					
	16. Tastes	X			X			X					
	17. Tangibles	X	X		X	X		X	X		X		
	18. Dharmas	X	X	X	X	X	X	X	X	X	X	X	X

svo'ṣṭālambanam ārūpyo dvayoḥ dhyānadvaye tu ṣaṭ| kāmāḥ ṣaṅṅām caturṅā svaḥ ekasyālambanam paraḥ||34||

後二緣欲六 四自一上緣 初無色近分 緣色四自一

34a. All have Kāmadhātu for their object. 34b. Eight have their own Dhātu for their object. 34c. Two have Ārūpyadhātu for their object. 34d. But, in the other two Dhyānas, six. 34e. Kāmadhātu is the object of six. 34f. Of their own Dhātu, four. 34g. The highest Dhātu (=Ārūpyadhātu) is the object of one.

S: THE OBJECT OF EIGHT IS THEIR OWN (REALM.) THE FORMLESS REALM IS THE OBJECT OF TWO. HOWEVER, IN THE (OTHER) TWO STAGES OF MEDITATION, THERE ARE SIX. OF SIX IS THE REALM OF SENSUAL DESIRES. THEIR OWN (REALM IS THE OBJECT) OF FOUR. THE HIGHEST IS THE OBJECT OF ONE.

N/C: See table in K33.

catvāro' rūpisāmante rūpagāḥ eka ūrdhvaḥ| eko maule svaviśayaḥ sarve' ṣṭādaśa sāsraṅgāḥ||35||

四本及三邊 唯一緣自境 十八唯有漏 餘已說當說

35a. In the preliminary stage of Ārūpyadhātu 35b. four have Rūpadhātu for their object. 35c. One has the highest sphere for its object. 35d. In Ārūpyadhātu itself, one, 35e. which has its own Dhātu for its object. 35f. All of these eighteen are impure.

S: IN THE STAGE PREFATORY TO THE FORMLESS REALM, THERE ARE FOUR. HAVE THE FORM REALM AS OBJECT. ONE HAS THE HIGHER SPHERE AS OBJECT. THERE IS ONE IN THE FUNDAMENTAL REALM. HAS ITS OWN (REALM) AS ITS OBJECT. ARE ALL EIGHTEEN IMPURE.

N/C: See table in K33. The preliminary stage of Arupyadhātu is Akasanantyayatana (Akasanantyayatanasamantaka VIII.22). Further elaborations and an alternate view are also discussed.

uktam ca vakṣyate cānyat atra tu kleśā iṣyate| bījavannāgavanmūlavṛkṣavattuṣavattathā||36||

此中說煩惱 如種復如龍 如草根樹莖 及如糠裹米

36a. The others have been explained or will be explained here. 36b-d. It is explained that defilement is like a seed, a Nāga, a root, a tree, a husk of grain.

S: THEY WERE EXPLAINED (EARLIER) OR WILL BE EXPLAINED LATER. WITH REFERENCE TO THIS, DEFILEMENT IS TO BE REGARDED AS LIKE A SEED, LIKE A SNAKE, LIKE A ROOT, LIKE A TREE, OR LIKE THE CHAFF OF GRAIN.

N/C: See “12-fold Dependent Co-arising” for some of the other places where the remaining limbs of dependent-co-arising are discussed in AKB.

tuṣitaṅḍulavat karma tathauvaśadhi puṣpavat| siddhānnapānavadvastu tasmin bhavacatuṣṭaye||37||

業如有糠米 如草藥如花 諸異熟果事 如成熟飲食

37a-b. Action is like grain with its husk, grass, flower. 37c. The substantial entity (vastu) is like food and drink.

S: ACTION IS LIKE GRAIN POSSESSING CHAFF, LIKE HERBS, AND LIKE FLOWERS. BASES ARE LIKE PREPARED FOOD AND DRINK.

N/C: K36-37:

Defilement (kleśa) [K36]	Action (karma) [K37]	Foundation (vastu) [K37]
Defilement is like a seed, a Nāga, a root, a tree, a husk of grain.	Action is like grain with its husk, grass, flower.	The substantial entity is like food and drink.
As a stalk, leaves, etc., arise from a seed, so too defilement arises from defilement, action, and a real, substantial entity. A pond where Nagas live does not dry up; in the same way the ocean of births where this Naga which is defilement remains does not dry up. The tree whose root is not cut off continues to grow even through one cuts and re-cuts its greenery; in the same way, as long as this root, defilement, is not cut off, the realms of rebirth continue to grow. A tree gives forth flowers and fruits at different times; in the same way it is not at one and the same time that this tree, the defilement, gives forth a defilement, action and a substantial entity. Grain, even though intact, does not germinate when it is stripped of its husk; in the same way action must be associated with this husk which is defilement in order to bear fruit in a new existence.	Action is like grain with its husk. It is like grass that dies when the fruit is ripe: in the same way, when the action has matured, it no longer matures any more. It is like a flower, the immediate cause of the arising of the fruit: in the same way it is the immediate cause of retribution.	Food and drink are not reproduced in food and drink: they are not good except by being consumed: so too the “entity” which is retribution. A new retribution does not precede from retribution, for, in this hypothesis, deliverance would then be impossible.

upapattibhavaḥ kliṣṭaḥ sarvakeśaiḥ svabhūmikaiḥ| tridhā'nye traya ārūpye āhāraṣṭhitikāṃ jagat||38||

於四種有中 生有唯染污 由自地煩惱 餘三無色三

37d-38b. Among the four existences, existence as arising is always defiled, and by all the defilements of the sphere to which it belongs. 38c. The other existences are of three types. 38c. Three in the Ārūpyas. 38d. Everyone lasts through food.

S: AMONG THE FOUR EXISTENCES, THE BIRTH EXISTENCE IS DEFILED. BY ALL THE DEFILEMENTS OF ITS OWN REALM. THE OTHERS ARE OF THREE TYPES. THREE IN THE FORMLESS.

R: BEINGS ARE KEPT ALIVE BY SUSTENANCE.

N/C: Bhasya: “The series (*samtana*) of the *skandhas*, in its continual process, is only a succession of the four existences (*bhava*) that we have defined (iii.10 on), namely intermediate existence (*antarabhava*), existence as arising (*upapattibhava*), existence in and of itself (*purvakalabhava*), and existence at death (*maranabhava*)... When arising takes place in a certain sphere (*bhumi*: Kamadhātu, First Dhyāna, etc.), all the defilements (*kleśa*) of this sphere defile it... Intermediate existence (*antarabhava*), existence in and of itself (*purvakalabhava*), and existence at death (*maranabhava*) can be good, bad, or neutral... With the exception of intermediate existence [in Arupyadhātu]. All four existences exist in Kamadhātu and Rupadhātu.”

“Now how do beings, once they are born, last? 38d. Everyone lasts through food.”

kavaḍīkāra āhārah kāme tryāyatanātmakah | na rūpāyatanam tena svākṣamuktānanugrahāt||39||

有情由食住 段欲體唯三 非色不能益 自根解脫故

39a-b. Food by the mouthfuls exists in Kāmadhātu; it consists of three āyatanas. 39c-d. Rūpāyatana is not food, for it comforts neither its organ nor those delivered.

R: SOLID FOOD EXISTS IN THE DESIRE; | COMBINATION OF THREE OF THE DOORS OF SENSE. | THE DOOR OF SENSE THAT'S FORM IS NOT, BECAUSE | IT NEITHER AIDS ITS POWER NOR THE FREE.

N/C: Bhasya: “Only beings free from desire with regard to this food arise in the two higher Dhatus; thus this food exists only in Kamadhatu. It consists of odors, tastes, and tangible things... a visible thing, at the moment when it is swallowed—when this food, introduced into the mouth, is eaten—does not comfort either its organ (the eye), or the primary elements which are the support of the eye. Nor does it comfort the other organs, since it is not their object. Without doubt, as long as one sees it, it causes pleasure and satisfaction, it comforts: but, what is comfort and food in this case is not the visible thing, but the agreeable contact which has the visible thing for its object.”

sparśamcetanāvijñā āhārāḥ sāsraḥstriṣu | manomayaḥ sambhavaḥiṣī gandharvaścāntarābhavaḥ||40||

觸思識三食 有漏通三界 意成及求生 食香中有起

40a-b. In the three Dhātus, contact, volition, and consciousness, when they are impure, are food. 40c-41a. Mind created (manomaya), desiring re-existence (sambhavaḥin), Gandharva (an eater of odors), intermediate existence (antarābhava), and arising (nirvṛtti).

R: CONTACT, MENTAL MOVEMENT, AND CONSCIOUSNESS | WITH STAIN ARE SUSTENANCE. THESE IN THREE.

N/C: K40a-b: “Why are they not food when they are pure? The Vaibhasikas say, ‘Food signifies that which makes existence (*bhava*) grow; now if it were pure, it have the destruction of existence for its result.’ It is a doctrine conforming to that of the Sutra, that food has for a result causing to endure (*sthiti*), causing to go (*yapana*) ‘those that exist’ (*bhuta*), of favoring (*anugraha*) ‘those desiring re-existence (*sambhavaḥin*).’ Now contact, volition, and consciousness, when they are pure, do not produce any of these two results.”

K40c-41a: 5 names of the intermediate being: “An intermediate being is called *manomaya*, because he is produced by the *manas* alone, and because he exists without being supported by any exterior element, semen, blood, flower, etc. He is called *abhinirvṛtti*, because his *nirvṛtti* or arising is with a view (*abhi-mukhi*) to arising proper (*upapattibhava*, existence of arising).”

nirvṛttiśca iha puṣṭyarthamāśrayāśritayordvayam | dvayamanyabhavākṣepanivṛtṭyarthā yathākramam||41||

前二益此世 所依及能依 後二於當有 引及起如次

41. Among the foods, two have for their result the growth of the āśraya (the body) and the āśrita (the mind), and two have for their result the projection and the production of a new existence.

N/C: The four foods perform the two functions of “causing to last” and “favoring re-existence”: “The *asraya* is the body with its organs, which is the support (*asraya*) of what is supported (*asrita*) by it: namely the mind and its mental states. Food by the mouthful makes the body grow, while contact makes the mind grow. These two foods which cause that which is born to live, and which are similar to a wet-nurse, are the major items for the duration of a being who is born. “Mental volitional action (*manahsamcetana*) which is active, projects a new existence; this new existence, thus projected, is produced (*nirvṛtta*) from the seed which is the consciousness ‘informed’ through action. Mental volitional action and the consciousness are thus the two foods which cause birth, which are similar to a mother, and which are the major items for the production of the existence of a being who has not yet been born.”

“According to the Vaibhasikas, in fact, it is for two moments that the thing consumed performs the function of food: 1. as soon as it is consumed, it dispels hunger and thirst; and 2. digested, it increases the organs and the primary elements... How many foods are there in the different realms of rebirth, and in the different wombs? All are in all.” (In Hell, they eat red balls of fire and molten copper.)

chedasamdhāna vairāgyahānicyutyupapattayaḥ | manovijñāna eveṣṭāḥ upekṣāyām cyutodbhavau||42||

斷善根與續 離染退死生 許唯意識中 死生唯捨受

42a-c. Breaking, taking up again, detachment, loss of detachment, death and birth are regarded as proper to the mind consciousness. 42d. Death and birth, with the sensation of indifference.

N/C: Bhasya: “It is through a single mental consciousness that the breaking and the taking up again of the roots of good take place; the detachment either from a Dhatu, or from a *bhumi* (First Dhyana, etc.), and the loss of this detachment; and death and birth... The mind consciousness, at death and at birth, is associated with the sensation of indifference, *upeksa*, that is, with the sensation that is neither agreeable nor disagreeable. This sensation is not active; the other sensations are active and, as a consequence, an arising and a dying consciousness cannot be associated with them, for, in this hypothesis, it would itself be active.”

naikāgrācittayoretau nirvātyavyākṛtadvaye | kramacyutau pādanābhihṛdayeṣu manaścyutiḥ ||43||

非定無心二 二無記涅槃 漸死足齊心 最後意識滅

43a. Neither the one nor the other is “absorption”, nor for “one without thought”. 43b. He obtains Nirvāṇa in two neutral minds. 43c-44a. When death is gradual, the manas dies in the feet, at the navel, in the heart, accordingly as the being goes below, among humans, among the Suras, or is not reborn.

N/C: Bhasya: “Death and birth take place in the mind consciousness (*manovijñāna*), [for and by the *manovijñāna*]. But death cannot take place in a person whose mind (*citta = manovijñāna*) is absorbed. An absorbed mind is found in a sphere—First Dhyana, etc—dissimilar to Kamadhātu where we suppose the one dying and the one being born is found. On the other hand, if we consider a being who dies or who is born in a sphere of absorption, then his mind is certainly not absorbed, for an absorbed mind is only absorbed through effort; it is *abhisamśkārika*: thus it is always active (*patu*). Finally, an absorbed mind is *anugrahaka*: that is to say, by its nature, it tends to last, to cause to last; hence it is not suitable to a cutting off of the series... One who is without thought cannot be killed: when his body begins to decay—either by the action of the sword or of fire, or by the exhaustion of retribution of the absorptions—then, of necessity, the mind bound to the body [and existing as a seed in the body] becomes present and dies. The state of non-thought is also incompatible with birth, for it is lacking any cause for the cutting off of the mind, and because there cannot be a birth without defilement.”

K43b: “Existence at death (*maranabhava*) can be good, bad, or neutral. Concerning the death of the Arhat, 43b. He obtains Nirvana in two neutral minds. Namely, in an *airyapathika* mind [relative to attitudes] or in a *vipakaja* mind [retributive, see II.72]... Why is the last mind of the Arhat necessarily neutral? Because this type of mind, being very weak, is suitable to the cutting off of the mind, that is, to the definitive cutting off of the mind... *Aja*, ‘who is not reborn,’ is the Arhat: his consciousness also dies in the heart; but according to another opinion, in the head. How does the consciousness die in a certain part of the body? Because it is in such a part that the destruction of the organ of touch takes place. [The activity of the consciousness which is nonmaterial and outside of space, is bound to this organ—which alone remains as its support or *asraya*, iii.44]. The consciousness dies through the destruction of the organ of touch, which takes place in a certain place. Towards the end of life, the organ of touch perishes bit by bit; at the end it remains only in a certain part of the body where it finishes by disappearing; in the same way water placed on a hot rock diminishes gradually and finishes by disappearing in a certain place.”

adhonṛsuragājānām marmacchedastvabādibhiḥ | samyañ mithyātvaniyatā āryānantaryakāriṇaḥ ||44||

下人天不生 斷末摩水等 止邪不定聚 聖造無間餘

44b. The vital parts are split by water, etc. 44c-d. An Ārya and one guilty of ānantarya transgressions are predestined, the first to health, the second to loss.

N/C: Bhasya: “*Marmani*, or vital parts, are those parts of the body which cannot be damaged without death ensuing. When one of the elements,—water, fire or wind,—is extremely troubled, the vital parts are as if they were split by terrible sensations which are like sharp knives. By saying that the vital parts are split, we do not mean to say that they are split like wood. Rather one should understand that they are henceforth incapable of activity quite as if they were split. “Why are the vital parts not split by trouble of the earth element? Because there are only three *dosas*, namely bile, phlegm, and wind, which are in order the elements of water, fire, and wind. According to another opinion, since the world perishes by these three elements (III.100), death also takes place by these three elements.

“The vital parts of the gods are not split. But five premonitory signs appear to a god being approached by death: 1. some of his clothes and some of his ornaments give off unpleasant sounds; 2. the light of his body diminishes; 3. some drops of water remain attached to his body after his bath; 4. in spite of his natural mobility, his mind is fixed on an object; and 5. his eyes, naturally fixed, are troubled, opening and closing. And there are five signs of death: 1. his clothes become dirty; 2. his aura fades; 3. sweat appears in his armpits; 4. his body emits a bad odor; and 5. the god no longer enjoys his seat.”

K44c-d: “What is “health,” *samyaktva*? According to the Sutra, the complete abandoning of affection, hatred, error, and all of the defilements, [that is, Nirvana].

“What is an Āryan? One in whom the Path arises, that is, the Pure Path. He is an Āryan because he ‘has gone far’ (*arad yatah*) from evil, since he possesses disconnection (*visamyoga*, ii.55d) from the defilements.

“How is the Āryan predestined to health? Because he will certainly obtain Nirvana... .

“What is loss, *mithyatva*? The hellish, animal, and Preta realms of rebirth. A person who commits *anantarya* transgressions (iv.96) will certainly be reborn in hell; he is thus predestined to loss.

“One who is not predestined (*aniyata*) is one who is not predestined to health or loss. Whether he becomes predestined to one or the other, or whether he continues to not be predestined, depends in fact on his future actions.”

tatra bhājanalokasya saṁniveśamuśantyadhah| lakṣaṣoḍaśakodvedhamasamkhyam vāyumaṇḍalam||45||

安立器世間 風輪最居下 其量廣無數 厚十六洛叉

45. Here is how it is thought that the receptacle world is arranged: at the bottom there is a circle of wind, immeasurable, with a height of sixteen hundred thousand leagues.

R: HERE THE BELIEFS ON HOW IT STAYS, THIS GREAT | VESSEL OF THE WORLD: BELOW, A GREAT | DISC OF WIND, A MILLION SIX HUNDRED THOUSAND | THICK, BY ANOTHER WITHOUT COUNT.

N/C: This is the beginning of a new section: “We have described the world of human beings; let us pass to a description of the receptacle or physical world (*bhajanaloka*)... The great chiliocosm (iii.73) is arranged as we shall explain. At its bottom there arises, through the force of the predominant actions of beings (*adhipatiphala*, ii.58, iv.85), a circle of wind which rests on space. It is sixteen thousand *yojanas* (iii.88) thick; it is immeasurable in circumference; and it is solid: a *mahanagna* could strike at it with his *vajra* and his *vajra* would break without the circle of wind being scratched.”

apāmekādaśodvedham sahasrāṇi ca viṁśatih| aṣṭalakṣaucchrayam paścāccheṣam bhavati kāñcanam||46||

次上水輪深 十一億二萬 下八洛叉水 餘凝結成金

46a-b. The circle of water, eleven hundred twenty thousand high. 46c-d. Then, the circle of waters is no more than eight hundred thousand leagues in height; the rest becomes gold.

R: THE MEASURE OF THE WATER IN ITS THICKNESS | IS EQUAL TO ONE MILLION, TWENTY THOUSAND. | EIGHT HUNDRED THOUSAND, THE THICKNESS EXTERNALLY; | ALL OF THE REMAINDER TURNED TO GOLD.

N/C: Bhasya: “By the predominate actions of beings, there falls from massed clouds, upon the circle of wind, a rain the drops of which are like the shafts of a carriage. This water forms a circle of water, with a thickness of eleven hundred twenty thousand *yojanas*. How do these waters not flow over the edge? Some say that the waters are sustained by the force of the actions of beings, as food and drink which do not fall in the intestines before being digested. According to another opinion, the waters are sustained by the wind, like grain in a basket. Then the water, agitated by a wind which the force of actions gives rise to, becomes gold in its upper part, as churned milk becomes cream... Then there is above the circle of water now reduced to eight hundred thousand *yojanas*, a sphere of gold, three hundred twenty thousand *yojanas* thick.”

tiryak trīni sahasrāṇi sārddham śatacatuṣṭayam| lakṣadvādaśakam caiva jalakāñcanamaṇḍalam||47||

此水金輪廣 徑十二洛叉 三千四百半 周圍此三倍

47a-48a. The circle of water and gold have a diameter of twelve hundred three thousand four hundred and fifty leagues; triple for its perimeter.

R: THE MEASUREMENT OF THE RADIUS | OF THIS MASSIVE DISC OF WATER AND GOLD | IS JUST ABOUT A MILLION TWO HUNDRED | AND THREE THOUSAND, FOUR HUNDRED AND FIFTY. | THREE TIMES THIS FOR THE CIRCUMFERENCE.

N/C: Bhasya: “These two circles have the same dimensions.”

samantatastu triṅgaṇam tatra merūryugandharaḥ| īśādhārah khadirakaḥ sudarśanagiristathā||48||

蘇迷盧處中 次踰健達羅 伊沙馱羅山 竭地洛迦山

48b-49c. There are Meru, Yugandhara, Īśādhara, Khadiraka, Mount Sudarśana, Aśvakarṇa, Vinataka, and Mount Nimindhara; beyond are the continents; on the edge is Cakravāḍa.

R: HERE THEN MOUNT SUPREME AND ALSO YOKE, | PLOWSHARE NEXT AND AFTER IT KHADIRA, | JUST SO THAT REFERRED TO AS MOUNT LOVELY, | EAR OF THE HORSE, AND THEN THE PERFECT BOW.

N/C: Bhasya: “Nine great mountains rest on the sphere of gold. In the center there is Meru; concentrically, the other seven are arranged around Meru; Nimindhara forms the exterior rim that envelops Meru and the six inner wall-mountains—whence its name. Beyond [Nimindhara] lie the four continents. Enveloping all is Cakravada, thus named because it encircles the universe with its four continent and also because it has the form of a wheel.”

aśvakarṇo vinitako nimindharaḥ giriḥ tataḥ| dvīpāḥ bahiścakravāḍaḥ sapta haimāḥ sa āyasaḥ||49||

蘇達梨舍那 頰濕縛羯拏 毘那怛迦山 尼民達羅山

49d-50a. Seven mountains are made of gold; the last is made of iron; and Meru is made of four jewels.

R: NEXT IS RIM OF THE WHEEL, AND AFTER THAT | THE VARIOUS CONTINENTS, AND ON THE OUTER | SIDE OF THEM THE RANGE ENCIRCLING. | THE SEVEN ARE OF GOLD; THIS ONE IRON.

N/C: Bhasya: “Yugandhara and the six mountains that surround it are made of gold; Cakravada is made of iron; Meru has four faces which are respectively, from north to west, made of gold, silver, lapis and crystal. Each of these substances gives its own color to the part of space which faces it. Since the face of *Meru*, which is turned towards Jambudvīpa is made of lapis, our heaven is thus similar in color to lapis. What is the origin of the different substances that make up Meru? The waters which have fallen on the sphere of gold are rich in different potentialities; under the

action of the winds which possess different efficacies, they disappear and make room for different jewels. It is thus that the waters are transformed into jewels: the water is the cause, the jewels are a result different from the cause, and there is no simultaneity.”

The Bhasya then segues into a side-topic: “This is quite different from the concept of transformation (*parinama*) that the Samkhyas imagine. What do the Samkhyas understand by *parinama*? They admit that *dharmas* arise and disappear within a permanent substance (a *dharmin* or *dravya*). How is this incorrect? One cannot admit the simultaneous existence of a permanent *dharmin*, and of *dharmas* arising and disappearing.” (the argument continues...)

catūratnamayo meruḥ jale ’śītisahasrake | magnāḥ ūrdhva jalāt merurbhūyo ’śītisahasrakaḥ ||50||

於大洲等外 有鐵輪圍山 前七金所成 蘇迷盧四寶

50b-51b. Meru is immersed in the water to a depth of twenty-four thousand leagues and rises above the water some eighty thousand leagues.

R: MOUNT SUPREME OF FOUR DIFFERENT PRECIOUS THINGS, | STANDING IN THE WATER AT A DEPTH OF | EIGHTY THOUSAND, EIGHTY THOUSAND TOO | ABOVE THE WATER LINE, IN YOJANA.

N/C: Bhasya: “The mountains rest on the sphere of gold and are in the water to a depth of eighty thousand *yojanas*. Meru rises out of the water for the same number of *yojanas*, and is thus, both in and out of the water, one hundred sixty thousand *yojanas* in height.”

ardhārdhahāniraṣṭāsu samocchrāyaghaṇāśca te | śītāḥ saptāntarāṇyeṣāṃ ādyāśītisahasrikā ||51||

入水皆八萬 妙高出亦然 餘八半半下 廣皆等高量 山間有八海 前七名為內

[51] The immersion of the eight other mountains diminishes each by a half. The mountains have equal width and height. 51c. The seven Sītās, of which the first is of eighty thousand leagues, form the interval between the mountains.

R: THE HEIGHT OF EIGHT DECREASES BY A HALF, | IN LENGTH ACROSS THE SAME AS ALTITUDE. | THE SEVEN BETWEEN THEM ARE THE SEAS OF SPORT. | THE FIRST OF THEM CONSISTS OF EIGHTY THOUSAND;

N/C: Bhasya: “Yugandhara rises out of the water for forty thousand *yojanas*, Isadhara for twenty thousand *yojanas* and thus following until Cakravada which rises out of the water for three hundred twelve *yojanas* and a half. The mountains are as wide as they extend out of the water.”

K51c: “The Sitas are located between the mountains, from Meru to Nimindhara: the Sitas are full of water endowed with the eight qualities: cold, dear, light, tasty, sweet, not fetid, and harming neither the throat nor the stomach. The first, between Meru and Yugandhara, is eighty thousand leagues in width. In exterior circumference, to the shore of Yugandhara, it is triple this, thus two hundred forty thousand *yojanas*.”

ābhyanntarāḥ samudro ’sau triguṇaḥ sa tu pārśvataḥ | ardhārdhenāparāḥ śītāḥ śeṣaṃ bāhyo mahodadheḥ ||52||

最初廣八萬 四邊各三倍 餘六半半陞 第八名為外 三洛叉二萬 二千踰繕那

[52] This is the inner ocean, triple in circumference. The other Sītās diminish by a half. The rest is the great outer sea, of three hundred twenty-two thousand leagues.

R: IT IS THE ONE WE CALL THE INNER SEA, | THREE TIMES LONGER IN CIRCUMFERENCE. | THE OTHER SEAS OF SPORT THEN HALF BY HALF. | THAT REMAINING, THE GREAT OUTER SEA; | IN ITS MEASURE SOME THREE HUNDRED TWENTY | AND TWO THOUSAND. AMONG EACH OF THESE,

N/C: Bhasya: “The size of the other Sitas diminishes by a half: the second Sita, between Yugandhara and Isadhara, is forty thousand *yojanas* in width, and so on to the seventh, between Vinataka and Nimindhara, which is twelve hundred fifty *yojanas* wide. The calculation of the circumferences presents no difficulty. The seven Sitas are the inner ocean. The rest, that is, the water between Nimindhara and Cakravada, is the great outer sea; it is full of salt water, and is three hundred twenty-two thousand *yojanas* wide.”

lakṣatrayaṃ sahasrāṇi viṃśatirdve ca tatra tu | jambūdvīpo dviśāhasrastrīpārśvaḥ śakaṭākṛtiḥ ||53||

於中大洲相 南瞻部如車 三邊各二千 南邊有三半

53b-55d. There is Jambudvīpa, three sides of two thousand, in the form of a carriage, and one side of three and a half;

R: THE CONTINENT OF DZAMBU RUNS TWO THOUSAND | ON THREE SIDES. IT HAS A WAGON'S SHAPE, | ON THE ONE, THREE AND A HALF YOJANA.

N/C: Bhasya: “In the outer sea, corresponding to the four sides of Meru, there are four continents (*dvīpas*)[K53-55]:

1. Jambudvīpa has three sides of two *thousandyojanas* in length, one side of three *yojanas* and a half: it thus has the shape of a carriage. In its center, resting on the sphere of gold, is the ‘diamond throne’ where the Bodhisattva sits to attain *vajropamasamadhi* (vi.44d) and so to become an Arhat and a Buddha: no other place, and no other person can support the *vajropamasamadhi* of the Bodhisattva.”

sārdhatriyojanaṃ tvekaṃ prāgvideho ’rdhacandravat | pārśvatrayaṃ tathā ’sya ekaṃ sārddhaṃ triśatayojanam ||54||

東毘提訶洲 其相如半月 三邊如瞻部 東邊三百半

[54] eastern Videha, like a half-moon, three sides like Jambu, and one side of three hundred fifty;

R: THE EASTERN, GREATBODY, LIKE HALF A MOON, | THREE SIDES SIMILAR TO THOSE AND ONE | WITH THREE HUNDRED AND FIFTY YOJANA.

N/C: Bhasya: “2. Eastern Videha or Purvavideha has the shape of a half-moon; it has three sides of two thousand *yojanas*, thus of the same dimension as the long side of Jambu, and one side of three hundred fifty *yojanas*.”

godānīyaḥ sahasrāṇi sapta sārdhāni maṇḍalaḥ | sārdhe dve madhyamasya aṣṭau caturasraḥ kuruḥ samaḥ ||55||

西瞿陀尼洲 其相圓無缺 徑二千五百 周圍此三倍 北俱盧婁方 面各二千等

[55] Godāniya, of seven thousand five hundred, round, with a diameter of two thousand five hundred; and Kuru, of eight thousand, square, parallel.

R: THE CONTINENT OF CATTLE USERS ROUND, | SEVEN AND A HALF THOUSAND AROUND: | THROUGH ITS CENTER, JUST TWO AND A HALF. | TERRIBLE SOUND, EIGHT, EVEN SQUARE.

N/C: Bhasya: “3. Godaniya, which faces the western side of Meru, is round like the moon; it is seven thousand five hundred *yojanas* [in circumference], and two thousand five hundred through the center.

“4. Facing the northern side of Meru is Kuru or Uttarakuru which has the shape of a seat; it is square: its sides, of two thousand *yojanas* each, form a circumference of eight thousand *yojanas*. To say that Kuru is ‘parallel’ means that its four sides are of the same dimension.

“Such is the shape of the continents, and such is the shape of the faces of the persons who reside in them.”

dehā videhāḥ kuravaḥ kauravāścāmarāvarāḥ | aṣṭau tadantaradvīpā gāthā uttaramantriṇaḥ ||56||

中洲復有八 四洲邊各二

56. There are eight intermediate continents: Dehas, Videhas, Kurus, Kauravas, Cāmaras, and Avaracāmaras, Sāthas and Uttaramantrins.

R: EIGHT THE CONTINENTS THAT LIE BETWEEN: | BODY AND GREATBODY, TERRIBLE SOUND, | THE MATCHING CONTINENT OF TERRIBLE SOUND, | OXTAIL FAN, THE OTHER OXTAIL FAN, | MOVING AND THE ONE CALLED PATH SUPREME.

N/C: Bhasya: “These continents are designated by the name of their inhabitants. Dehas and Videhas are located on both sides of Purvavideha; Kurus and Kauravas on the sides of Uttarakuru; Camaras and Avaracamaras on the sides of Jambudvīpa; and Sathas and Uttaramantrins on the sides of Godaniya. All of these continents are inhabited by human beings. Nevertheless, according to one opinion, one of them [namely Camara] is reserved for Raksasas.”

ihottareṇa kīṭādrī navakāddhimavān tataḥ | pañcāśadvīṣṭrīyāmaṁ saro’rvāggandhamādanāt ||57||

此北九黑山 雪香醉山內 無熱池縱廣 五十踰繕那

57. Here, to the north of the nine ant-Mountains, lie the Himavat; beyond it, but on this side of the Mountain of Perfume, is a lake deep and wide by fifty leagues.

R: NORTH FROM HERE, THE NINE MOUNTAINS OF BLACK; | PAST THEM STAND THE MOUNTAINS OF SNOW. NEXT | THE SCENT OF INCENSE; TO ITS NEAR SIDE LIES | THE LAKE WITH BANKS THE LENGTH OF FIFTY.

N/C: Bhasya: “By going toward the north in this Jambudvīpa, one encounters three ant-Mountains, [so called because they have the shape of an ant]; then three other ant-Mountains; then three other again; and finally the Himavat (= the Himalayas). Beyond that, this side of the Gandhamadana (‘the Mountain of Perfume’), lies Lake Anavatapta from whence there flows out four great rivers, the Ganga, the Sindhu, the Vaksu and the Sita. This lake, fifty *yojanas* wide and deep, is full of a water endowed with the eight qualities. Only persons who possess magical powers can go there. The Jambu tree is located near this lake. Our continent receives its name of Jambudvīpa, either from the tree, or from the fruit of the tree which is also called Jambu.”

adhaḥ sahasrairviśatyā tanmātro’vīcirasya hi | tadūrdhvaṁ sapta narakāḥ sarve’ṣṭau ṣoḍaśotsadāḥ ||58||

此下過二萬 無間深廣同 上七捺落迦 八增皆十六

58. At the bottom, at twenty thousand leagues, is Avīci, of this same dimension; above, the seven hells; all eight have sixteen utsadas.

R: TWENTY THOUSAND DEEP BENEATH OF US, | THAT OF NO RESPITE, JUST THE SAME. | SEVEN ARE THE HELLS ATOP OF IT. | SIXTEEN EXTRA WITH THE ENTIRE EIGHT,

N/C: Bhasya: “[Avīci] is twenty thousand *yojanas* high and wide; its sun is thus found forty thousand *yojanas* below the sun of Jambudvīpa. Why is this hell named Avīci?...because there is not, in this hell, any interruption (*vīci*) of suffering. Suffering is interrupted in the other hells. In Samjīva, for example, bodies are first crushed and reduced to dust; then a cold wind revives them and gives them feeling...Above Avīci are seven hells one above the other: Pratapana, Tapanā, Maharaurava, Raurava, Samghata, Kalasutra, and Samjīva. According to another opinion, these seven hells are placed at the same level as Avīci...the Blessed One, [said] ‘...There are eight hells there that I have revealed, difficult to get out of, full of cruel beings, each having sixteen *utsadas*; they have four walls and four gates; they are as high as they are wide; they are encircled by walls of fire; their ceiling is fire; their sun is burning, sparkling fire; and they are filled with flames hundreds of *yojanas* high.’”

kukūlaṃ kuṇapaṃ cātha kṣuramārgādikaṃ nadī teṣāṃ caturdiśaṃ sītā anye'ṣṭāvarvudādayaḥ||59||

謂塘煨屍糞 鋒刃烈河增 各住彼四方 餘八寒地獄

59a-c. Kukūla, Kuṇapa, Kṣuramārga, etc., and the River are located at the four cardinal points of these hells. 59c-d. There are eight other hells, the cold hells, Arbuda, etc.

R: STANDING AT THEIR FOUR INDIVIDUAL QUARTERS: | HELLS BY THE NAME OF EMBERS AND CORPSE ROT, | RAZOR ROAD AND THE REST, THE RIVER AS WELL. | THE OTHER EIGHT, COLD, STARTING WITH BLISTERS.

N/C: Bhasya: “At each gate of these hells there is found:

1. The Kukūla, a fire where one *is* pushed down to one's knees. When beings put their feet in there, they lose their skin, flesh and blood, which rearises when they take their feet out.
2. The Kuṇapa, a mire of excrements, where there are water beasts called Sharp-mouthes, whose bodies are white and heads black, which can bite the damned through to their bones.
3. The Kṣuramārga, or Kṣuradharmārga, the great road of razor blades; here beings lose their skin, flesh, and blood when they put their feet on it. Asipattravana, the forest whose leaves are swords; when these swords fall, they cut off major and minor parts of the body, which are then devoured by the Syamasabala dogs. Ayahsalmalivana, the forests of thorns, thorns sixteen digits in length. When beings climb these trees, the thorns turn downwards, but they turn upward when they descend the tree. Birds, Iron-beaks, tear out and eat the eyes of the damned. These three places of suffering constitute a single *utsada* because they have in common punishment through injury.
4. The fourth *utsada* is the river Vaitarani, of boiling water loaded with burning ashes. On both sides there are persons armed with swords, lances and javelins, who push back the damned who would get out. Whether they plunge into the water or emerge, whether they go up or down the current, whether they traverse in the two directions or are tossed about, the damned are boiled and cooked, as the grains of sesame or corn poured into a cauldron placed over the fire. The river encircles the great hell like a moat. The four *utsodas* are sixteen in number by reason of their difference of place, since they are located at the four gates to the great hell.”

The Bhasya then takes up a few related questions: “We have just spoken of the ‘persons’ who stand on the banks of the Vaitarani. Are the ‘guardians of hell’ (*narakapala*) beings? They are not beings. Then how do they move? Through the actions of beings, like the wind of creation... According to another opinion, the ‘guardians of hell’ are beings. Where does the retribution of the cruel acts take place that these guardians commit in the hells? In the same hells... But why are not the guardians, who are found in the midst of fire, burned? Because the force of action marks a boundary to the fire and prevents it from reaching the guardians, or rather because this same force causes the bodies of the guardians to be made up of primary elements of a special nature.”

Vasubandhu would explore some of these same considerations from a different perspective in his Yogacara work, the *Vimsatika* (Twenty Verses).

Regarding the cold hells: “These hells are called Arbuda, Nirarbuda, Atata, Hahava, Huhuva, Utpala, Padma, and Mahapadma. Among these names, some (Arbuda, Nirarbuda, Utpala, Padma, and Mahapadma) indicate the form that the beings in hell take: they take the form of an *arbuda*, a lotus...; the others indicate the noise that the damned make under the bite of the cold: *atata*... These cold hells are located under Jambudvīpa, on a level with the great hells.”

“The sixteen hells are created through the force of the actions of beings (ii.56b, iii.90c, 101c, iv.85a).”

“The principal place of the hells is below. As for the animals, they have three places, the land, the water, and the air. Their principal place is the Great Ocean; the animals that are elsewhere are the surplus of the animals.”

“The king of the Pretas is called Yama; his residence, which is the principal dwelling of the Pretas, is located five hundred leagues under Jambudvīpa; it is five hundred leagues deep and wide. The Pretas that are found elsewhere are the surplus of the Pretas. The Pretas differ much one from another; certain of them possess supernatural powers and enjoy a glory similar to that of the gods.”

ardhena meroścandrārkaḥ pañcāśatsaikayojanau | ardharātro 'staṅgamanam madhyānha udayaḥ sakṛta||60||

日月迷盧半 五十一五十

60a. At mid-Meru lie the moon and the sun. 60b. Fifty and fifty and one leagues.

N/C: Bhasya: “Upon what do the sun and the moon rest? Upon the wind The collective force of the actions of beings produces the winds which create (*nirma*) the moon, the sun and the stars in heaven. All these astral bodies revolve around Meru as if transported by a whirlpool... The moon and the sun move at a level with the summit of Yugandhara. What are their dimensions?... The disk of the moon is of fifty *yojanas*; the disk of the sun is of fifty-one *yojanas*.”

prāvṛṇmāse dvitīye'ntyanavamyām vardhate niśā | hemantānām caturthe tu hīyate aharviparyayāt||61||

夜半日沒中 日出四洲等 雨際第二月 後九夜漸增 寒第四亦然 夜減晝翻此

61a-b. Midnight it sets, midday it rises at the same moment. 61c-62b. The nights grow longer after the ninth day of the second quarter of the second month of the rains, and they grow shorter after the ninth day of the second quarter of the fourth month of winter. Reverse for the days.

N/C: Bhasya: “In a universe with its four continents (iii.73) there is a single sun and a single moon. Yet the sun does not fulfill its function at the same time in the four continents... When it is midnight in Uttarakuru, the sun sets in Purvavideha, it is midday in Jambudvīpa, and it rises in Godaniya, and so on.”

lavaśo rātryaharvṛddhī dakṣiṇottarage ravau| svacchāyayā' rkasāmīpyādvikalendusamīkṣaṇam||62||

晝夜增臘縛 行南北路時 近日自影覆 故見月輪缺

[62] The days and the nights grow longer little by little accordingly as the sun goes towards the south or towards the north. 62c-d. The moon is covered by its shadow by reason of its proximity to the sun, and one sees it incompletely.

N/C: Bhasya: “The days and the nights grow longer and shorter gradually, in proportion to the sun going towards the south or towards the north of Jambudvīpa... To what class of beings do the inhabitants of the houses of the sun, the moon and the stars belong? These are the Caturmaharajakayikas, and the only ones among these gods who inhabit houses; but there is a great number of Caturmaharajakayikas who inhabit the earth, in the *parisandas*—the stages or terraces—of Meru and elsewhere.”

pariśandāścatasro'sya daśasāhasrikāntarāḥ| ṣoḍaśāṣṭau sahasrāṇi catvāri dve ca nirgatāḥ||63||

妙高層有四 相去各十千 傍出十六千 八四二千量

63-64. There are four terraces, the distance between them being ten thousand leagues, extending out sixteen, eight, four and two thousand leagues.

N/C: Bhasya: “The first terrace is ten thousand leagues above the water, the second ten thousand leagues above the first and so on. They thus reach up to the middle of Meru.”

karotapāṇayastāsu mālādhārāsadāmadāḥ| mahārājikadevāśca parvateṣvapi saptasu||64||

堅手及持鬘 恒橋大王眾 如次居四級 亦住餘七山

[64] They are the Karotapāṇis, the Mālādharas, the Sadāmattas and the two Mahārājikas; and also on the seven mountains.

N/C: Bhasya: “On the first terrace reside the Yaksas ‘Pitcher in their Hand’; on the second, the ‘Wearers of Crowns;’ on the third the ‘Always Intoxicated’ (*sadamatta*, which the *Karika* calls *sadamada*): all these gods belong to the Caturmaharajakayikas. At the fourth terrace are the Four Kings in person with their attendants: these gods are called the Caturmaharajakayikas, the Four Great Kings. As the Caturmaharajakayikas inhabit Meru, so too they have villages and towns on the seven mountains of gold, Yugandhara, etc. Also the gods of this class are the most numerous of the gods.

merumūrdhni trayastrimśāḥ sa cāśītisahasradik| vidikṣu kūṭāścatvāra uṣitā vajrapāṇibhiḥ||65||

妙高頂八萬 三十三天居 四角有四峯 金剛手所住

65-68. The Thirty-three Gods are at the summit of Meru, the sides of which are eighty thousand (leagues). At the corners, four peaks which the Vajrapāṇis inhabit.

N/C: Bhasya: “The Trayastrimsas or Thirty-three Gods inhabit the summit of Meru; the sides of this summit are of eighty thousand *yojanas*. According to other masters, the sides of each are twenty thousand, and the circumference is eighty thousand.”

madhye sārhadvisāhasrapārśvamadhyardhayojanam| puraṁ sudarśanam nāma haimaṁ citratalaṁ mṛdu||66||

中宮名善見 周萬踰繕那 高一半金城 雜飾地柔濡

[66] In the middle, with sides of two thousand five hundred, with a height of one and a half, is a village called Sudarśana, of gold, with a variegated and smooth sun.

N/C: Bhasya: “In the middle of the plateau of Meru there is the royal city of Sakra, the chief of the gods, a city called ‘Beautiful to Look At’ (*Sudarsana*). Its sides are two thousand five hundred *yojanas*; its circumference is ten thousand; its height one *yojana* and a half; it is of gold; it is adorned with one hundred and one types of colors; and the same for its sun. This sun is soft to the touch, like the leaf of the cotton tree; it rises and falls to facilitate its progress.”

sārhadvisatapārśvo'tra vaijayantaḥ bahiḥ punaḥ| taccaitrarathapāruṣyamiśranandanabhūṣitam||67||

中有殊勝殿 周千踰繕那 外四苑莊嚴 眾車麤雜喜

[67] There is Vaijayanta, with sides of two hundred fifty. On the outside, this village is adorned with Caitraratha, Pāruṣya, Miśra and Nandana (Parks);

N/C: Bhasya: “In the middle of this city there is the palace of Sakra, the chief of the gods, called Vaijayanta: it makes all the other residences blush by its richness and its gems... Ornaments outside of the city are the four Parks: Caitraratha, Parusyaka, Misraka, and Nandana, fields of play for the gods.”

viṁśatyantaritānyeṣāṁ subhūmīni caturdiśam| pūrvottare pārijātaḥ sudharmā dakṣiṇāvare||68||

妙地居四方 相去各二十 東北圓生樹 西南善法堂

[68] at a distance of twenty thousand leagues from these Parks, at the four sides, there are excellent fields. At the northeast Pārijāta, in the southwest Sudharmā.

N/C: Bhasya: “At the four sides of these Parks, from a distance of twenty *yojanas* on, there are four fields of play with a marvellous sun, delightful and which appears to rival them. The magnolia tree called Parijataka is, for the Thirty-three Gods, the place *par excellence* for pleasure and for love; its roots go down fifty *yojanas*; it is one *hundred yojanas* high; with its branches, leaves and petals, it covers fifty *yojanas*. The fragrance of its flowers spreads one hundred *yojanas* away with the wind, fifty against the wind.” Various views on this fragrance are discussed. “In the southeast lies Sudharma, the room where the gods come together (*devasabha*) in order to examine the good and the evil deeds committed by human beings.”

tata ūrdhva vimāneṣu devāḥ kāmabhujastu ṣaṭ| dvaṁdvālimṅganapāṇyāptivasitekṣitamaitunāḥ||69||

此上有色天 住依空宮殿 六受欲交抱 執手笑視淫

69a-b. Above, the gods reside in “houses”. 69b-d. There are six gods who taste pleasure; they unite through coupling, an embrace, the touch of hands, a smile, and a look.

N/C: Bhasya: “The gods higher than the Thirty-three Gods reside in *vimanas* or aerial abodes. These gods are the Yamas, the Tusitas, the Nirmanaratis, and the Paranirmitavasavartins, plus the gods of Rupadhatu, namely sixteen categories of gods beginning with the Brahmakayikas. In all, twenty-two types of gods live in the physical world and occupy set residences. [There are many other gods, the Kridapramosakas, the Prahasakas, etc., which a summary treatise like this does not take into account]... The Caturmaharajakayikas, Trayastrimsas, Yamas, Tusitas, Nirmanaratis and Paranirmitavasavartins are the gods of Kamadhatu. The higher gods are not in Kamadhatu. The Caturmaharajakayikas and the Trayastrimsas live on the ground; thus they unite by coupling, like humans; but they appease the fire of their desire through the emission of wind, since they do not have any semen. The Yamas appease the fire of their desire by embracing, the Tusitas by the touch of hands, the Nirmanaratis by smiling, and the Paranirmitavasavartins by looking at each other. Such is the doctrine of the *Prajñapti*. According to the Vaibhasikas, these expressions of the *Prajñapti*, ‘embracing,’ ‘touching of the hands,’ etc., do not indicate the mode of union—for all the gods couple—but the duration of the act. The more ardent the desire by reason of the more pleasurable object, so much shorter is the duration of the union.”

pañcavarṣopamo yāvat daśavarṣopamaḥ śiśuḥ| sambhavatyēṣu saṁpūrṇāḥ savastrāścaiva rūpiṇaḥ||70||

初如五至十 色圓滿有衣

70a-c. Among these gods, their newborn are similar to infants of five to ten years. 70c-d. The gods of Rūpadhātu are complete and clothed.

N/C: Bhasya: “A small god or goddess appears on the knees, or from out of the knees of a god or goddess; this small god or goddess is their son or daughter: all the gods are ‘apparitional’... The gods of Rupadhatu, from their birth, are complete in their development; they are born fully clothed. All the gods speak the Aryan language.”

kāmopapattayastitraḥ kāmadevāḥ samānuṣāḥ| sukhopapattayastistro navatridhyānabhūmayaḥ||71||

欲生三人天 樂生三九處

71a-b. There are three “arisings” of the objects of desire: the gods of Kāmadhātu together with humans. 71c-d. There are three “arisings of pleasure”: the nine spheres of three Dhyānas.

N/C: Bhasya: “The first enjoy the objects of desire which are presented to them; the second enjoy objects of desire which they create at their will; and the third enjoy objects of desire that they create or have others create at their will... In Rupadhatu... The nine spheres of the first three Dhyānas are the three ‘arisings of pleasure.’ The gods of the first three Dhyānas, for long periods, pass their time pleasantly through pleasure born from separation from the defilements, through pleasure consisting of joy arisen from absorption and through pleasure free from joy.”

sthānāt sthānadadho yāvattāvādūrdhvaṁ tatastataḥ| nordhva darśanamastyeṣāmanyatrarddhiparāśrayāt||72||

如彼去下量 去上數亦然 離通力依他 下無升見上

72a-b. To the extent that there is descent from one residence, to this extent there is ascent towards a higher residence. 72c-d. The gods do not see their superiors without magic or the assistance of another.

N/C: Bhasya: “At what height are the twenty-two heavenly residences situated, starting from the Caturmaharajikas to the highest gods of Rupadhatu? It is not easy to calculate this height in *yojanas*, but [Karika 72a-b]... In other words, to the extent that a residence is above Jambudvīpa, to that extent it is below its next higher residence. For example, the fourth house of the Caturmaharajikas, the dwelling of the Caturmaharajikas themselves is forty thousand *yojanas* above here; to the extent that this residence descends to here, to that extent this residence ascends to the residence of the Trayastrimsas, [on the summit of Meru, eighty thousand *yojanas* from here]. As many *yojanas* as there are from Triyastrimsas to here, that many are there from Trayastrimsas to the Yamas. And thus following: the Akanisthas are above the Sudarsanas the same number of *yojanas* that the Sudarsanas are above Jambudvīpa. Above the Akanisthas, there are no more residences.”

K72c-d: “A being born in a lower residence can see a being born in a higher residence who makes a visit to an inferior residence, but not if this being belongs to a higher Dhatu, or to a higher *bhumi* in the same way that one cannot feel a tangible thing [higher in Dhatu or *bhumi*], because it is not of the sphere [of a lower organ]. This is why beings higher

through their Dhatu or *bhumi* do not descend with their own bodies, but with a magic body of the sphere of the *bhumi* to where they wish to descend.”

“What are the dimensions of the houses of the Yamas and the other gods? According to one opinion, the houses of the four types of higher gods of Yama have the dimension of the summit of Meru. According to others, the dimension of the First Dhyana is the dimension of the universe with its four continents; that of the Second, the Third, and the Fourth Dhyana is, respectively, the dimension of a small, medium and great chiliocosm. According to others, the first three Dhyanas have, respectively, the dimension of a small, medium and great chiliocosm; the Fourth Dhyana is without measure.”

caturdvīpakacandrārkaṃmerukāmadivaukasām | brahmalokasahasraṃ ca sāhasraścūḍiko mataḥ ||73||

四大洲日月 蘇迷盧欲天 梵世各一千 名一小千界

73-74. One thousand four-continents, moons, suns, Merus, dwellings of the Kāma gods, and world of Brahmā, make up a small chiliocosm; one thousand small chiliocosms make a dichiliocosm,

N/C: Bhasya: “A *sahasra cudika lokadhatu*, or small chiliocosm is made up of one thousand Jambudvīpas, Purvavidehas, Avaragodaniyas, Uttarakurus, moons, suns, Merus, dwellings of the Caturmaharajakayikas and the other gods of Kamadhātu, and worlds of Brahma...”

tatsahasraṃ dvisāhasro lokadhātustu madhyamaḥ | tatsahasraṃ trisāhasraḥ samasaṃvartasambhavaḥ ||74||

此小千千倍 說名一中千 此千倍大千 皆同一成壞

[74] the middle universe; and one thousand dichiliocosms make a trichiliocosm. The destruction and the creation of the universe lasts the same time.

N/C: Bhasya [continued from K73]: One thousand universes of this type make a dichiliocosm, a middle universe (*dvisahasro madhyamo lokadhatuh*). One thousand universes of this type make a trichiliomegachiliocosm (*trisahasramahasahasro lokadhatuh*). The periods of destruction and creation are equal in length.”

jāmbūdvīpāḥ pramāṇena catuḥsārdhatrīhastakāḥ | dviguṇottaravṛddhayā tu purvagodottarāvḥayāḥ ||75||

瞻部洲人量 三肘半四肘 東西北洲人 倍倍增如次

75-77. The inhabitants of Jambudvīpa have a height of four, or of three elbows and a half; those called Pūrva, Goda and Uttara, by doubling each time.

N/C: Bhasya: “In the same way that the dimensions of the physical worlds differ, in that same way the dimensions of the beings inhabiting them differ... Humans of Jambudvīpa generally are three elbows and a half, sometimes four elbows in height; the Purvavidehakas, the Avaragodaniyakas, and the Auttarakauravas are respectively eight, sixteen, and thirty-two elbows in height.”

pādabṛddhayā tanurīyāva tsārdhakrośo divaukasām | kāmīnām rūpiṇām tvādaḥ yojanārdham tataḥ param ||76||

欲天俱盧舍 四分一一增 色天踰繕那 初四增半半

[76] The bodies of the gods of Kāmadhātu increase, by quarters of krośa, until a krośa and a half.

N/C: Bhasya: “The Caturmaharajakayikas are a quarter of a *krośa* (iii.88a) in height; the height of the other gods of Kamadhātu increases successively by this same quarter: the Trayastrimsas, by half a *krośa*; the Yamas, by three quarters of a *krośa*; the Tusitas, by one *krośa*; the Nirmanaratis, by *krośa* and a quarter; and the Parinirmitavasavartins, by a *krośa* and a half.”

ardhārdhavṛddhi ūrdhva tu parītābhebhya āśrayaḥ | dviguṇadviguṇā hitvā nabhrakebhya striyojanam ||77||

此上增倍倍 唯無雲減三 北洲定千年 西東半半減

[77] The bodies of the gods of Rūpadhātu are at first a half yojana; then increase by a half; beyond the Parītābhas, the bodies double, and reduce three yojanas from the Anabhrakas on.

N/C: Bhasya: “The Brahmakayikas, who are the first gods of Rupadhātu, are a half-yojana in height; the Brahma-purohitas, one *yojana* in height; the Mahabrahmans, one *yojana* and a half in height; and the Paritābhas, *two yojanas* in height. Beyond the Paritābhas, the dimensions double: Apramanabhas are four, Abhasvaras, eight, and the same until the Subhakrtsans, who are sixty-four *yojanas* in height. For the Anabhrakas, one doubles this number but subtracts three: they are then one hundred twenty-five *yojanas* in height. One continues doubling, from the Punyaprasavas on who are two hundred fifty *yojanas* in height, to the Akanisthas, who are sixteen thousand *yojanas* in height.”

sahasrāmāyuh kuruṣu dvayorardhārdhavarjītam | ihāniyatam ante tu daśābdāḥ ādito'mitam ||78||

此洲壽不定 後十初叵量 人間五十年 下天一晝夜

78. Life, among Kurus, is one thousand years in length; in the two continents, it diminishes twice by half; here, it is indeterminate: nevertheless it is ten years at the end and incalculable at the beginning.

N/C: Bhasya: “The lifespan of beings in Godanaiya is half the lifespan of beings in Uttarakuru, thus five hundred years in length; the life of beings in Purvavideha is two hundred and fifty years in length. In Jambudvīpa, length of life is not determined, sometimes it is long, sometimes short.”

nṛṇāṃ varṣāṇi pañcāśadahorātro divaukasām| kāmē'dharāṇām tenāyuh pañcavarṣaśatāni tu||79||

乘斯壽五百 上五倍倍增

79a-80b. Fifty human years make a day-and-night for the lowest gods of Kāmadhātu, and these gods live a life of five hundred years. For the higher gods, double the day and the life.

N/C: Bhasya: “Fifty human days make a day in the life of the Caturmaharajakayikas, whose lifespan is of five hundred years of twelve month of thirty days. For the Trayastrimsas, one day equals one hundred human years, and their lifespan is one thousand years in length; for the Yamas, one day equals two hundred human years and their lifespan is two thousand years in length; and so on.

“But there is no sun or moon above Yugandhara; how is a day of the gods determined, and how are the gods illumined? Day and night are marked by the flowers which open or close, like the *kumuda* and the *padma* in the world of humans; by the birds that sing or that are silent; and by sleep which ends or begins. Furthermore the gods themselves are luminous.”

dviguṇottaramurdhvānāmubhayaṃ rūpiṇām punaḥ| nāstyahorātramāyustu kalpaiḥ svāśrayasaṃmitaiḥ||80||

色無晝夜殊 劫數等身量

80b-81d. There is no day and night for the gods of Rūpadhātu; their lifespans are calculated in kalpas whose number is fixed by the dimensions of their bodies.

N/C: Bhasya: “The gods of Rupadhatu whose bodies are half-*yojana* in height - the Brahmakayikas - live a half *kalpa*; and thus following to the Akanisthas, whose bodies are sixteen thousand *yojanas* in height, and whose lifespan is thus sixteen thousand *kalpas* in length.”

ārūpye viṃśatiḥ kalpasahasrāṇya dhikādhikam| mahākalpaḥ parītābhāt prabhṛtyadharmadhastataḥ||81||

無色初二萬 後後二二增 少光上下天 大全半為劫

[81] In Ārūpyadhātu, a lifespan of a [CP: should be: twenty-] thousand kalpas which increases as much. These kalpas are, from the Parītābhas on, mahākalpas; below, halves.

N/C: Bhasya: “In Akasanantyayatana, a lifespan is twenty thousand *kalpas* in length; fifty thousand *kalpas* in length in Vijjānānāntayatana, sixty thousand *kalpas* in length in Akimcanyayatana, and eighty thousand in Naivasamjnanasārjhinnayatana or Bhavagra.

“But to which *kalpas* does this refer: to intermediate *kalpas* (*antarakalpas*), to *kalpas* of destruction (*samvarta*), to *kalpas* of creation (*vivarta*), or to great *kalpas* (*mahakalpas*, iii.89d)? From the Paritabhas (lower gods of the Second Dhyana) on, they refer to the great *kalpas*; below (Brahmaparisadyas, Brahmapurōhitas, Mahabrahmans) they refer to half great *kalpas*. In fact, there are twenty *antarakalpas* during which the world is created[: Mahabrahma appears from the beginning]; then twenty *antarakalpas* during which the world lasts; and then twenty *antarakalpas* during which the world is destroyed [Mahabrahma disappears at the end]. Thus the life of Mahabrahma lasts sixty intermediate *antarakalpas*: these sixty make a *kalpa* and a half; half a great *kalpa* (or forty intermediate *kalpas*) is considered to be a *kalpa*.”

kāmedevāyusā tulyā ahorātrā yathākramam| samjīvādiṣu ṣaṭsu āyustaisteṣāṃ kāmādevavat||82||

等活等上六 如次以欲天 壽為一晝夜 壽量亦同彼

82. In six hells, Samjīva, etc., a day and night has the length of the life of the gods of Kāmadhātu; with such days, life as for the gods of Kāmadhātu.

N/C: Bhasya: “A day in the six hells,—Samjīva, Kalasutra, Samghata, Raurava, Mahaurava, and Tapanā,—is equal in this order to the life of the gods of Kamadhatu, the Caturmaharajakayikas, etc The damned in Samjīva have, like the Caturmaharajakayikas, a life of five hundred years of twelve months of thirty days; but each of these days has the length of the total lifespan of the Caturmaharajakayikas. Same relationship between the damned of Kalasutra and the Trayastrimsas, and between the damned of Tapanā and the Paranirmitava-Savartins.”

ardham pratāpane avicāvantaḥkalpaṃ param punaḥ| kalpaṃ tiraścām pretānām māsānhā śatapañcakam||83||

極熱半中劫 無間中劫全 傍生極一中 鬼月日五百

83a-b. In Pratāpana, a lifespan of a half antaḥkalpa; in Avīci, a lifespan of one antaḥkalpa. 83b-d. The life of animals is one kalpa in length at most; the life of the Pretas is five hundred years with its days the duration of a month.

N/C: Bhasya: “The animals that live the longest time live one *antarakalpa*; these are the great Naga Kings, Nanda, Upananda, Asvatara, etc.”

vāhāvarṣaśatenaikatiloddhāraḥṣayāyusāḥ| arvudā dvimśatiguṇaprativṛddhayāyusāḥ pare||84||

頰部陀壽量 如一婆訶麻 百年除一晝 後後倍二十

84. Life in the Arbudas is the time of the exhaustion of a vāha, by taking a grain of sesame every one hundred years; the others by multiplying each time by twenty.

N/C: Bhasya: “The Blessed One has indicated the length of a lifespan in the cold hells only through comparisons, ‘If, Oh Bhiksus, a Magadhan *vaha* of sesame of eighty *kharis* were full of sesame seeds; if one were to take one grain each one

hundred years, this *vaha* would be empty before a lifespan of beings born in the Arbuda hell would end...” (P/P footnote: The number of sesame seeds in a *vaha* (cart-load?) has been calculated as 512 billion.)

kurubāhyo'ntarāmṛtyuḥ paramāṇvakṣarākṣaṇāḥ | rūpanāmādhvaparyantāḥ paramāṇuraṇustathā||85||

諸處有中夭 除北俱盧洲 極微字刹那 色名時極少

85a. With the exception of Kuru, there is death before their time. 85b-d. An atom (paramaṇu), a syllable (akṣara), and an instant (kṣaṇa) is the limit of matter, of words, and of time.

N/C: Bhasya: “The life of beings in Uttarakuru is fixed; they necessarily live one thousand years: their length of life is complete. Everywhere else there is *antaramṛtyu*, ‘death in the course of, in the middle of, a complete life,’ or premature death. Nevertheless certain persons are sheltered from premature death, namely the Bodhisattva who, in Tusita, is no longer bound to birth; a being in his last existence; one who has been the object of a prediction by the Blessed One; one who is sent by the Blessed One; a Sraddhanusarin and a Dharmanusarin (vi.29a-b); a woman pregnant with the Bodhisattva or with a Cakravartin, etc.”

K85-K88 describe units of measurement, some of which were employed above (krosas, yojanas, months, years, etc).

“These can be explained only through the means of words (*naman*); one must then say that it is the limit (*paryanta*) of words, etc... What is the dimension of an instant? If the right conditions (*pratyaya*) are present, the time that it takes for a *dharma* to arise; or rather the time that it takes for a *dharma* in progress to go from one *paramanu* to another *paramanu*.

According to the Abhidharmikas, there are sixty-five instants in the time that it takes a healthy man to snap his fingers.”

lohāpśāśā vigochidararajolikṣāstadudbhavāḥ | yavastathāṅgulīparva jñeyam saptaguṇottaram||86||

極微微金水 兔羊牛隙塵 蟻虱麥指節 後後增七倍

85d-88a. Paramāṇu, aṇu, loharajas, abrajas, śāsarajas, avirajas, gorajas, chidrarajas, likṣā, that which comes out of the likṣā, yava, and aṅguliparvan, by multiplying each time by seven;

N/C: Bhasya: “[Thus seven *paramanus* make one *anu*...”

caturviśatiraṅgulyo hasta hastacatuṣṭayam | dhanuḥ pañcaśatānyeṣām krośo raṇyam ca tanmatam||87||

二十四指肘 四肘為弓量 五百俱盧舍 此八踰繕那

[87] twenty-four aṅgulis make one hasta; four hastas make one dhanus; five hundred dhanus make one krośa, the distance a hermitage should be located; and eight krośas make what is called one yojana.

N/C: Bhasya: “...The author does not say that three *anguliparvans* make one *anguli*, for that is well known.] A hermitage, *aranya*, should be located one *krosa* from a village.”

- 7 paramanu = 1 anu
- 7 anu = 1 loharajas
- 7 loharajas = 1 abrajas
- 7 abrajas = 1 sasarajas
- 7 sasarajas = 1 avirajas
- 7 avirajas = 1 gorajas
- 7 gorajas = 1 chidrarajas
- 7 chidrarajas = 1 liksa
- 7 liksa = 1 yuka
- 7 yuka = 1 yava
- 7 yava = 1 anguliparvan
- 3 anguliparvan = 1 anguli
- 24 anguli = 1 hasta
- 4 hasta = 1 dhanus
- 500 dhanus = 1 krosa
- 8 krosa = 1 yojana

te'ṣṭau yojanamityāhuḥ viṃśaṃ kṣaṇasātaṃ punaḥ| tatṣaṇaḥ te punaḥ ṣaṣṭirlavaḥ trīṃśad guṇottarāḥ||88||
百二十剎那 為但剎那量 臘縛此六十 此三十須臾 此三十晝夜

88b-89c. One hundred and twenty kṣaṇas make one tatṣaṇa; sixteen [should be 60] tatṣaṇas make one lava; we obtain a muhūrta or hour, and ahorāta or one day and night, and a māsa or month,

N/C: Bhasya: “One *muhurta* equals thirty *lavas*. Thirty *muhurtas* make one day and night.”

trayo muhūrttāhorātramāsāḥ dvādaśamāsakaḥ| saṃvatsaraḥ sonarātraḥ kalpo bahuvīdhaḥ smṛtaḥ||89||
三十晝夜月 十二月為年 於中半減夜 寒熱雨際中 一月半已夜 於所餘半月 智者知夜減

[89] by multiplying the preceding term by thirty; a saṃvatsara or year, is of twelve months by adding the ūnarātras. 89d. There are different types of kalpa.

R: MANY DIFFERENT TYPES OF EONS ARE TAUGHT.

N/C: Bhasya: “There are four months of winter, of heat, and of rain; twelve months which, with the days called *unarātras*, make a year. The *unarātras* are the six days which, in the course of the year, one should omit (for the calculation of the lunar months).”

1 ksana (= .01333 second = 1/75 of a second)

120 ksana = 1 tatsana (= 1.6 seconds)

60 tatsana = 1 lava (= 1.6 minutes = 96 seconds)

30 lava = 1 muhurta (“hour” [= 48 minutes])

30 muhurta = 1 ahorātra (“1 day” [= 24 hours])

30 ahorātra = 1 masa (“1 month”)

12 masa + 6 unarātra = 1 saṃvatsara (“1 year”)

The different types of kalpa: “There is a distinction between a small kalpa (*antarakalpa*), a kalpa of disappearance (*samvatta*), a kalpa of creation (*vivarta*), and a great kalpa.”

saṃvarttakalpo narakasaṃbhavāt bhājanakṣayaḥ| vivartakalpaḥ prāgvāyoryāvannaraka saṃbhavaḥ||90||
應知有四劫 謂壞成中大 壞從獄不生 至外器都盡

90a-b. A kalpa of disappearance lasts from the non-production of the damned to destruction of the receptacle world. 90c-d. The kalpa of creation lasts from the primordial wind until the production of hellish beings.

R: AN EON OF DESTRUCTION FROM THE POINT | OF NO MORE HELL BIRTHS TO THE VESSEL'S END. | THAT OF THE FORMATION BEGINS FROM THE FIRST | WIND, ON UP TO A BIRTH WITHIN THE HELLS.

N/C: K90a-b *Kalpa of disappearance*: “The period that extends from the moment when beings cease being reborn in hell until the moment when the world is destroyed is called a *saṃvarttakalpa*, a kalpa of destruction. . . destruction of living beings, and destruction of the physical world. . . When not a single being remains in the hells, the destruction of beings in hell is achieved, and the world has been destroyed to that extent: if a being of this universe has committed any actions which should be retributed in hell, the force of these actions causes him to be reborn in the hell of another universe not in the process of destruction. . .

“Among humans of Jambudvīpa, a person enters by himself, without a teacher, by reason of *dharmata* [see VIII.38, transformations of dharmas], into the First Dhyana. Coming out of this Dhyana, he exclaims, ‘Happy is the pleasure and the joy that arise from detachment! Calm is the pleasure and joy that arise from detachment!’ Understanding these words, other persons also enter into absorption and, after their death, pass into the world of Brahma. When, by this continual process, there does not remain a single person in Jambudvīpa, the destruction of the persons of Jambudvīpa is finished. . . When a single human being no longer remains, the destruction of humans is finished, and the world has been destroyed to this extent. The same then holds for the gods of Kamadhatu, from the Caturmaharajakayikas to the Paranirmitavasavartins, who enter into *dhyana* and are reborn in the world of Brahma, and who successively disappear. When a single god no longer remains in Kamadhatu, the destruction of Kamadhatu is finished. It then happens, by reason of *dharmata*, that a god of the world of Brahma enters into the Second Dhyana. Coming out of this Dhyana, he exclaims, ‘Happy is the pleasure and joy that arise from absorption! Calm is the pleasure and joy that arise from absorption!’ Understanding these words, other gods of the world of Brahma enter into the Second Dhyana and after their death, are reborn in the heaven of the Abhasvaras. When a single being no longer remains in the world of Brahma, the destruction of beings (*sattvasamvartani*) is finished and the world has been destroyed to that extent.

“Then, by reason of the exhaustion of the collective action which has created the physical world, and by reason of the emptiness of the world, seven suns successively appear, and the world is entirely consumed from this sphere with its continents to Meru. From this world thus inflamed, the flame, conducted by the wind, burns the houses of the world of Brahma. . . So too, *mutatis mutandis*, is the destruction through water and through wind, which are similar to destruction through fire but which extend higher.” [see below, III.100-102]

K90c-d *Kalpa of creation*: “The world, which has been destroyed as we have seen, stays destroyed for a long time— during twenty small *kalpas*. There is only space where the world once was. 1. When, by reason of the collective action of

beings, there appears the first signs of a future physical world; when some very light winds arise in space, then this period of twenty small *kalpas* during which the world remained destroyed is finished; and the period, also of twenty small *kalpas*, during which the world is created, begins. The winds come gradually and, finally, constitute a circle of wind; then there arises all of the receptacles as we have just described: a circle of water, a sphere of gold, Meru, etc. The mansion of Brahma appears first and then all the mansions until those of the Yamas. But this is only after the circle of wind arises. The physical world is thus created, and the world is now created to this extent.

“2. Then a being, dying in Abhasvara, is born in the mansion of Brahma which is empty; other beings, dying one after the other in Abhasvara, are born in the heaven of the Brahmāpurohitas, the Brahmakayikas, the Paranirmitavasavartins and the other gods of Kamadhatu; in Uttarakuru, Godaniya, Videha, and Jambudvīpa; among the Pretas and animals; and in the hells. The rule is that the beings who disappear last reappear first. When a being is born in the hells, the period of creation, of twenty small *kalpas*, is finished, and the period of duration begins... During the nineteen small *kalpas* that complete this period, until the appearance of the beings in hell, the lifespan of humans is infinite in length.”

antaḥ kalpo' mitāt yavaddaśavarṣāyusaḥ tataḥ | utkarṣā apakarṣāśca kalpā aṣṭā daśāpare||91||

成劫從風起 至地獄劫生 中劫從無量 減至壽唯十

91a-b. A small kalpa, in the course of which a lifespan, from infinite, becomes a lifespan ten years in length. 91c-d. The eighteen kalpas which are of augmentation and of diminution.

R: INTERMEDIATE EON FROM AN “INESTIMABLE” | DOWN TO WHEN THE SPANS OF LIFE ARE TEN; | EIGHTEEN OTHER EONS AFTER THAT, | EACH AN INCREASE FOLLOWED BY DECREASE;

N/C: Bhasya: “Humans, at the end of the period of creation, have an infinitely long lifespan; their lifespan diminishes when creation is achieved, until it is not more than ten years in length (iii.98c-d)... A lifespan, which is now ten years in length, increases until it is eighty thousand years in length; then it decreases and is reduced to a length of ten years. The period in the course of which this increase and this decrease takes place is the second small *kalpa*. This *kalpa* is followed by seventeen similar ones.”

utkarṣa ekaḥ te' śītisahasrādyaḥvadāyusaḥ | iti loko vivṛtto'yaṁ kalpā □ stiṣṭhati viṁśatim||92||

次增減十八 後增至八萬 如是成已住 名中二十劫

92a. One, of augmentation. 92b. They go to a lifespan of eighty thousand. 92c-d. In this way then the world stays created for twenty kalpas.

R: LAST OF ALL IS ONE WHICH IS AN INCREASE, | UP UNTIL THEY'RE EIGHTY THOUSAND LONG. | THUS THE PROCESS OF THE WORLD'S FORMATION | GOES ON TWENTY INTERMEDIATE EONS.

N/C: Bhasya: “The twentieth small *kalpa* is only of increase, not of decrease.”

vivartate'tha saṁvṛtta āste saṁvartate samam | te hyaśtīrmahākālpaḥ tadasaṁkhyatrayodbhavam||93||

成壞壞已空 時皆等住劫 八十中大劫 大劫三無數

93a-b. During the same length of time, the world is in the process of creation, in the process of disappearance, and in a state of disappearance. 93c. These eighty make a great kalpa.

R: THIS FORMATION, THEN DESTRUCTION AND | THE STATE THAT FOLLOWS IT ARE EQUAL ALL. | ONE GREAT EON MADE OF EIGHTY OF THESE.

N/C: Bhasya: “The creation, the disappearance, and the period when the world disappears lasts a total of twenty small *kalpas*. There are not, during these three periods, any phases of increase and decrease of lifespan, but these periods are equal in length to the period during which the world remains created. The physical world is created in one small *kalpa*; it is filled during nineteen; it is emptied during nineteen; and it perishes in one small *kalpa*.

“Four times twenty small *kalpas* make eighty... This is the extent of a great *kalpa*.”

“Of what does a *kalpa* consist? The *kalpa* is by nature the five *skandhas*.”

buddhatvam apakarṣe hi śatādyaḥvattadudbhavaḥ | dvayoḥ pratyekabuddhānām khadgaḥ kalpaśatānvayaḥ||94||

減八萬至百 諸佛現世間 獨覺增減時 麟角喻百劫

93d-94a. The quality of Buddhahood results from three of these [kalpas]. 94a-b. They appear during the decrease to one hundred. 94c. The Pratyekabuddhas appear in the course of two periods. 94d. The Rhinoceros by reason of one hundred kalpas.

R: THE OCCURRENCE OF A BUDDHA, FOR THREE COUNTLESS | OF THESE. THEY MAKE THEIR APPEARANCE DURING | THE DROP THAT GOES DOWN 'TIL A HUNDRED IS REACHED.

N/C: Bhasya: “It is said that the quality of Buddhahood is acquired through cultivation that last three *asamkhyeya kalpas*. To which among the four types of *kalpas* does this refer?... Of these great *kalpas* that we have just defined.

“But the word *asamkhyā* (-*asamkhyāya*) signifies ‘incalculable;’ how can one speak of three ‘incalculables?’ One should not understand it in this manner, for, in an isolated Sutra, it is said that numeration is to the sixteenth place. What are these sixteen places?

“One, not two, is the first place; ten times one is the second place; ten times ten (or one hundred) is the third; ten times one hundred (or one thousand) is the fourth... and so on, each term being worth ten times the preceding: *prabheda*

(10,000), *lakṣa* (100,000), *atīlakṣa* [1 million], *koṭi* [10 million], *mādhya* [100 million], *ayuta* [billion], *mahāyuta* [10 billion], *nayuta* [100 billion], *mahānāyuta* [trillion], *prayuta* [10 trillion], *mahāprayuta* [100 trillion], *kamkara* [10¹⁵], *mahākamkara* [10¹⁶], *bimbāra* [10¹⁷], *mahābimbāra* [10¹⁸], *akṣobhya* [10¹⁹], *mahākṣobhya* [10²⁰], *viḍḍha* [10²¹], *mahāviḍḍha* [10²²], *utsāṅga* [10²³], *mahotsāṅga* [10²⁴], *vahāna* [10²⁵], *mahāvahāna* [10²⁶], *titibha* [10²⁷], *mahātitibha* [10²⁸], *hetu* [10²⁹], *mahāhetu* [10³⁰], *karabhā* [10³¹], *mahākarabhā* [10³²], *indra* [10³³], *mahendra* [10³⁴], *samapta* (or *samaptam*) [10³⁵], *mahasamapta* (or *mahasamaptam*) [10³⁶], *gati* [10³⁷], *mahagati* [10³⁸], *nimbārājas* [10³⁹], *mahānimbārājas* [10⁴⁰], *mudra* [10⁴¹], *mahāmudra* [10⁴²], *bala* [10⁴³], *mahābala* [10⁴⁴], *samjña* [10⁴⁵], *mahasamjña* [10⁴⁶], *vibhūta* [10⁴⁷], *mahāvibhūta* [10⁴⁸], *balakṣa* [10⁴⁹], *mahābalakṣa* [10⁵⁰], and *asamkhyā* [10⁵¹]. In this list eight numbers have been lost. A great *kalpa* successively numbered (=multiplied) to the sixteenth place is called an *asamkhyeya*; if one begins again, one has a second, and a third *asamkhyeya*. An *asamkhyeya* [*kalpa*] does not receive its name from the fact that it is incalculable.” (P/P footnote: Yasomitra says *asamkhyā* is the 16th in the series – a *Kamakara*, one thousand trillion. Some think the missing 8 are distributed throughout the above series, some that they are 8 additional numbers: 10⁵² - 10⁵⁹.)

In the *Bhāṣya*, Vasubandhu then expresses his appreciation of the Bodhisattva Way: “But why do the Bodhisattvas, once they have undertaken the resolution to obtain supreme Bodhi, take such a long time to obtain it? Because supreme Bodhi is very difficult to obtain: one needs a great accumulation of knowledge and merit, and of innumerable heroic works in the course of three *asamkhyeya kalpas*. One would understand that the Bodhisattva searches out this Bodhi so difficult to obtain, if this Bodhi were the sole means of arriving at deliverance; but such is not the case. Why then do they undertake this infinite labor? For the good of others, because they want to become capable of pulling others out of the great flood of suffering. But what personal good do they find in the good of others? The good of others is their own good, because they desire it. Who believes this? In truth, persons devoid of pity and who think only of themselves believe with difficulty in the altruism of the Bodhisattvas; but compassionate persons believe in it easily. Don't we see that certain persons, confirmed in the absence of pity, find pleasure in the suffering of others even when it is not to their benefit? In the same way one must admit that the Bodhisattvas, confirmed in pity, find pleasure in doing good to others without any egoistic concerns. Don't we see that certain persons, ignorant of the true nature of the conditioned *dharma*s (i.e., the *samskāras*) that constitute their pretended “self,” are attached to these *dharma*s through the force of habit, as completely devoid of personality as these *dharma*s are, and suffer a thousand pains by reason of this attachment? In the same way one must admit that the Bodhisattvas, through the force of habit, detach themselves from the *dharma*s that constitute the pretended “self,” no longer consider these *dharma*s as ‘me’ and ‘mine,’ increase compassionate solicitude for others, and are ready to suffer a thousand pains because of this solicitude. In a few words, there is a certain category of persons, who, indifferent to what concerns them personally, are happy through the well-being of others, and are unhappy through the suffering of others. For them, to be useful to others is to be useful to themselves. A stanza says, ‘An inferior person searches out, by all means, his personal well-being; a mediocre person searches out the destruction of suffering, not well-being, because well-being is the cause of suffering; an excellent person, through his personal suffering, searches out the well-being and the definitive destruction of the suffering of others, for he suffers from the suffering of others.’”

K94a-b: “The Buddhas appear during the period of the decrease of lifespan, when the length of life decreases from eighty thousand years to one hundred years in length. Why do they not appear when life decreases from one hundred to ten years? Because the five corruptions (*ayuhkāsaya*, *kalpakāsaya*, *klesakāsaya*, *drstikāsaya*, and *sattvakāsaya*) then become very strong... The first two corruptions deteriorate the vitality and the means of subsistence. The next two corruptions deteriorate the good; the corruption of defilements deteriorate beings through laxity; the corruption of views through the practice of painful asceticism; or rather the corruption of defilement and the corruption of views deteriorate respectively the spiritual good of householders and of wanderers. The corruption of beings deteriorates beings from the physical and the mental point of view; it deteriorates their height, beauty, health, force, intelligence, memory, energy, and firmness.”

K94c: The Pratyekabuddhas “appear during the period of increase and during the period of decrease of lifespan... The Pratyekabuddhas who are ‘like a rhinoceros’ live alone. The Rhinoceros has cultivated for one hundred great *kalpas* in his preparation for Bodhi, [that is, he has cultivated morality, absorption, and *prajña*]. He obtains Bodhi (vi.67) without the help of the teaching or *āgama*, but alone. He is a Pratyekabuddha because he himself brings about his salvation without converting others.

“Why does he not apply himself to the conversion of others? He is certainly capable of teaching the Law: he possesses the comprehensions, he can [through his *prānīdhijñāna*, vii.37a] remember the teachings of the ancient Buddhas. He is no longer deprived of pity, for he manifests his supernormal power with a view to being of service to beings. He can no longer say that beings are ‘unconvertible’ in the period in which he lives, for, in this period—the period of decrease of life—beings can detach themselves from *Kāmadhātu* by the worldly path. Why then does he not teach the Law?

“By reason of his previous habit [of solitude], he finds pleasure in, and aspires to absence of turmoil; he does not have the courage to apply himself to making others understand the profound Dharma: he would have to make disciples; he would have to conduct the multitude who follow the current against the current, and this is a difficult thing. Now he fears being distracted from his absorption and of entering into contact (*samsarga*, vi.6a) with humans.”

cakravartisamutpattirṇādhō'sītisahasrakāt| suvarṇarūpyatāmrāyaścakriṇaḥ te'dharakramāt||95||

輪王八萬上 金銀銅鐵輪

95-96. The Cakravartin Kings do not appear when lifespan is under eighty thousand years in length; they have a wheel of gold, a wheel of silver, a wheel of copper, and a wheel of iron;

N/C: Bhasya: “The Cakravartin Kings appear from the period when the lifespan of humans is infinite to the period when their lifespan is eighty thousand years in length; not when life is shorter, for then the world is no longer a suitable receptacle for their glorious prosperity...”

“Two Cakravartins, the same as two Buddhas, do not appear at the same time. The Sutra says, ‘It is impossible in the present, or in the future, for two Tathagatas, Arhats, perfect Buddhas to appear in the world without one preceding and the other following. It is impossible. It is the rule that there is only one. And this holds for the Cakravartins as for the Tathagatas...According to one opinion, the Buddhas do not appear elsewhere [that is: in two great universes at once] because the coexistence of two Buddhas would create an obstacle to the power of the Blessed Ones. A single Blessed One applies himself wheresoever: where a Blessed One does not apply himself to the converting of beings, other Blessed Ones do not apply themselves either...”

“According to other schools, the Buddhas appear at the same time, but in many universes. Here are their arguments. One sees that many persons apply themselves at the same time to the preparations [for Bodhi]. Certainly, it is not proper that many Buddhas should appear at the same time in the same spot (=in the same universe); but, on the other hand, nothing prevents many Buddhas from appearing at the same time: thus they appear in different universes. The universes are infinite in number, so even if the Blessed One lives an entire *kalpa*, he cannot go about in the infinity of the universe as he does here; all the more so if he only lives a human lifetime.”

“What is this activity of the Blessed One? He wills that a person's faculty (faith, etc.)—by reason of such a person, of such a place and of such conditions of time, due to the disappearance of such a defect and to the realization of such a cause, and in such a manner—if not arisen should arise, and if not perfected should be perfected.”

“...What is wrong with numerous Buddhas appearing in numerous universes? Innumerable beings would thus obtain both temporal well-being and supreme happiness.

Objection: But in this same spirit, you should also admit that two Tathagatas can appear at the same time in one universe. Answer. No. In fact, 1. their simultaneous appearance in a universe would be without utility; 2. the vow of the Bodhisattva is to “become a Buddha, a protector of the unprotected, in a world blind and without a protector;” 3. respect with regard to a single Buddha is greater; 4. Greater also is the haste to conform to his Law: persons know that a Buddha is rare, and that they will be without a protector once the Buddha is in Nirvana or when he goes elsewhere.”

ekadvitricaturdvīpāḥ na ca dvau saha buddhavat| pratyudyānasvayamīyāna kalahāstrajītaḥ avadhāḥ||96||

一二三四洲 逆次獨如佛 他迎自往伏 諍陣勝無害

[96] in inverse order, he reigns over one, two, three, or four continents; but never two at once, like the Buddhas; they triumph through spontaneous default, personal influence, fighting, or the sword, but always without doing evil.

N/C: Bhasya: “Regarding the Cakravartin kings: “It is by their wheel of gold, silver, etc., that Cakravartin Kings conquer the earth. Their conquest differs according to the nature of their wheel. A Cakravartin King with a golden wheel triumphs through *pratyudyana*. Lesser kings come towards him, saying, ‘Rich districts, flourishing, abundant in living things, full of men and sage men—may Your Majesty deign to govern them! We ourselves are at your orders.’ A Cakravartin King with a silver wheel goes towards them himself, and then they submit to him. A Cakravartin King with a copper wheel goes to them; they make preparations for resistance, but they submit to him. A Cakravartin King with an iron wheel goes to them; they brandish their arms, but then they submit to him. In no case does a Cakravartin King kill. Cakravartin Kings cause beings to enter the path of the ten good actions (*karmapatha*, iv.66b). Also, after their death, they are reborn among the gods.”

deśasthottaptapūrṇatvairlakṣaṇātīśayo muneh| prāgāsan rūpivat sattvāḥ rasarāgātataḥ śanaiḥ||97||

相不正圓明 故與佛非等

97a. But the marks of the Muni are better placed, more brilliant, and complete.

N/C: Bhasya: “There are many differences between the Cakravartin Kings and other men, notably that these Kings possess, like the Buddha, the thirty-two marks of the Mahapurusa...”

ālasyātsannidhim kṛtvā sāgrahaiḥ kṣetrāpo bhṛtaḥ| tataḥ karmapathādhikyādapahrāse daśāyuṣaḥ||98||

劫初如色天 後漸增貪味 由惰貯賊起 為防雇守田

98. In the beginning, beings were similar to the gods of Rūpadhātu; then, little by little, through attachment to taste, and through laziness, they made provisions and attributed parts to themselves; a protector of the fields was, by them, retributed. 98c-d. Then, through the development of the courses of action, life shortened to a length of ten years.

N/C: Bhasya: “The Sutra says, ‘There are visible beings, born of the mind, having all their members, with complete and intact organs, of fine figure, of beautiful color, shining by themselves, travelling through

the air, having joy for their food, and living a long time.’ Yet there appeared the ‘juice of the earth,’ the taste of which had the sweetness of honey. One being, of greedy temperament, having perceived the smell of this juice, took pleasure in it and ate it; the other beings then did the same. This was the beginning of eating by mouthfuls (*kavadikara*, iii.39). This eating made their bodies become coarse and heavy and their luminosity come to an end: and then darkness appeared. And then there appeared the sun and the moon.

“Because of the attachment of beings to taste, the juice of the earth gradually disappeared. Then *prthiviparpataka* [earth-skin-cake?] appeared, and beings attached themselves to it. *Prthiviparpataka* disappeared and a forest creeper appeared and beings then became attached to it. This creeper disappeared and then rice grew, unworked and unseeded: this rice, a coarse food, gave forth waste: beings then developed organs of excretion and sexual organs; they then took different forms. Beings with sexual differences, by reason of their previous habits, were seized by this crocodile which is wrong judgment; they conceived an active desire for pleasure and so had sexual intercourse. It is from this moment on that the beings of Kamadhātu were possessed by the demon which is craving.

“One cut rice in the morning for the morning meal, and in the evening for the evening meal. One being, of lazy temperament, made provisions. The others imitated him. With provisions arose the idea of ‘mine,’ the idea of property: then the rice, cut and recut, stopped growing. Then they distributed the fields. One was the owner of one field; one seized the goods of another. This was the beginning of robbery. In order to prevent robbery, they came together and gave a sixth part to an excellent man in order that he protect the fields: this man was given the name *ksetrapa* or guardian of the fields, and, as he was a *ksetrapa*, he received the name of *ksatriya*. Because he was very esteemed (*sammata*) by the multitude (*mahajana*), and because he charmed (*ranj*) his subjects, he became the Raja Mahasammata. This was the beginning of dynasties. Those who abandoned the householder's life received the name of Brahmins. Then, under a certain king, there were many bandits and thieves. The king punished them by the sword. Others said, ‘We have not committed such actions,’ and this was the beginning of lying. . . From this moment on, the bad courses of action, murder, etc, increased and the lifespan of humans became shorter and shorter. It was reduced, finally, to a length of ten years.

There are thus two *dharmas*: attachment to taste and laziness which are the beginning of this long degeneration.”

kalpasya śāstrarogābhyām durbhikṣeṇa ca nirgamah| divasān sapta māsāmśca varṣāṇi ca yathākramam||99||

業道增壽減 至十三災現 刀疾饑如次 七日月年止

99. The kalpa terminates through iron, sickness, hunger, which last respectively seven days, seven months, and seven years.

N/C: Bhasya: “The end of the *kalpa* is marked by three calamities.

1. In the period when the *kalpa* draws to its end, their lifespans being reduced to ten years in length, persons, full of forbidden craving and slaves of unjust greed, profess false doctrines. The spirit of wickedness arises in them: they conceive thoughts of hatred; as soon as they see one another, as a hunter who sees game, everything that falls into their hand,—a piece of wood, aconite plants,—becomes a sharp weapon, and they massacre one another.
2. In the period when the *kalpa* draws to its end, their lifespans being reduced to ten years, persons, full of forbidden craving and slaves to unjust greed, profess false doctrines. Non-human beings (Pisacas, etc.) emit deadly vapors, from whence incurable sicknesses arise by which humans die.
3. In the period when the *kalpa* draws to its end... the heavens cease to rain, from whence three famines arise, the famine of the boxes (*cancu*), the famine of the white bones, and the famine when one lives by tokens.” The famine of the boxes is called this for two reasons. . . Persons, overwhelmed with hunger and weakness, die all in a group; and, with a view to being useful to persons of the future, they place seeds in a *cancu*. This is why this famine is called *cancu*. The famine of the white bones is called this for two reasons. Bodies become dry and hard, and when they die, their bones soon become white. Persons gather up these white bones, boil them and drink them. The famine of tokens is called this for two reasons. Beings, in houses, eat according to the indication of tokens, ‘Today it is the turn of the master of the house to eat; tomorrow it is the turn of the mistress of the house . . .’ And, with the tokens, persons search out grains in the empty earth; they are boiled in much water, and drunk. Scripture teaches that person who have, for a single day and night, undertaken abstention from murder, or have given one myrobalan fruit or a mouthful of food to the Saṅgha, will not be reborn here in this world during the period of knives, sickness, or famine. . .”

“Killing lasts seven days, sickness lasts seven months and seven days, and famine last seven years, seven months and seven days. The continents of Videha and Godaniya do not know the three calamities: yet wickedness, bad color and weakness, and hunger and thirst reign therein when Jambudvīpa is overwhelmed by knives, sickness, and famine.”

saṁvartanyaḥ punastistro bhavantyagnyambuvāyubhiḥ| dhyānatrayaṁ dvitīyādi śīrṣa tāsām yathākramam||100||

三災火水風 上三定為頂 如次內災等 四無不動故

100a-b. There are three destructions: through fire, water, and wind. 100c-101d. Three Dhyānas, beginning with the second, are, in order, the top of the destructions; by reason of the community of the nature of destructions and the vices of the first three Dhyānas.

N/C: See K90 above on the kalpa of disappearance. Bhasya: “When all beings have disappeared from the lower physical worlds, having come together in a *dhyana* heaven, the destructions take place: through fire, by reason of the seven suns;

through water, by reason of the rain; and through wind, by reason of the disorder of the wind element. The effect of these destructions is that not one atom of the destroyed physical world remains. . . . Certain non-Buddhist masters—[Kanabhuj, etc]—say that the atoms are eternal, and that, as a consequence, they remain when the universe is dissolved. [The Buddhists:] But we have explained (iii.50a) that the seed of a new universe is wind, a wind endowed with special powers which have their beginning in the actions of creatures. And the instrumental cause (*nimitta*) of this wind is the wind of Rupadhatu which is not destroyed. Further, a Sutra of the Mahisasakas says that the wind brings the seeds in from another universe.”

The debate continues in the Bhasya, going on to refute the doctrine of a whole distinct from its parts and the doctrine of a substance distinct from its attributes, and concluding, “Let us here stop this discussion of these infantile theories.”

K100c-101d: The Second Dhyana is the limit of the destruction by fire: everything below it is burned; the Third Dhyana is the limit of the destruction by water: everything below it is dissolved; the Fourth Dhyana is the limit of the destruction by wind: everything below it is dispersed. ‘The top of the destruction’ is the name of that which remains when the destruction is finished. The heaven of the First Dhyana then perishes by fire: in fact, the vice or imperfection of the First Dhyana is *vitarka-vicara*; these burn the mind and are thus similar to fire. The Second Dhyana perishes by water: in fact, it has joy for its vice. This, being associated with physical well-being, renders the body soft and flabby: it is similar to water. This is why the Sutra teaches that the sensation of suffering is destroyed by the suppression of all solidity of the body. The Third Dhyana perishes by wind: in fact, it has inbreathing and outbreathing, which are wind, for its vice. . . .

“Why is there no destruction by the earth element as by the fire element, etc? What one calls the physical world is earth, and as a consequence can be opposed by fire, water, and wind, but not by earth itself.”

tadapakṣālasādharmyāt na caturthe’styaniñjanāt| na nityam saha sattvena tadvimānodayavyayāt||101||

然彼器非常 情俱生滅故

[101] As for the Fourth Dhyāna, no destruction, by reason of its non-agitation: this is not that it is eternal, for its mansions are produced and perish along with the beings who live therein.

N/C: Bhasya: “[The fourth] Dhyana, being free from internal vices, is non-movable (*anejya*). The external vices have thus no hold on it and, as a consequence, it is not subject to destruction. According to another opinion, the non-destruction of the Fourth Dhyana is explained by the force of the Suddhavasakayika gods whose abode it is. These gods are incapable of entering into Arapyadhatu, and are also incapable of going elsewhere [to a lower sphere].”

saptāgninā adbhīrēkā evaṃ gate’bhdiḥ saptake punaḥ| tejasā saptakaḥ paścādvāyusaṃvartanī tataḥ||102||

要七火一水 七水火後風

102. Seven by fire, one by water; and when seven destructions by water have thus taken place, seven by fire, followed by the destruction by wind.

N/C: Bhasya: “There are fifty-six destructions by fire, seven by water, and one by wind.”

abhidharmakośabhāṣye lokanirdeśo nāma tṛtīyam kośasthānam samāptamiti| śrīlāmāvākasya yadatra puṇyam|

Chapter 4: *caturtham kośasthānam*

分別業品第四 (一百三十一頌)

CHAPTER FOUR – KARMA

R: = (CAPITALS) TRANSLATION BY GESHE MICHAEL ROACH (translation from Tibetan: K1-2, 8-12, 45-56, 60-63, 66, 68-80, 95, 98-105, 113-120)

T: = (Garamond) translation by Toshio Sako (translation of K1-12)

D: = (Verdana) translation by Thomas Dowling (translation of K1-22)

N/C: = Notes and Commentary (Bhasya excerpts, etc.). P/P: = Poussin and Pruden. fn = footnote. K# = karika. AKB = *Abhidharmakośa caturtham kośasthānam om namo buddhāya*

N/C: Basic outline of Chapter 4:

K1: World, karma and volition

K2-3: Vijnapti

K4-7: Avijnapti part 1: Basics

K8-9: Kusala, akusala, avyaktra

K10-12: Agent and mover

K13-22: Avijnapti part 2: 3 types and subcategories

K23-25: Vijnapti

K26-44: Discipline: varieties, acquisition and loss

K45-65: Various significant classifications of action from the Sutra literature

K66-84: Courses of Action (*Karmapatha*)

K85-95: Analysis of Results

K96-107: Mortal transgressions

K108-110: The Bodhisattva

K111-125: The Paramitas and related questions

K126-127: A few miscellaneous points

karmajaṃ lokavaicitryaṃ cetanā tatkr̥taṃ ca tat | cetanā mānasam karma tajjaṃ vākkāyakarmaṇī||1||

世別由業生 思及思所作 思即是意業 所作謂身語

1a. The variety of the world arises from action. 1b. It is volition and that which is produced through volition. 1c-d. Volition is mental action: it gives rise to two actions, bodily and vocal action.

R: DEEDS CAUSE THE MULTITUDE OF WORLDS. | THEY'RE MOVEMENT OF THE MIND AND WHAT IT BRINGS. | MENTAL MOVEMENT IS A DEED OF THOUGHT; | WHAT IT CAUSES, DEEDS OF BODY AND SPEECH.

T: (1a) The variety of the world arises from *karmans* | (1b) [*Karman*] is volition (*cetana*) and that which is caused by it (*tatkr̥ta*). | (1c) Volition is mental *karman* | (1d) That which arises from [volition] is vocal or bodily *karman*.

D: 1. THE DIVERSITY OF THE WORLDS IS CREATED BY THE DEEDS. VOLITION AND THAT WHICH IS CREATED BY IT. MENTAL KARMA AMOUNTS TO VOLITION. VOCAL AND CORPOREAL KARMA ARE ENGENDERED BY IT.

N/C: Bhasya: “Who created the variety of the world of living beings and the receptacle-world which we have described in the preceding chapter? It was not a god (ii.64d) who intelligently created it...The variety of the world arises from the actions of living beings. But, in this hypothesis, how does it happen that actions produce at one and the same time, pleasing things,—saffron, sandalwood, etc.—on the one hand, and bodies of quite opposite qualities on the other? The actions of beings whose conduct is a mixture of good and bad actions (*vyamisrakarm*, iv. 60) produce bodies resembling abscesses whose impurities flow out through the nine gates, and, in order to serve as a remedy to these bodies, they also produce objects of pleasing enjoyment, colors and shapes, odors, tastes and tangibles. But the gods have accomplished only good actions: their bodies and their objects of enjoyment are equally pleasing.”K1b: “The sutra says that there are two types of action, volition (*cetana*) and the action after having been willed. Action after having been willed (*cetayitva*) is what the *karika* designates by the words ‘that which is produced through volition.’ These two actions form three actions: bodily action, vocal action, and mental action. How do you establish this division, according to the support of its action, according to its nature, or according to its original cause? To what does this question tend? If one were to regard its support, there is nothing but an action, for all actions are supported on a physical support, a body. If one were to regard its nature, there is only vocal action, for, of these three,—body, speech and *manas*,—only the voice is ultimately action by its nature [voice [*vag*] indicates the action of vocal sound, body [*kaya*] does not in itself indicate action of body]. If one were to regard its original cause, we have only mental action, for all actions have their origin in the mind.”

te tu vijñāptyavijñāptī kāyavijñāptirīṣyate | samsthānam na gatiryasmātsamskṛtam kṣaṇikam vyayāt ||2||

此身語二業 俱表無表性 身表許別形 非行動為體 以諸有為法 有剎那盡故 應無無因故 生因應能滅

2a. These two actions are informative and non-informative. 2b-3b. Bodily vijñāpti is shape. It is not movement because all conditioned things are momentary, since they perish: on the other hand, nothing does not perish without a cause and the creative cause would be at the same time destructive.

R: THESE ARE EITHER COMMUNICATING OR NOT. | BODY COMMUNICATING HELD TO BE SHAPE.

T: (2a) Furthermore, both [bodily and vocal *karman*] can be [divided into] informing (*vijñāpti*) and noninforming (*avijñāpti*). | (2bc1)

It is maintained [by the Sarvastivadins] that bodily informing is shape (*samsthāna*). | (2c2d1) It is not movement because every construct [anything that arises is a construct (*samskṛta*) and hence] is momentary. | (2d) Because of [the] disappearance.

D: 2. THE TWO ARE INDICATION AND NON-INDICATION. THE CORPOREAL INDICATION IS HELD TO BE SHAPE IT IS NOT MOTION BECAUSE THE COMPOUNDED IS MOMENTARY. BECAUSE, THE PASSING AWAY NOTHING WHATSOEVER WOULD HAVE IT (DESTRUCTION) WITHOUT A CAUSE. THE CAUSE WOULD BE A DESTRUCTIVE AGENT.

N/C: Bhasya: “Bodily action and vocal action are informative (*vijñāpti*) and noninformative (*avijñāpti*, i. 11, iv.4)...

What is understood by ‘momentary’ (*kṣaṇika*)? *Kṣaṇa* means to perish immediately after having acquired its being...A conditioned thing does not exist beyond the acquisition of its being: it perishes on the spot where it arises; it cannot go from this spot to another. Consequently bodily *vijñāpti* is not movement...It is proven that they are momentary, ‘since they necessarily perish,’ for the destruction of conditioned things is spontaneous; it does not come from anything; it does not depend on a cause.

“1. That which depends on a cause is an effect, something ‘done,’ ‘created’ Destruction is a negation: how can a negation ‘be done’ or ‘created?’ Therefore destruction does not depend on a cause.

2. Destruction does not depend on a cause: hence a conditioned thing perishes as soon as it arises; if it did not perish immediately, it would not perish later, since it would then remain the same. Since you admit that it perishes, you must admit that it immediately perishes.

3. Would you say that a conditioned thing changes and that, consequently, it is later subject to destruction? It is absurd to say that a certain thing changes, becoming another thing, staying the same thing that you say shows its modified characteristics (ii.46a, p. 245).

4. Would you say that there is no means of correct knowledge more decisive than direct perception; would you say that everyone holds that kindling perishes through its relationship with fire; and that, consequently, it is false that all things perish without a cause? There are many remarks to make with respect to this. In fact, people do not directly perceive the destruction of kindling by reason of fire. If you think that kindling perishes through its relationship to fire because we no longer see the kindling when this relationship has taken place, then your thesis rests on an inference, and not on direct perception, and your reasoning is not conclusive. The fact that we no longer see kindling after its relationship with fire is open to two interpretations: either the kindling perishes by reason of this relationship, or it unceasingly perishes in and of itself, and under normal conditions is unceasingly reborn in and of itself, but stops renewing itself by virtue of its relationship with the fire. You admit that the destruction of the flame is spontaneous. When, after a relationship with wind, the flame is no longer visible, you admit that this relationship is not the cause of the destruction of the flame; but you admit that the flame, by virtue of this relationship, stops renewing itself. The same for the sound of the bell: a hand, laid on the bell, prevents a renewing of its sound; but it does not destroy the sound that you admit is momentary. Therefore it is inference that should determine this question.

5. The Vatsīputriyas: What reasons do you bring to bear in favor of the thesis of spontaneous destruction?

We have already said that destruction, being a negative state, cannot be caused. We would further say that if destruction is the effect of a cause, nothing would not perish without a cause. If, like arising, destruction proceeds from a cause, it would never take place without a cause. Now we hold that intelligence, a flame, or a sound, which are momentary, perish without their destruction depending on a cause. Hence the destruction of the kindling, etc., is spontaneous...6...

7. If one holds that the destruction of the kindling, etc., has for its cause the relationship of this kindling with fire, one would then be forced to acknowledge that a cause that engenders is at the same time a cause that destroys...Now it is impossible that a certain cause would produce a certain effect and that later this same cause, or a parallel cause, would destroy this same effect...8...

9. Let us conclude. The destruction of things is spontaneous. Things perish in and of themselves, because it is their nature to perish. As they perish in and of themselves, they perish upon arising. As they perish upon arising, they are momentary. Thus there is no movement, no displacement; there is only arising in another place of the second moment of the series: this is the case, even in the opinion of our opponent, for the fire which consumes firewood. The idea of movement is a false conception. Hence bodily *vijñāpti* is not displacement, movement; rather bodily *vijñāpti* is shape.”

na kasyacidahetoḥ syāt hetuḥ syācca vināśakaḥ| dvigrāhyam syāt na cāṇau tat vāgvijñaptistu vāgdhvanih||3||
形亦非實有 應二根取故 無別極微故 語表許言聲

3c. It would be perceived by two organs. 3c. Shape does not exist in an atom. 3d. Vocal vijñapti is vocal sound.

T: (3a) Without causes nothing could [disappear]. | (3b) The cause [for the arising of an attribute] would also be the agent of [its] disappearance. | (3c) [How] would [it] be directly perceivable through a second [sense organ?] (3c) [But shape] does not exist down to its atoms, either. | (3d) Furthermore, vocal informing is speech (*vāgdhvani*).

D: 3. IT WOULD BE GRASPABLE BY TWO. AND, IT IS NOT IN THE ATOM. THE VOCAL INTIMATION IS JUST THE BURSTING FORTH OF SPEECH.

N/C: Bhasya: “The Sautrantikas say that shape is not a distinct thing, a thing in and of itself... [shape is simply different arrangements of color]... Shape is thus not a thing in and of itself, a *rupa*. 1. First argument. If shape were a thing in and of itself, 3c. It would be perceived by two organs. In fact, seeing through the organ of sight, one has the idea of length, etc.; touching through the tactile organ, one has the idea of length. Thus if length, or any other shape, were a thing in and of itself, it would be perceived by two organs. Now, according to the scriptural definition, *rupayatana*, the visible physical matter, is perceived by only the eye.” [A debate with the Vaibhasika view that shape does exist ensues...]

“[Next argument:] All ‘real’ *rupa*, susceptible of being struck (*sapratigha*, i.29b),—blue, etc.,—is made up of real atoms of a certain nature: color *rupa* (blue, etc.) necessarily exists in the octuple atom, etc. (ii. 22). Now 3c. Shape does not exist in an atom. There is no atom of length... what we designate as long is a number of real things,—atoms of color,—arranged in a certain manner.” [Further objections and refutations from the Sarvastivadins...]

“We [Vasubandhu, Sautrantikas] say that bodily *vijnapti* is shape [thus separating ourselves from the Vatsiputriyas-Sarhmitiyas (who hold that movement is real)] but we do not say that shape is a thing in and of itself [thus separating ourselves from the Sarvastivadins (who hold that shape is real).]

“[The Sarvastivadins:] If you maintain that bodily *vijnapti* is not a real thing, but solely a shape that exists as designation, what then is the real *dharma* that constitutes bodily action?

“[Response:] Bodily action is the action which has for its object the body: that is to say, the volition that puts a body into motion in diverse ways: it proceeds by being supported on this gate which is the body, and is thus called bodily action. Other actions should be defined according to their natures: [i.e., vocal action is the action which has the voice for its object; mental action is the action of the *manas* or action associated with the *manas* (see iv.78c-d).]...

“There are two types of volition. First, the initial or preparatory stage, wherein one produces a volition which is pure volition, ‘I must do such and such an action’: this is what the Scripture calls *cetanakarman*, action which is volition. Then, after this stage of pure volition, one produces a volition of action, the volition of doing an action in conformity with what has been previously willed, to move the body or to emit a voice: this is what the Scripture calls *cetayitva karman*, action after having been willed, or willed action.” [argument continues...]

K3d: “Sound which is discourse by nature—that is, articulated sound (ii.47)—is vocal *vijnapti*.”

trividhāmalarūpoktivrddhayakurvathātibhiḥ| kṣaṇādūrdhvamavijñaptiḥ kāmāptātītabhūtajā||4||
說三無漏色 增非作等故 此能造大種 異於表所依 欲後念無表 依過大種生

4a-b. Scripture says that rūpa is of three types and that there is a pure rūpa; there is increase of merit; and there is a course of action for him who is not concerned with himself, etc. 4c-d. From the first moment, the avijñapti of Kāmadhātu arises derived from the past primary elements.

T: (4ab) Because (1) the three categories [of form] and (2) flux-free form have been stated, [and because of] (3) increase, (4) the path [of *karman*] of one who does not perform [the deed himself] and so forth. | (4cd) After the [first] moment, the noninforming that belongs to the desire realm arises from past elements.

D: 4. BECAUSE THERE IS A THREEFOLD AND PURE FORM DECLARATION, BECAUSE THERE IS INCREASE AND A PATH FOR THE ONE WHO DOES NOT (HIMSELF COMMIT THE) ACT, ETC. AFTER A MOMENT THE NON-INDICATION IS ENGENDERED BY PAST GREAT ELEMENTS FOR THE ONE IN THE REALM OF DESIRE.

N/C: Bhasya: “The Sautrantikas say that the *avijnapti* does not really exist as a substance: (1) because it solely consists of not doing an action after having undertaken not to do it; (2) because one designates a thing which would exist by reason of past primary elements (i. 11) as *avijnapti*; now past *dharma*s no longer exist (v.25); and (3) because *avijnapti* does not have the nature of *rupa*: the nature of *rupa* is *rupyate* and since the *avijnapti* is not ‘susceptible of destruction’ (*apratigha*), it cannot be *rupa* (i. 13).”

K4a-b presents 4 arguments for the reality of *avijnapti-rupa*. The Bhasya presents an additional 4 for a total of 8. [The Sautrantika responses follow each argument in brackets: “These arguments are numerous and diverse, but are not conclusive. Let us examine them one by one.”]

1. A scripture says that there are three types of *rupa*: ‘*Rupa* is embraced within a threefold *rupa*: there is visible *rupa* susceptible of destruction (visible physical matter); there is an invisible *rupa* susceptible of destruction (the eye, etc); and there is an invisible *rupa*, free from destruction,’ and this latter can only be the *avijnapti*. [Sautrantika: in the Dhyanas, through the force of absorption, a *rupa* arises which is the object of the absorption, that is, which is perceived by the person in the absorption. This *rupa* is not seen by the eye; it is thus invisible. It does not “cover,” it does not occupy a

- place: it is thus ‘free from destruction’ If you ask how this object of absorption can be *rupa* [since it does not possess the usual characteristics of *rupa*.] you forget that the existence of *avijñapti* would give rise to the same question.]
2. The Blessed One said in a scripture that there is pure *rupa*...[Sautrantika: the *rupa* that arises through the force of the absorption is pure, since the absorption is pure.]
 3. A scripture says that there is an increase of merit...By reason of what *dharma*, other than the *avijñapti*, could merit increase even when the mind is not good, or when one is without thought? [Sautrantika: merit increases when persons who have received a gift utilize this gift: by reason of the qualities of these persons, by reason of the benevolence that they get out of the gift for themselves and for all creatures, the mental series of the givers, be they of bad or of neutral minds, is found to be perfumed by the volition of giving which has for its object the person who receives: their series undergo a subtle ascending transformation and arrives at the state where they are finally capable of bringing forth many results. (This first reason explains the increase in merit in terms of transformation of the series. Also, *avijñapti* cannot account for the increase in merit following non-material works, e.g. rejoicing in the Tathagata.)]
 4. If *avijñapti* does not exist, he who does not himself act, who gives orders to others, will not be endowed with a course of action (iv. 66). For a vocal action that consists of giving an order cannot constitute a course of action, killing etc; this action in fact does not actually accomplish the action to be accomplished. Would one say that when the action is accomplished the action that consists of giving the order becomes a course of action? But it is evident that the nature of this action is not modified by the execution of the order. [Sautrantika: When an emissary charged with murder accomplishes the murder, it is in the nature of things that the mental series of the author of the instigation will submit to a certain subtle transformation by virtue of which his series will bear a result later.]
 5. The Blessed One said, ‘Monks, the *dharmas*, the external sources of consciousness not included within the eleven *ayatanas*, are invisible, and are free from destruction’. He did not say that the *dharmayatana* is *non-rupa*. If the Blessed One did not intend to refer to the *avijñapti*, which is *rupa* and so included in the *dharmayatana* [and not in *rupayatana*] then what is the *rupa* that is included in the *dharmayatana*? [Sautrantika: this is a *rupa* which is the object of the absorption and which arises from the force of the absorption.]
 6. If *avijñapti* does not exist, the Way no longer has eight parts, for the parts, *samyagvac*, *samyakkarmanta*, and *samyagajiva* (correct speech, correct action, & correct livelihood, iv. 86), are incompatible with absorption (*Samadhi*)... [Sautrantika: There is no *avijñapti*; but the saint, when he finds himself in the Path, takes possession of a certain intention (*asaya*) and of a certain personality (*asraya*) so that, when he comes out of this contemplation, by reason of the force of these two factors he henceforth produces correct speech, actions and livelihood One gives to the cause (*asaya* and *asraya*) the name of their result; and we can thus affirm that the Path possesses eight parts.]
 7. If the *avijñapti* does not exist, the Pratimoksa discipline (*samvara*, iv.14a) would disappear. For a person who has assumed the vows of religion is still a Bhikṣu or Bhikṣuni, when his mind is bad or neutral. [Sautrantika: One refutes this objection according to the same principles, by making a state out of the force of the intention. Discipline is volition which, after it has been translated into the positive action (*vidhi*) of abstaining from transgression, into the pledge of no longer committing transgression, arrests bad actions and disciplines the body and the voice: the Pratimoksa discipline should be understood in this manner...the mental series is perfumed in such a way that, when a thought of transgression starts to appear, the memory of the vow undertaken also appears: the volition of abstention is then found to be present.]
 8. A scripture teaches that the renouncing of sin is a dike which arrests immorality. An ‘absence’ cannot be a dike: *virati* is thus a real *dharma* (the *avijñapti*), and not the mere fact of no longer accomplishing an action which one has renounced, as the Sautrantikas maintain. [Sautrantika: this volition has the characteristic of a dike.]
- K4c-d: “The moment the *avijñapti* arises, it arises derived from primary elements simultaneous to its arising. From this first moment on, *avijñapti* of the sphere of Kamadhātu—in opposition to the *avijñapti* arisen from the *dhyana*, and pure *avijñapti*—arises, that is, it continues to be reborn, being derived (*upadaya*) from the same primary elements of the first moment, which are now past...”

svāni bhūtānyupādāya kāyavākkarma sāsraṇam | anāsraṇam yatra jātaḥ avijñaptiranupāttikā||5||

有漏自地衣 無漏隨生處 無表無執受

5a-b. When impure, bodily and vocal action derive from the primary elements of the sphere to which they belong. 5c. When they are pure, they are from the primary elements of the sphere to which the person who has produced them belongs. 5d. The *avijñapti* is not integral to the organism; it is also an outflowing; it belongs solely to living beings.

T: (5ab) The bodily or the vocal *karman* that is flux driven [arisen] depending on elements of [its] own [stage]. | (5c) That which is flux-free [arises depending on those of the stage] where the person was born. | (5d) The noninforming is unattached (*anupattika*),

D: 5. CORPOREAL AND VOCAL KARMA THAT ARE WITH-FLUX ARISE IN DEPENDENCE ON ELEMENTS OF THEIR OWN. FLUXLESS, WHERE ONE IS BORN. THE NON-INDICATION IS NON-COMPRISED.

N/C: K5a-b: “Bodily and vocal actions of Kamadhātu derive from the primary, elements of Kamadhātu, and so on to the bodily and vocal actions of the Fourth Dhyana which derives from primary elements of the Fourth Dhyana.”

K5c: “When they are pure, bodily and vocal action derives from the primary elements of the sphere where the person who produces arises: for the pure *dharmas* are transcendent to the sphere of existence (Kamadhātu, etc.); for there does

not exist any pure primary elements from whence one could derive a pure action; for the pure bodily or vocal action arises by reason of the primary elements, and not only through the mind, since it is derived *rupa*.”

K5d: “*avijnapti* is a derived *rupa* exempt from mass (*amurta*), nonextended (*apratigha*); thus it cannot be a support of the mind and of mental states; thus it is *anupatta*, not integral to the sense organism [non-appropriated]. The *avijnapti* is never morally neutral (iv. 7a): hence it is not arisen from retribution (i. 37); it is not of increase (i. 36); it remains then that it is an outflowing (i. 36), that is, produced by *sabhagahetu* (ii.52). [The text says, ‘also of outflowing,’ because the *avijnapti* can be also *ksanika* (i. 38b): the first pure *avijnapti* is not an outflowing.]”

naiḥṣyandikī ca sattvākhyaṃ niṣyandopāttabhūtajā| samādhijau pacayikānupāttābhinnabhūtajā||6||

亦等流情數 散依等流性 有受異大生 定生依長養 無受無異大 表唯等流性 屬身有執受

[6] Not of absorption, it derives from the primary elements which are an outflowing, which are integral to the organism, which are differentiated. 6. Arisen from absorption, it derives from non-differentiated primary elements, not integral to the organism, and increase.

T: (6a) is cognate (*naiṣyandika*), belongs to sentient beings (*sattvākhyā*). | (6b) It arises from elements that are cognate and attached. | (6cd) That which arises in concentration (*samādhi*) arises from developed (*aupacayika*) unattached and unspecialized [elements].

D: 6. AND WHEN IT ISSUES FROM ITS AFFILIATION IS RECKONED AS THE SENTIENT BEING. IT IS BORN FROM ELEMENTS THAT ISSUE FROM THEIR AFFILIATIONS AND ARE COMPRISED. THE NON-INDICATION THAT IS ENGENDERED BY SAMADHI IS ENGENDERED BY ELEMENTS THAT ARE ACCUMULATIONAL, NON-COMPRISED AND WITHOUT PARTS.

N/C: Bhasya: “Not absorbed or, in other words belonging to Kamadhātu, it derives from primary elements which are an outflowing, and which are integral to the organism. These primary elements are differentiated, because each of the seven *avijnaptis*, the renouncing of killing, etc., which form the Pratimoksa discipline, derive from a distinct group of the four primary elements.”

“*Avijnapti* which arises from *samadhi*, is divided into two types, that is, (*avijnapti* arisen from) absorption, and (*avijnapti* arisen from) pure discipline. These two both arise from *samadhi*, are of increase, and not integral to the sense organism. They are both arisen from undifferentiated (i.e., identical) primary elements. In the same way that the mind which engenders these renouncing is a unity, the primary elements upon which the renouncings are based constitute a unity.”

“The *vijnapti* is an outflowing; being bodily, it is integral to the organism.

nāvyaḥkṛtāstyavijñaptiḥ tridhā’ nvyat aśubhaṃ punaḥ| kāme rūpe’pyavijñaptiḥ vijñaptiḥ savicārayoḥ||7||

無表記餘三 不善唯在欲 無表遍欲色 表唯有伺二

7a. The avijñapti is never neutral. 7b. Other actions are of three types. 7b-c. Bad action exists in Kāmadhātu. 7c. Avijñapti also exists in Rūpadhātu. 7d. Vijñapti exists in the two spheres where there is vicāra.

T: (7a) There is no neutral noninforming. | (7b1) Other [*karman*] is three-fold. (7b2C 1) Furthermore, there IS the impure in [the realm of] desire. | (7c2) There is also the noninforming in form realm. | (7d)The informing is in the two [stages] where there is deliberation (*vicāra*).

D: 7. THE NON-INDICATION IS NOT (MORALLY) INDETERMINATE. OTHERWISE, (IT IS) THREE-FOLD. FURTHER, IN THE REALM OF DESIRE (IT IS) IMPURE. THERE IS ALSO THE NON-INDICATION IN THE REALM OF FORM. THE INDICATION PERTAINS TO TWO REALMS THAT ARE CHARACTERISED BY DISCURSIVE THOUGHT.

N/C: Bhasya: “It [*avijnapti*] is either good or bad. In fact, neutral volition is weak; it is not capable of engendering a powerful action as is the *avijnapti*, which continues reproducing itself after its initial cause has disappeared... Other actions, namely volition and the *vijnapti*, can be good, bad, or neutral.”

	Kamadhatu	Rupadhatu: 1 st (and intermediate) dhyanas	Rupadhatu: 2 nd – 4 th dhyanas	Arupyadhatu
Akusala-karma (bad action)	X			
Kusala- & avyakṛta-karma (good, neutral)	X	X	X	X
Avijnapti (non-informative)	X	X	X	
Vijnapti (informative)	X	X		

Bad action does only exists in Kamadhātu, “for, in the other spheres the three roots of evil (iv.8c-d and v. 19), and non-shame and imprudence (ii.26c-d), are missing.” Avijnapti does not exist in Arupyadhatu, “for the primary elements are missing there [from whence the *avijnapti* is derived (iv.6b).]...turning away from all *rupa*—since any idea of *rupa* is absent in it—an *arupya* absorption is not capable of producing an *avijnapti*, which is *rupa*.”

kāme'pi nivṛtā nāsti samutthānamasadyataḥ | paramārthaśubho mokṣaḥ svato mūlahyrapatrapāḥ ||8||

欲無有覆表 以無等起故 勝義善解脫 自性慚愧根

8a. The vijñapti termed nivṛta is also missing in Kāmadhātu. 8b. Because the cause which produces it is absent. 8b-c. Deliverance is absolute good. 8c-d. The roots, respect and fear, are good in and of themselves.

R: ...FREEDOM | IS THE ULTIMATE VIRTUE. THE ROOTS AS WELL AS | SHAME AND A CONSCIENCE ARE SO IN THEMSELVES.

T: (8a) Even in [the realm of] desire, there is no impeded (*nivṛta*). | (8b) It is because there is no prompting (*samutthana*). | (8c) The pure because of the supreme truth is liberation (*mokṣa*). | (8d) Because of [their] own [nature], [three] roots, respectfulness (or introspective shamefulness) (*bri*) | and ashamedness (or extrospective shamefulness) (*apatrapa*) [are good].

D: 8. NOR IS IT OBSCURED IN THE REALM OF DESIRE. BECAUSE, AROUSAL CANNOT BE ESTABLISHED. LIBERATION IS AUSPICIOUS IN THE HIGHEST SENSE. IN THE SENSE OF SELF NATURE, THEY HAVE MODESTY AND SENSE OF SHAME AS ROOT.

N/C: K8a-b: Bhasya: “Such *vijnapti* [nivṛta = nivṛta-avyakṛta = defiled-neutral] does not exist in Kamadhātu, [where all defiled *vijnapti* is bad, not neutral.] This means that *vijnapti* of the *nivṛtavyakṛta* class exists only in the world of Brahma...It is the mind associated with *vitarka* and *vicara* which gives rise to the *vijnapti*: such a mind is absent in the Second Dhyana and above.”

K8c-d: The <i>dharmas</i> are good or bad in four ways:	Kusala – good, wholesome	Akusala – bad, evil
absolutely (<i>paramarthatas</i>)	Nirvana, deliverance [like the absence of sickness]	Samsara, or existence: has for its process all suffering [like sickness]
in and of themselves (<i>svabhavatas</i>)	The roots of good, respect & fear [like good medicine]	The roots of evil, disrespect & lack of fear [like bad medicine]
through association (<i>samprayogatas</i>)	That which is associated with the roots, respect & fear [like a drink mixed with good medicine]	The <i>dharmas</i> associated with the roots of evil, disrespect & lack of fear [like a drink mixed with bad medicine]
through their original cause (<i>samutthanata</i>)	Having their origin in <i>dharmas</i> good in and of themselves or good through association... [like the milk of a cow which has consumed a drink mixed with good medicine]	The <i>dharmas</i> associated with these roots, etc, bodily action, vocal action, their characteristics (arising, etc.) & the praptis... [like the milk of a cow which has consumed a drink mixed with bad medicine]

samprayogeṇa tadyuktāḥ samutthā nāt kriyādayaḥ | viparyayeṇākuśalaṁ paramāvyākṛte dhruve ||9||

相應彼相應 等起色業等 翻此名不善 勝無記二常

9a. That which is associated [with the roots, etc.], is good through association. 9b. Actions, etc. are good by reason of their original cause. 9c. Evil is the contrary. 9d. Two entities are neutral in the absolute sense.

R: THOSE THAT ARE LINKED WITH THEM, BY A MENTAL LINK; | ACTIONS AND THE LIKE, BY MOTIVATION. | THEIR OPPOSITES, NON-VIRTUE. THE ULTIMATE | IN THE ETHICALLY NEUTRAL, THOSE DESCRIBED.

T: [(9a) pg 571 is missing in the UMI edition] | (9b) Owing to arising, activity (*kriyā*) and so on [are good]. | (9c) opposite is the evil (*akusala*). | (9d) the ultimate neutrals are two eternal (*dhruva*).

D: 9. THAT WHICH IS CONNECTED WITH THEM, BY REASON OF ASSOCIATION. DEEDS, ETC. (ARE VIRTUOUS) BECAUSE OF AROUSAL. THE UNVIRTUOUS IS IN OPPOSITION. THE TWO SUPREME INDETERMINATES ARE THE TWO CONSTANTS.

N/C: Bhasya: “But, one would say, everything that is impure is integral to *samsara*: hence can nothing which is impure be good or neutral? From the absolute point of view, this is true. But putting oneself in the point of view of retribution, the impure *dharma* which is not defined as to how it should be retributed is called undefined, or neutral (ii.54), and the impure *dharma* which produces an agreeable retribution, is called good.”

K9d: “The two unconditioned things (*asamskrta*, i.5), namely space and *apratismkhyanirodha*, are, without ambiguity, neutral.” [The Bhasya then discusses a related difficulty.]

samutthānaṁ dvidhā hetutatkaṣaṇotthānasamjñitāṁ pravartakāṁ tayorādyaṁ dvitīyamanuvartakam ||10||

等起有二種 因及彼剎那 如次第應知 名轉名隨轉

10a-b. That which gives rise (samutthāna) is of two types, which are known as hetusamutthāna and tatkaṣaṇasamutthāna. 10c-d. Which are respectively first setter into motion and second mover.

R: TWO TYPES OF MOTIVATION: CAUSAL AND | THE ONE WE GIVE THE NAME OF “AT THE TIME.” | THE FIRST OF THE TWO ACTS TO SET YOU OFF; | THE SECOND'S FUNCTION IS TO MAKE YOU CONTINUE.

T: (10ab) Arising is of two-fold, called the arising as one's cause and the simultaneous arising. | (10cd) Among two, the first one is originative (*pravartaka*) and the second one is cooperative (*anuvartaka*).

D: 10. THE AROUSER IS TWO-FOLD, DESIGNATED THE CAUSAL AROUSER AND THE AROUSER OF “THAT MOMENT.” OF THE TWO, THE FIRST IS THE PROMOTER, THE SECOND IS THE CONCURRENT.

N/C: Bhasya: “*Samutthana* is that through which the action arises.”

Hetu-samutthana	Tatksana-samuttana
What is both cause (<i>hetu</i>) and <i>samutthana</i> is <i>hetusamutthana</i> .	What is <i>samutthana</i> at the very moment of the action is <i>tatksanasamutthana</i> .
First setter into motion	Second mover
The <i>hetusamutthana</i> projects, that is to say, produces. It is thus promoter.	The <i>tatksanasamutthana</i> is second mover because it is contemporary to the action

Bhasya: “If the *tatksanasamutthana* is absent, the action will not take place, even if it was projected [by the agent; as, for example, the action does not take place when the one who has projected an action (“I shall go to the village”) dies.]”

pravartakam dr̥ṣṭiheyam vijñānam ubhayam punaḥ | mānasam bhāvanāheyam pañcakam tvanuvartakam||11||
見斷識唯轉 唯隨轉五識 修斷意通三 無漏異熟非

11a-b. The consciousness to be abandoned through Seeing is solely agent. 11b-c. The manas susceptible of being abandoned through Meditation is twofold. 11d. The five are solely mover.

R: THE CONSCIOUSNESS ELIMINATED BY SEEING | IS THE ONE WHICH STARTS. THE THOUGHT FOR BOTH | ELIMINATED BY HABITUATION. | THE FIVE FUNCTION IN CONTINUATION.

T: (11ab1) the originative is the consciousness that is to be eradicated through the correct view. | (11b2c) Then, what is in two ways is the mental one that is to be eradicated through cultivation. | (11d) However, the five-fold [perception] is [only] cooperative.

D: 11. THE PROMOTER IS CONSCIOUSNESS THAT IS DESTRUCTIBLE BY VISION. FURTHER, BOTH MENTAL PERCEPTIONS (OR CONSCIOUSNESSES) ARE CULTIVATION-DESTRUCTIBLE. HOWEVER, THE FIVE ARE CONCURRENT.

N/C: Bhasya: “The mind which is abandoned through Seeing is alone the agent of the *vijnapti*, because it is the cause of the mental process (*vitarka* and *vicara*) which gives rise to the *vijnapti* (It is not the second mover 1.) because it no longer exists at the moment when the *vijnapti* takes place: this latter is put into motion by a thought “turned inward,” [to be abandoned through Meditation, which is the second mover;]...In fact, *rupa* (-*vijnapti*) is not contradicted either by *vidya* (correct knowledge), or by *avidya* (error, ignorance): hence it cannot be abandoned by means of Seeing the Truth.” [Debate follows with the Sautrantikas who object to this Vaibhasika position.]

“The mental consciousness of the *bhavanaheya* [abandoned through meditation] category is at one and the same time both agent and mover...The five *vijnanakayas*, [visual consciousness, etc.,] are solely mover, [being free from reflection (*vikalpa*, i.33)] There are thus four cases:

- The mind susceptible of being abandoned through Seeing is exclusively agent.
- The five sense consciousnesses are exclusively mover.
- The mental consciousness susceptible of being abandoned through Meditation is both promoter and mover.
- The pure mind is neither promoter nor mover.”

[this/that/both/neither formulations like this are common in Abhidharma.]

pravartake śubhādaū hi syāṭtridhā'pyanuvartakam | tulyam muneḥ śubham yāvat nobhayam tu vipākajam||12||
於轉善等性 隨轉各容三 牟尼善必同 無記隨或善

12a-b. From a good agent, etc., a mover of three types. 12c. With regard to the Muni, mover of the same type. 12c. Or good. 12d. That which arises from retribution is neither of the two.

R: FROM STARTING TYPES OF VIRTUE AND THE REST, | COME THREE TYPES OF CONTINUATION AS WELL. | FOR THE SAME THE SAME, OR THAT ONE VIRTUE. | THOSE THAT COME FROM RIPENING ARE NEITHER.

T: (12ab) When the originative is pure and so on, the cooperative can be of three kinds. | (12c) In the case of the Sage (*muni*), it becomes same. (12c2) Or, it is good. | (12d) However, the maturation-born (*vipakaja*) [mind] is neither [originative nor cooperative].

D: 12. SINCE, IN REGARD TO A PURE, ETC., PROMOTER THERE COULD BE A THREE-FOLD CONCURRENT THOUGHT. THOSE OF THE MUNI ARE EQUIVALENT. OR, (THE THOUGHT OF THE MUNI) IS AS PURE AS POSSIBLE. NOR ARE THE TWO BORN OF MATURATION.

N/C: Bhasya: “A good, bad, or neutral mover can come from a good agent. The same for a bad or neutral agent...With regard to the Buddha the Blessed One, the mover is of the same species as the agent: from a good mover, a good mover; from a neutral agent, a neutral mover...Or rather, it happens that a good mover comes out of a neutral agent, whereas a neutral mover never comes out of a good agent: the teaching of the Buddhas is not subject to diminution.

“According to other Schools, the mind of the Buddhas is never neutral: they are always in absorption; their mental series is exclusively a series of good thoughts. This is why the Sutra says, ‘The Naga is absorbed when he walks, when he stands still, when he dreams, and when he is seated.’

“The Vaibhasikas say: The Sutra expresses itself in this manner because the mind of the Blessed One does not disperse itself towards objects without his wishing it. [The Blessed One is always absorbed in the sense that memory is always present in him: walking, he knows that he walks.] But this is not to say that the Blessed One is exempt from neutral *dharmas*: *dharmas* of retribution (*vipakaja*), *dharmas* related to attitudes (*iryapatha*), a mind capable of creating fictive beings (*nirmanacitta*) (ii.66).”

K12d: “The mind that has arisen from retribution (*vipakaja*, i. 36, ii.60, iv.85), is produced without effort, spontaneously, [and so is neither agent nor mover.]”

The Bhasya then enters into a controversy regarding: “Is the *viññapti* good, bad, or neutral, 1.) according to the characteristics of the agent, or 2.) according to the characteristic of its mover?” (The discussion involves the question of the agent of action [a mind], and turns depending on whether this mind can be abandoned by seeing or meditation.)

avijñaptiṣṭridhā jñeyā saṃvarāsaṃvaretarā| saṃvaraḥ prātimokṣākhyo dhyānaḥ nāsravastathā||13||

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13a-b. Avijñapti is threefold, discipline (saṃvara), un-discipline (asaṃvara), and different from either discipline or un-discipline. 13c-d. Prātimokṣa discipline, pure discipline, discipline arising from dhyāna.

D: 13. NON-INDICATION IS TO BE KNOWN AS THREEFOLD: VOW, NON-VOW AND OTHER (OR RESTRAINT, NON-RESTRAINT AND OTHER). THERE IS THE RESTRAINT CALLED PRATIMOKSA, THAT ENGENDERED BY MEDITATION AND LIKEWISE, THAT WHICH IS WITHOUT FLUXES.

N/C: Bhasya: “It is of three types, 1.) *saṃvara*, discipline, so called because it constrains the flux of immorality, because it destroys or arrests the flux of immorality; 2.) *asaṃvara*, the opposite of discipline, un-discipline (iv.24c-d), and 3.) *naivasamvaranasamvara*, [an *avijñapti* which has neither the characteristic of *saṃvara* nor *asaṃvara*.]...

There are three types of discipline: 1.) the discipline called Pratimoksa: this is the morality of the sphere of Kamadhatu, the morality of beings of this world; 2.) the discipline produced through *dhyana* is morality of the sphere of Rupadhatu; and 3.) pure discipline, which arises from the Path, pure morality.”

aṣṭadhā prātimokṣākhyah dravyatastu caturvidhaḥ| līngato nāmasaṃcārāt pṛthak te cāvirodhinaḥ||14||

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14a. The Prātimokṣa is of eight types. 14b. In substance however, the Prātimokṣa is of four types. 14c. The name changes with the gender. 14d. [The disciplines exist] separately. 14d. But they do not contradict one another.

D: 14. THAT CALLED PRATIMOKSA RESTRAINT IS EIGHTFOLD. IS CONCRETELY FOURFOLD. BECAUSE, THERE IS THE ALTERATION OF THE NAME BASED ON SEXUAL CHARACTERISTIC. INDIVIDUALLY. AND THEY ARE NON-OPPOSING.

N/C: Bhasya: “It includes the discipline of the Bhikṣu [monk], the Bhikṣuni [nun], the Siksamana [female probationer], the Sramanera [male novice], the Sramanerika [female novice], the Upasaka [lay man], the Upasika [lay woman], and the Upavasastha [taking up the fast]. These eight disciplines are the Pratimoksa disciplines: thus, from the point of view of the names given to them, the discipline of the Pratimoksa is of eight types... Four types that present distinct characteristics: the discipline of the Bhikṣu, the Sramanera, the Upasaka and the Upavasastha. In fact, the discipline of the Bhikṣuni does not differ, does not exist separately from the discipline of the Bhikṣu; the discipline of the Siksamana and the Sramanerika do not differ from the discipline of the Sramanera; and the discipline of the Upasika does not differ from that of the Upasaka... When their gender is modified, the Bhikṣu becomes a Bhikṣuni; the Bhikṣuni, a Bhikṣu; the Sramanera, a Sramanerika; the Sramanerika, like the Siksamana, becomes a Sramanera; the Upasaka, an Upasika; and the Upasika, an Upasaka. Now one cannot admit that a person, by changing his gender, abandons the former discipline and acquires a new one; the change of gender cannot have this influence.”

K14d: “They are not mixed, for in the parts that are common to them all—Upasakas, Sramaneras and Bhikṣus all renounce (*virati*) killing, stealing, illicit sexuality, lying, intoxicating liquors—the three disciplines have some distinct characteristics. Their differences lie in the difference of the occasions (*nidana*) of transgression. In fact, the person who undertakes the observation of a greater number of rules, avoids by this action itself a greater number of occasions of intoxication-pride (*mada*, ii.33c-d) and of non-diligence (*pramadasthana*, ii.26a); he avoids, by this action, a greater number of occasions of transgression, killing, etc...”

pañcāṣṭadaśasarvebhyo varjyebhyo viratigrahāt| upāsakopavāsasthaśramaṇoḍdeśabhikṣutā||15||

受離五十八 一切所應離 立近事近住 勤策及苾芻

15. By undertaking the renouncing of the five things to avoid, of the eight, the ten, of all the things to avoid, one obtains the quality of Upāsaka, Upavāsastha, Śramaṇera, and Bhikṣu.

D: 15. AS A RESULT OF ADHERING TO THE ABSTINENCE FROM FIVE, EIGHT, TEN AND ALL AVOIDANCES, THERE IS THE STATE OF A LAY FOLLOWER, AN OBSERVER OF THE FAST, THE NOVICE-PROBATIONER AND MONKHOOD.

- N/C: Bhasya: “1. By undertaking the renouncing of five items: 1. murder, 2. stealing, 3. illicit sexuality, 4. lying, and 5. intoxicating liquors, one places himself in the discipline of an Upasaka.
2. By undertaking the renouncing of eight items: 1. killing, 2. stealing, 3. unchastity, 4. lying, 5. intoxicating liquors, 6. scents, garlands, and unguents; dances, songs, music; 7. high beds, broad beds, and 8. meals at forbidden times, one places himself in the discipline of an Upavasastha.
3. By undertaking the renouncing of these same items and, further, gold and silver, which make ten, one places himself in the discipline of a Sramanera. These make ten items, for one counts ‘scents, garlands, and unguents’ separately from ‘dances, songs, and music’.
4. By undertaking the renouncing of all the actions of the body and the voice which should be avoided, one is a Bhiksu.”

śīlam sucaritām karma saṁvaraścocyate punaḥ| ādye vijñāptyavijñāpto prātimokṣakriyāpathaḥ||16||

俱得名尸羅 妙行業律儀 唯初表無表 名別解業道

16a-b. Morality, good conduct, action and discipline. 16c-d. The Prātimokṣa is the first vijñāpti and the first avijñāpti; these are courses of action (karmapatha).

D: 16. IS SAID TO BE MORALITY, RIGHT CONDUCT, ACTION AND RESTRAINT. FURTHER THE FIRST INDICATION AND NON-INDICATION AMOUNT TO THE PATH OF DEEDS THAT IS THE PRATIMOKSA.

- N/C: K16a-b: Pratimoksha discipline is: “1. It is morality (*sila*), because it redresses that which is ‘unjust,’ for transgressors conduct themselves in an unjust manner with regard to beings. Etymologically, because it cools (*si*), as it says in the stanza, ‘Happy is the undertaking of morality, because morality does not burn.’
2. Good conduct, because it is praised by the wise.
3. Action (*karma*), because it is action (*ktiya*) by nature...the *avijnapti* makes the disciple, endowed with shame, to abstain from transgression; it is thus ‘not doing.’ But it is action, according to the etymology *kriyata iti kriya*: it is doing (*kriyate*) either by a bodily-vocal action (*vijnapti*), or by the mind (*citta*). According to others, *avijnapti* is action because it is the cause and the effect of an action.
4. Discipline (*saṁvara*), because it disciplines or constrains the body and the voice.”

K16c-d: “The expression ‘Pratimoksa’ designates the first *vijnapti* and the first *avijnapti* of the undertaking of the discipline. The Pratimoksa is called *prdtimoksa*, for through it there takes place *pratimoksana*, that is, the abandoning of transgression: such is the efficacy of the first moment (*vijnapti* and *avijnapti*) of the undertaking of discipline... There is no longer any Pratimoksa in the moment which follows the first moment and in the moments which follow, for the transgression is not rejected (*pratimoksyate*) by the second moment, having been rejected (*pratimokṣita*) by the first; there is *pratimokṣasamvara*, that is, discipline ‘of the Pratimoksa type’ or discipline ‘arisen from Pratimoksa;’ there are no longer courses of action properly so-called, but solely ‘consecutive action’ (iv. 68).”

prātimokṣānvitā aṣṭau dhyānājena tadanvitāḥ| anāsraveṇāryasattvāḥ antyau cittānuvartināu||17||

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17a. Eight persons possess the Prātimokṣa. 17b. He who possesses dhyāna possesses the discipline which arises from dhyāna. 17c. The Āryans possess pure discipline. 17d. The last two disciplines are concomitants of the mind.

D: 17. EIGHT ARE ENDOWED WITH THE RESTRAINT OF PRATIMOKSA. ONE IS ENDOWED WITH IT BY MEANS OF THAT WHICH IS ENGENDERED BY MEDITATION. THE NOBLE BEING (IS ENDOWED) WITH THE FLUXLESS (RESTRAINT). THE LAST TWO ARE CONCOMITANTS OF THOUGHT.

N/C: K17a: As above in 14a. Bhasya: “Does this mean that non-Buddhists cannot possess a morality that they have undertaken? They can possess a morality, but they cannot possess the Pratimoksa discipline. In fact, the morality that they undertake (‘I shall abstain from killing,’ etc), rests on an idea of existence; even when they have in view, not a heavenly existence, but that which they call ‘deliverance’ (*moksa*), they conceive of deliverance as a certain type of existence. Hence transgression is not absolutely ‘rejected’ by them, nor can they be ‘released’ through the discipline they have undertaken.”

K17b: “‘Which arises from *dhyana*’ (*dhyana*), that is, which arises from *dhyana* (ablative) or by means of *dhyana* (instrumental).”

K17c: “The Āryans,—the Saiksas and Asaiksas,—possess pure discipline.”

K17d: “The discipline that arises from *dhyana* and the pure discipline are concomitants of the mind; not of the Pratimoksa discipline, for this latter continues to exist in a person whose mind is bad or neutral, or who is unconscious.”

anāgamye prahānākhyau tāvānantaryamārgajau| samiprajñānasmṛtī dve tu manaindriyasamvarau||18||

未至九無間 俱生二名斷 正知正念合 名意根律儀

18a-b. Arising in the ānantaryamārgas, in anāgamyā, they are called “abandoning”. 18c-d. Discipline of the mind and discipline of the organs are, each of them, two things: attentive consciousness and mindfulness.

D: 18. IN THE 'UNDAUNTED' (STAGE) TWO RESTRAINTS BORN OF THE UNIMPEDED PATH ARE CALLED 'DESTRUCTION.' THE TWO, RESTRAINT OF THE MIND AND RESTRAINT OF THE FACULTIES, AMOUNT TO AWARENESS AND MINDFULNESS.

N/C: K18a-b: “In the nine *anantaryamargas* of *anagamyā* these two disciplines, the discipline of *dhyana* and pure discipline, are ‘abandoning disciplines’, for through them one abandons immorality and the defilements which produce them (iv.122a). There are thus disciplines arisen from *dhyana* which are not abandoning-discipline.” [four cases...]

K18c-d refers to Sutra-teachings and clarifies regarding the two “disciplines” mentioned: “Neither are, by their nature *avijnapti* of *sila*.”

prātimokṣasthito nityamatyāgā dvartamānaya| avijñaptya’nvitaḥ pūrvāt kṣaṇādūrdhvamatītayā||19||

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19a-c. He who is in Prātimokṣa always possesses avijñapti of the present moment, as long as he does not reject the avijñapti. 19c-d. After the first moment, he also possesses avijñapti.

D: 19. THE ONE ESTABLISHED IN PRATIMOKSA IS ALWAYS ENDOWED WITH A PRESENT NON-INDICATION BECAUSE OF NOT RENOUNCING IT. AFTER THE FIRST MOMENT, ONE IS ENDOWED WITH A PAST (NON-INDICATION).

N/C: Bhasya: “Let us examine who possesses *vijnapti* and *avijnapti*, and to what period these belong in each case (iv.19-22,23-24b)...As we have said previously the person who dwells in the Pratimoksa discipline (iv.14a), always possesses present *avijnapti* as long as he does not reject the *avijnapti* which constitutes this discipline (iv.38)...After the first moment, which is designated by the expression Pratimoksa (iv.16c-d), he also possesses earlier, past *avijnapti*: this of course, as long as he does not reject the discipline.”

tathavāsāṃvarastho’pi dhyānasamvaravān sadā| atītājātayā āryastu prathame nābhyatītayā||20||

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20a. So too is he who dwells in undiscipline. 20b-c. He who possesses discipline arisen from dhyāna always possesses past and future avijñapti. 20c-d. The Āryan, at the first moment, does not possess past avijñapti.

D: 20. JUST SO IS IT ALSO FOR THE ONE NOT ESTABLISHED IN RESTRAINT. THE ONE ENDOWED WITH MEDITATIONAL RESTRAINT IS ALWAYS (ENDOWED WITH) PAST AND FUTURE (NON-INDICATIONS). HOWEVER, THE NOBLE PERSON IS NOT (ENDOWED

N/C: Bhasya: “He who dwells in undiscipline (*asamvarastha*, iv.24c-d), always possesses *avijnapti* of the present moment as long as he does not reject it...He who possesses the discipline arisen from *dhyana* always possesses *avijnapti* of the past, and *avijnapti* of the future as long as he does not lose it...The Āryan possesses pure *avijnapti*, which constitutes his pure discipline, in the manner in which he who possesses the discipline arisen from *dhyana* possesses the *avijnapti* arisen from *dhyana*: he possesses his past and future *avijnapti*; but with the difference that, when in the first moment of the Way he takes possession of pure *avijnapti* for the first time, he cannot, evidently, possess pure *avijnapti* of the past.”

samāhītāryamārgasthau tau yuktavartamānaya| madhyasthasyāsti cedātau madhyayā ūrdhvaṃ dvikālayā||21||

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21a-b. The person who is in a state of absorption, the person who is placed in the Way, possesses avijñapti of the present moment. 21b-c. The intermediary, at the first moment, possesses, medially, avijñapti, when the avijñapti is produced. 21d. Afterwards, [he possesses avijñapti] of the present and the past.

D: 21. THE ONE ON THE EQUILIBRATED PATH AND THE PATH OF THE NOBLES ARE BOTH CONJOINED WITH A PRESENT (NON-INDICATION). IF THERE IS ONE, IN THE BEGINNING, THE ONE SITUATED BETWEEN HAS A ‘MIDLING’ NON-INDICATION. AFTER (THE FIRST MOMENT) HE IS ENDOWED WITH A NON-INDICATION THAT PERTAINS TO TWO TIMES.

N/C: Bhasya: “The person who is absorbed (*samabita*), the person who is cultivating the Way (*aryamargam samapannah*), possesses, at present, the *avijnapti* which is proper to him, arisen from *dhyana*, and pure. But when he leaves the absorption, he does not... As for the intermediary (*madhyastha*) [the person presently in neither-discipline-nor-undiscipline, who does not possess discipline like the Bhikṣu, nor undiscipline like the transgressor:] [K21b-c...] Medially (*madhya*) means the present, situated between the past and the future. Action (*avijnapti*) does not necessarily produce *avijnapti*...[K21d...] [until the moment he rejects it.]”

asamvarasthaḥ śubhayā'śubhayā samvare sthitaḥ| avijñāptyānvīto yāvat prasādakleśavegavān||22||

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22. As long as he is endowed with faith or with very active defilements, the undisciplined person possesses good avijñāpti, and the disciplined person possesses bad avijñāpti.

D: 22. THE ONE NOT ESTABLISHED IN RESTRAINT IS ENDOWED WITH AN AUSPICIOUS NON-INDICATION AND THE ONE ESTABLISHED IN RESTRAINT IS ENDOWED WITH AN INAUSPICIOUS NON-INDICATION AS LONG AS THEY HAVE (RESPECTIVELY) THE IMPETUS OF KINDNESS AND THE IMPETUS OF DEFILEMENT.

N/C: Bhasya: “As long as there continues, in an undisciplined person, the strength of faith by which, accomplishing actions such as the worship of a Stupa, he has created good *avijnapti*; as long as there continues, in a disciplined person, the power of the defilements by which, accomplishing actions such as killing, hitting, binding, he has created bad *avijnapti*, good or bad *avijnapti* continues.”

vijñāptyā tu punaḥ sarve kurvanto madhyayānvitāḥ| atītayā kṣaṇādūrdhvamātyāgāt nāstyajātayā||23||

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23a-b. Those who have created one vijñāpti possess it always, in the present. 23c-d. From the second moment onward, they possess vijñāpti of the past, until the moment when they give it up.

23d. One cannot possess future vijñāpti.

N/C: Bhasya: “All those who accomplish a bodily or vocal action (*vijnapti*) whether they are disciplined, undisciplined, or intermediaries, so long as they are accomplishing this action, possess it in the present...No one possesses future *vijnapti*, because such *vijnapti* does not now accompany the mind.

nivṛtānivṛtābhyām ca nātītābhyām samanvitaḥ| asamvaro duścāritam dauḥśīlyam karma tatpathaḥ||24||

有覆及無覆 唯成就現在 惡行惡戒業 業道不律儀

24a-b. One does not possess past vijñāpti of the nivṛta and anivṛta classes. 24c-d. Undiscipline, bad conduct, immorality, action, course of action.

N/C: Bhasya: “One does not possess these actions, once they are past, because the possession (*prapti*) of a weak *dharma*, being weak itself, is not prolonged. Why is this *dharma*, a neutral action, weak? By reason of the weakness of the mind which gives rise to it.”

K24c-d: Regarding undiscipline (*asamvara*):

1. It is undiscipline, because there is no constraining of the body and voice.
2. It is bad conduct, because it is blamed by wise men, and because it produces painful results.
3. It is immorality, because it opposes morality (iv.122).
4. It is an action, as it is created by the body and the voice.
5. It is a course of action, as it is included in the principal action (*maula-samgritvat*, iv.6).

vijñāptyaivānvitaḥ kurvanmadhyastho mṛducetanaḥ| tyaktānutpannavijñāptiravijñāptyāryapudgalaḥ||25||

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25a-b. The intermediary, acting with a weak volition, possesses a single vijñāpti. 25c-d. The Āryan possesses a single avijñāpti when he has not produced, or has abandoned, the vijñāpti.

N/C: Bhasya: “He who possesses *vijnapti* can also possess *avijnapti*. Four cases present themselves.

[1.] He who is in neither-discipline-nor-nondiscipline and who, with a weak volition, does good or bad action (*vijnapti*), possesses solely this act (*vijnapti*), and does not possess any *avijnapti*. All the more reason that there is no possession of *avijnapti* by an agent when his action is neutral (*avyakṛta*). Nevertheless, even accomplished with a weak volition, 1.) material meritorious works (iv.112) and 2.) a course of action (iv.68) always create *avijnapti*...

[2.] When an Āryan has changed his existence or when he has not created *vijnapti* (for example when he is in an embryonic state or when he is reborn in Arupyadhātu), or when he has lost the *vijnapti* (the *vijnapti* created with a neutral volition), he possesses only *avijnapti* (pure *avijnapti* acquired in the previous existence), and not *vijnapti*.

[3.] & [4.] The two other cases, the possession of *vijnapti* and *avijnapti*, and the non-possession of either, are set up according to the same principles.”

dhyānajo dhyānabhūmyaiva labhyate anāsravastayā| āryayā prātimokṣākhyaḥ paravijñāpanādibhiḥ||26||

定生得定地 彼聖得道生 別解脫律儀 得由他教等

26a-b. The discipline that arises from dhyāna is acquired by one thought of the sphere of the dhyāna. 26b-c. Pure discipline, by the same mind, when it is Āryan. 26c-d. That which is called Prātimokṣa, through paravijñāpana, etc.

N/C: Bhasya: “How does one acquire the disciplines? It is through one thought of the sphere of the *dhyana*, that is, of the *mauladhyana* (the Four Dhyanas) and the *samantakas* (the four absorptions which proceed the Four Dhyanas), and with an impure mind, that is, with a mind not forming part of the Way, that the discipline of *dhyana* is acquired: this is a discipline concomitant with this type of mind.”

K26b-c: “‘Aryan’ means pure, forming part of the Way (iv.17c). We will explain below (viii.22) that the Aryan mind exists in six spheres of *dhyana*, namely the Four Dhyanas, the *dhyānantaras* and the *anagāmya* (the first *samantaka*).”

K26c-d: “‘*Paravijñāpana*’ is informative action to or from another: the candidate makes known something to another, and another makes something known to him. ‘Another’ is the Sangha, through the acquisition of the disciplines of Bhikṣu, Bhikṣuṇī, or Siksāmana; or a person (*pudgala*), the acquisition of the five other *pratimokṣa* disciplines. According to *Vinaya* scholars of the Vaibhāsika School, there are six types of ordination. In order to include them all within his definition, the author says, ‘...from the information of another *et cetera*’.

1. Ordination by oneself, in the case of the Buddha and the Pratyekabuddhas.
2. Through entry into the Path (vi.26a), in the case of the Five, that is to say of Ajnatakaundinya and his companions.
3. Through the summons, ‘Come, Oh Bhikṣu!’ in the case of Ajnata.
4. By recognizing the Blessed One as master, as in the case of Mahakāśyapa.
5. By satisfying the Blessed One through one’s answers, as in the case of Sodayin.
6. By accepting the special obligation of monks and nuns, as in the case of Mahāprajāpati.
7. By a messenger, as in the case of Dharmadinnā.
8. By an official action as the fifth, that is, ordination before a Sangha of five Bhikṣus, as in frontier lands.
9. By ten Bhikṣus, as in Madhyadesa.
10. By repeating three times the formula of Refuge, as in the case of the sixty Bhadravargas, ordained in a group.

One sees that, according to these scholars, the Pratimokṣa discipline is not necessarily acquired by means of a *vijñapti*, for example the ordination of the Buddha, etc”

yāvajjīvaṃ samādānamahorātraṃ ca saṃvṛteḥ | nāsaṃvaro’styahorātraṃ na kilaiṃvaṃ praḡṛhyate||27||

別解脫律儀 盡壽或晝夜 惡戒無晝夜 謂非如善受

27a-b. One undertakes the discipline for a lifetime or for a day and a night. 27c. There is undiscipline for a day and a night. 27d. For, says the School, one does not undertake it thus.

N/C: Bhasya: “The first seven categories of the Pratimokṣa discipline are undertaken for a lifetime; the fasting discipline (*upavasastha*) is undertaken for a day and a night. Such is the rule.”

“What is the *dharma* that we term ‘time’ (*kola*)? This is not an eternal substance (*padārtha*), as some believe. The word ‘time’ is an expression by which the *samskaras* are designated as past, present, or future (17, v. 25).”

“...even if one were to undertake to observe these rules in a future life, one would not now produce this discipline for this other life:

1. the person (*asraya*) that one would become, would be different (see *nikayasabhaga*, ii.41);
2. this new person would not be able to apply himself to the rules undertaken; and
3. he would not remember undertaking them.”

K27c-d: “Undiscipline never lasts longer than a day and a night, like the discipline of the fast, for it is produced by the acceptance of transgression for one’s entire life... No one undertakes undiscipline in the manner in which one undertakes the fast, by saying, ‘I wish to remain a day and a night in undiscipline.’ Rather, he carries out, in effect, shameful actions... One does not undertake undiscipline by means of a ritual. One acquires undiscipline by acting with the intention of always acting badly; one does not acquire undiscipline by the intention of acting badly for a time.” [The text is bit confusing here – I wonder if the *karika* should state: “There is not undiscipline for a day and a night...”]

Bhasya: “According to the Sautrantikas, undiscipline does not exist in and of itself (*dravyatas*) apart from volition. Undiscipline is the intention to commit evil, that is, a certain volition with the traces which allow this volition. And, as long as this volition with its traces has not been destroyed by a contrary volition, the person, even when he has a good thought, remains filled with undiscipline, a person undisciplined.”

kālyāṇaṃ grāhyo’nyato nīcaih sthitenoktānuvādītā | upavāsaḥ samagrāṅgo nirbhūṣeṇānīśākṣayāt||28||

近住於晨旦 下座從師受 隨教說具支 離嚴飾晝夜

28. One should undertake the fast (upavāsa) in a humble attitude, speaking after, with ornaments removed, until the morrow, complete, the morning, from another.

N/C: One should undertake the fast (*upavāsa*):

1. In a humble attitude, squatting or kneeling; with the hands joined in *kapotaka* (by placing the four fingers of one hand between the thumb and the index finger of the other) or in the position of *anjali*; except in the case of sickness. Without a respectful attitude, discipline is not produced.
2. The candidate does not speak before the ordainer or the giver, the person who ‘gives’ the fast; nor at the same time. In this way, it is from another that one undertakes the fast; otherwise, there would be neither receiving nor a thing received.
3. The candidate does not wear any ornaments; he wears his normal dress, because he does not draw forth vanity from it.
4. One undertakes it until the morrow, until the rising of the sun.
5. One undertakes the complete fast, with its eight rules, and not with any rules missing.
6. The morrow, at the rising of the sun, since this is a discipline lasting a day and a night...

7. From another, not from oneself. If one encounters a cause of transgression, through honesty with regard to the giver, he will not violate the obligations undertaken.”

“The fast is termed *upavasa*, because, embracing a way of life conforming to that of the Arhats, he places himself near (*upa*) the Arhats. According to another opinion, it is because he places himself near the ‘lifelong discipline’...

It has for its end procuring an increase of the roots of good of persons who have only small roots of good. As it procures (*dha*) and increase (*posa*) of good, the Blessed One said, ‘It is called *posadha*’.”

śīlāṅgānyapramādāṅgamī vratāṅgāni yathākramam| catvāryekam tathā trīṇi smṛtināśo madaśca taiḥ||29||

戒不逸禁支 四一三如次 為防諸性罪 失念及憍逸

29a-c. Part of morality (sīla), part of vigilance (apramāda), parts of ascetic vows (vrata), have respectively four, one, three parts. 29d. In order to avoid weakness of mindfulness and arrogance.

N/C: Bhasya: “Why is the discipline of the fast undertaken with eight parts? [29a-c...]

Four parts,—the renouncing of killing, stealing, adultery and lying,—constitute the parts of morality (*silanga*) by which what is transgression by nature is abandoned.

One part, the renouncing of intoxicating drinks, constitutes the rule of vigilance by which non-vigilance is arrested. For even if a person who has undertaken morality drinks intoxicating liquor, he will be non-vigilant. (ii.25-26, iv.34c-d).

Three parts,—the renouncing of high beds, music, etc, and meals at forbidden times,—constitute the rule of asceticism, for they are favorable and conform to disgust..”

K29d: “What necessity is there for undertaking the rules of vigilance and of asceticism? [29d...] When one drinks intoxicating liquor, one loses one's mindfulness of what one should and should not do. When one uses high and wide beds, when one attends dances, singing and music, the mind becomes arrogant. In both cases, one is not far from violating morality. When one observes the rule of eating at the proper times, and when one avoids eating outside of this time, one retains a mindfulness of the obligations of the fast, and disgust is produced. In the absence of the eighth rule, mindfulness and disgust would be absent.”

anyasyāpyupavāso'sti śaraṇam tvagatasya na| upāsakatvopagamātsamvṛt uktistu bhikṣuvat||30||

近住餘亦有 不受三歸無 稱近事發戒 說如苾芻等

30a-b. Others can possess the fast, but not without taking the Refuges. 30c-d. The discipline is produced through the fact that he accepts the qualities of an Upāsaka. 30d. One explains them to him, as is also the case for a Bhikṣu.

N/C: Bhasya: “When a person who is not a Upasaka, takes, in the same day and night, the Three Refuges before he undertakes the rules of the fast, then the discipline of the fast is produced within him. But not without taking the Refuges.”

K30c-d: “The discipline of the Upasaka is produced in him by the mere acceptance of the quality of the Upasaka... by accepting the quality of an Upasaka, one undertakes the discipline [since one shows himself as having renounced killing]. Yet, in order that he understands the points of the rule (*sikṣapada*), [30d...] Through an ecclesiastical action the Bhikṣu has acquired the discipline of the Bhikṣu: yet he is made to undertake the most important rules: ‘You are to abstain from this, from that. Your co-religionists will tell you the rest.’ The same holds for the Sramanera. The same holds for the Upasaka: he obtains the discipline by undertaking once, twice, three time the Three Refuges; he is then made to undertake the rules, ‘Abandoning killing, I renounce killing.’ Thus one is not an Upasaka without possessing the discipline of the Upasaka.”

sarve cet samvṛtā ekadeśakāryādayaḥ katham| tatpalanāt kila proktāḥ mṛdvādītvam yathā manaḥ||31||

若皆具律儀 何言一分等 謂約能持說 下中上隨心

31a-b. If all Upāsakas possess the discipline of the Upāsaka, how can an Upāsaka be an ekadeśakārin, etc.? 31c. These terms, say the School, refer to the fact of observing the rules. 31d. All the disciplines are weak, etc., according to the mind.

N/C: Bhasya: “If all Upasakas place themselves within the discipline of the Upasaka, why did the Blessed One describe four types of Upasakas, the Upasaka of one rule (*ekadesakarīn*), of two rules (*pradesakarīn*), of three or four rules (*yadbhuyaskarīn*), and of five rules (*paripurnakarīn*)?... The Upasaka who in fact observes one of the rules [of all which he has accepted]... all the Upasakas are equally placed within this discipline...” [The Sautrantikas object:] “...the Master speaks of the Upasaka not possessing the discipline in its entirety; but he does not speak of an incomplete discipline of the Bhikṣus or of the Sramaneras.”

K31d: “The weakness, the mediocrity, and the force of the eight rules depend on the weakness, on the mediocrity, or on the force of the mind through which one has undertaken them.”

buddhasaṃghakarāṇḍharmāśaikṣānubhayāṃśca saḥ| nirvāṇam ceti śaraṇam yo yāti śaraṇatrayam||32||

歸依成佛僧 無學二種法 及涅槃擇滅 是說具三歸

32. He who takes the Refuges takes refuge in the aśaikṣa dharmas which form the Buddha, in the two types of dharmas which form the Saṃgha, and in Nirvāna.

N/C: Bhasya: 1. “He who takes Refuge in the Buddha takes refuge in the *dharmas* of the Arhat which form a Buddha, the *dharmas* which are the causes of the designation ‘Buddha,’ that is, the *dharmas* by reason of which, as principle cause, a certain person is called a Buddha; or rather the *dharmas* by the acquisition of which a certain person, understanding all things, is called a Buddha. These *dharmas* are the Knowledge of Extinction (*ksayajñana*), the Knowledge of Nonarising (*anutpadajñana*) and Right Views (*samyagdrsti*) (vi.50, 67) with the *dharmas* which accompany these *jñanas*, that is, with the five pure *skandhas*. As for the material body (*rupakaya*) of the Buddha, that is not subject to modification through the acquisition of the quality of Buddha. Thus one does not take refuge in the material body of the Buddha which is, in fact, the material body of the Bodhisattva. Does one take refuge in all the Buddhas or in one Buddha? According to the nature of things, and in the absence of an explicit declaration, in all the Buddhas. For the Buddhas have always followed the same path, a worldly path and a transworldly path (vii.34).”

2. “He who takes Refuge in the Sangha takes refuge in both the *saiksa* and the *asaiksa dharmas*, of the non-Arhat and of the Arhat, which form the Sangha, that is, the *dharmas* through the acquisition of which the Eight Saints become a Sangha; becoming unanimous they cannot be divided with regard to that which concerns the Path. Does one take refuge in all the Sanghas or in one Sangha? According to the nature of things, in all: for the Path followed by the Saints is always the same.”

3. “He who takes Refuge in the Dharma takes refuge in Nirvana, that is to say, *pratisamkhyanirodha* (i.5, ii.55d). He takes refuge in all Nirvana, for Nirvana has for its unique characteristic the cessation of the defilements and suffering of oneself and others (see vi. 73c, the meaning of the word *dharma* in *dharma avetyaprasad*).”

Discussion: “. . .if the Buddha was only *asaiksa dharmas*, and if the Sangha (that is, the Saints, Saiksas and Arhats) were only *saiksa* and *asaiksa dharmas*, a person whose mind is presently ‘worldly’ would not be able to be either a Buddha or a Sangha. And by virtue of these same principles, one would have to say that a Bhikṣu is only morality, the discipline of a Bhikṣu. . . According to another opinion, one who takes refuge in the Buddha takes refuge in the eighteen *avenikadharmas* (vii.28) of the Buddha.”

“What is the nature of the undertakings of the Refuges? They are vocal *viñapti* (iv. 3d). What is the meaning of ‘Refuge’ (*sarana*)? The Three Refuges are so named because, by going to them for refuge one obtains definitive deliverance from all suffering. The Blessed One said in fact, ‘Tormented by fear, persons most frequently take refuge in mountains, in forests, in woods, and in sacred trees. This is not a good refuge, the supreme refuge; it is not by taking refuge in these that one is delivered from all suffering. But one who takes Refuge in the Buddha, the Dharma, and the Sangha, when one sees through wisdom the Four Noble Truths,—Suffering, the Arising of Suffering, the Extinction of Suffering, and the Holy Eightfold Path which leads to Nirvana,—this is the good refuge, this is the supreme refuge; by taking refuge in this, one is delivered from all suffering.’ This is why the undertaking of the Refuges is the entrance to the undertaking of all the rules of discipline.”

mithyācārāṅgarhyatvātsaukāryādākriyāptiḥ | yathābhyupagamāṁ lābhaḥ saṁvarasya na saṁtate||33||

邪行最可訶 易離得不作 得律儀如誓 非總於相續

33a-b. Sexual misconduct, because it is much censured, because one easily abstains from it, because the Āryans have obtained abstention from it. 33c-d. They have acquired it as they have accepted the discipline; they have not accepted it with regard to some persons.

N/C: Bhasya: “The other rules of discipline contain the renouncing of all sexual activity (*abrahmacaryavirati*); but the discipline of the Upasaka only contains the renouncing of sexual misconduct (*kamamithyacara*, iv. 74). Why is this? [K33a-b. . .] 1. Sexual misconduct is much censured in the world because it is the corruption of another's wife, and because it leads to retribution in a painful realm of rebirth.

2. It is easy for householders to abstain from it, but it is difficult for them to abstain from all sexual activity: householders do not leave the world because they are not capable of difficult things. (*Divya*, 303).

3. The Aryans possess *akaranasarhvara* with regard to sexual misconduct, that is, they have obtained definite abstention from it; in fact, in their future existence, they will be incapable of violating this precept. Such is not the case concerning all sexual activity. . .”

K33c-d: “They have acquired it as they have undertaken the discipline. They undertake it by saying, ‘I renounce sexual misconduct,’ that is, ‘I renounce all sexual activity with all prohibited females;’ they do not undertake it by saying, ‘I shall refrain from all sexual activity with such persons.’ Consequently, they do not violate the discipline by getting married.”

mṛṣāvādaprasaṅgācca sarvaśiḥṣāvyatikrame | pratikṣeṣaṇasāvadyānmadyādeva anyuguptaye||34||

以開虛誑語 便越諸學處 遮中唯離酒 為護餘律儀

34a-b. Because, having violated any other rule he would lie. 34c-d. One renounces strong liquor, which is a transgression of disobedience, 34d. In order that the other rules may be kept.

N/C: Bhasya: “Among the transgression of speech, why does the renouncing of lying constitute one of the rules of the Upasaka, whereas the renouncing of other transgressions of speech are omitted? For the same reasons: because lying is much censured in the world, because householders abstain from it easily, and because the Aryans are not capable of

lying; and also for a fourth reason: [34a-b:] Because, having violated any other rule he would lie. [If lying were not forbidden], he would lie when he violates any other rule, saying, ‘I have not done it.’ Consequently the Upasaka should renounce lying, thinking, ‘I shall confess what I transgress.’”

K34c-d: “Why should the Upasaka renounce a single transgression of disobedience and not others? 34d. In order that the other rules may be kept. One who drinks strong liquor will not keep the other rules. The Abhidharmikas maintain that strong liquor does not have the characteristic of being a transgression by its nature. A transgression by its nature is committed only by a person whose mind is defiled: now it happens that, as a remedy, one can drink strong liquor in a quantity where it is not inebriating. But the mind of one who drinks knowing that such a quantity is inebriating is defiled; the mind is not defiled when one drinks knowing that such a quantity is not inebriating.

Such is not the opinion of the Vinayadharas. [According to them, strong liquor is a transgression by its very nature.] To Upali, who asked him, ‘How should one attend to illnesses?’ the Blessed One answered, ‘Except, Upali, by transgression of nature.’ And, the Blessed One did not permit strong liquors to sick Sakyans: ‘Those who recognize me as their master should not drink any strong liquor, even a drop on the point of a blade of grass.’ Since the Blessed One forbade only transgression by nature in the case of illness (as in the *Upalisutra*) and yet does not permit strong liquor, it is clear that strong liquor is a transgression by its very nature...

[Abhidharmikas respond:] it is forbidden to the ill, and this with a view to preventing the unpleasant consequence of strong liquor, because its inebriating quantity is undetermined...

[Conclusion:] Strong liquor is only a transgression of disobedience. The formula thus contains the words *pramadasthana* in order to have one understand that one should renounce strong liquor because it is the cause of all failures of mindfulness.”

sarvobhayebhyaḥ kāmāpto vartamānebhya āpyate | maulebhyaḥ sarvakālebhyo dhyānānāsrava saṁvarau||35||

從一切二現 得欲界律儀 從根本恒時 得靜慮無漏

35a-b. One acquires the discipline of Kāmadhātu relative to all actions, relative to the two types of beings and to the two types of actions, relative to things of the present. 35c-d. One acquires the discipline of dhyāna and the pure discipline relative to actions themselves and to things of the three time periods.

N/C: Bhasya: “Do the three discipline have the same object?... The discipline of Kamadhatu is the Pratimoksa discipline. This discipline is relative to all actions, preparatory actions, actions themselves, and consecutive action (iv.68). This discipline is relative to living beings and to non-living beings, for example persons and trees. This discipline is relative to the transgressions by nature and to the transgression of disobedience, both of which are capable of relating to living beings (killing; touching the hand of a woman when one is a monk) or to non-living beings (cutting the leaves of a tree; accepting gold when one is a monk). This discipline is relative to things—*skandhas*, *ayatanas* and *dhatu*s—of the present, for the things of the past and of the future are neither living beings, nor non-living beings.”

K35c-d: “One acquires these two disciplines relative to actions themselves, not relative to preparatory actions or to consecutive action, and not relative to the transgression of disobedience; and relative to the *skandhas*, *ayatanas* and *dhatu*s of the past, present and future. There are thus some *skandhas*, *ayatanas* and *dhatu*s relative to which one acquires the Pratimoksa discipline and not the two others. Four cases: 1. Preparatory and consecutive actions, transgressions of disobedience, of the present—alluded to by the Pratimoksa. 2. Courses of action of the past and future—alluded to by the last two disciplines. 3. Courses of actions of the present—alluded to by the three disciplines. 4. Preparatory and consecutive actions of the past and the future, with regard to which one cannot undertake any of the three disciplines.”

saṁvaraḥ sarvasattvebhyo vibhāsā tvaṅgakāraṇaiḥ | asaṁvarastu sarvebhyaḥ sarvāṅgebhyo na kāraṇaiḥ||36||

律從諸有情 支因說不定 不律從一切 有情支非因

36a-b. One acquires discipline with regard to all beings; one must distinguish regarding the parts and the causes. 36c-d. Undiscipline, with regard to all, relative to all parts, and not by reason of all causes.

N/C: **Beings:** “One acquires discipline with regard to all beings, not with regard to only some of them.

Parts: “The discipline of the Bhikṣu is acquired relative to all parts: abstention from the ten courses of action. The other disciplines are acquired relative to four parts: abstention from killing, from stealing, from forbidden sexuality, from lying, for, by parts of the discipline, one should understand abstention from the courses of action.”

Causes: “If, by cause of the acquisition of discipline, one understands the three roots of good (non-desire, non-hatred, non-delusion), then the discipline is acquired by reason of all these causes. If one understands by cause—the cause of the origin, *samutthapaka* (iv.9b)—the mind by which one acquires the discipline, then this cause is considered as threefold: strong mind, mediocre mind, weak mind. The discipline is acquired by reason of one of these three minds.”

5 restrictions: “The Pratimoksa discipline includes the absence of the fivefold restriction:

1. with regard to beings, ‘I renounce transgressions with regard to certain beings;’
2. with regard to parts of the discipline, ‘I renounce certain actions;’
3. with regard to place, ‘I renounce committing transgressions in a certain place;’

4. with regard to time, ‘I renounce transgressions for a month;’

5. with regard to circumstances, ‘I renounce transgressions except in the case of a quarrel.’

He who undertakes such undertakings does not acquire the discipline; rather, he does a good action similar to the acquisition of the discipline.”

K36c-d: “No one is undisciplined with an incomplete undiscipline. One is not undisciplined by reason of all causes, undiscipline being undertaken by a weak, mediocre, or strong mind... The butchers of sheep, bird-catchers, the butchers of pigs, fisherman, hunters, bandits, executioners, jailers, elephant hunters, the slaughterers of dogs, and the *vagurikas* are all undisciplined. It also holds that kings, office holders, judges, etc, are undisciplined.”

The Sautrantikas object to the notion that undiscipline is with regard to all beings (butchers only kill animals, not humans) and with regard too all parts (butchers kill, but do not steal): “For the Sautrantikas, discipline and undiscipline with the exception of the Pratimoksa discipline can be incomplete and partial. This depends on the manner in which one undertakes discipline or undiscipline: one ‘binds’ oneself to a part of immorality, or to a certain part of morality.”

asaṃvarasya kriyayā lābho ’bhyupagamena vā| śeṣāvijñāptilābhastu kṣetrādānādarehanāt||37||

諸得不律儀 由作及誓受 得所餘無表 由田受重行

37a-b. One acquires undiscipline through action or through accepting it. 37c-d. One acquires the other avijñāptis by reason of the field, of undertaking, of an action seriously undertaken.

N/C: K37a-b: “How does one acquire undiscipline?...Persons born in a family of undisciplined persons acquire undiscipline when they accomplish the actions preparatory to killing (iv. 68c). Persons born in other families acquire undiscipline when they adopt such a style of life, thinking ‘We too shall live in this manner.’”

K37c-d: “How does one acquire the *avijñāptis* which are neither discipline, nor undiscipline?...”

1. Certain persons are a field of such a nature that by offering them a garden, etc, one reduces *avijñāpti*. [See iv.112]
2. One produces *avijñāpti* by undertaking vows, for example, ‘I shall not eat unless I have paid homage to the Buddha,’ ‘I shall give alms food on the fast day, for a fortnight, for a month, for a year,’ etc
3. Action undertaken seriously, with a burning faith, with a burning passion (iv.22d), produces *avijñāpti*.

prātimokṣadamatyāgaḥ śikṣānikṣepañāccyuteḥ| ubhayavyañjanotpattermūlacchedānniśātyayāt||38||

捨別解調伏 由故捨命終 及二形俱生 斷善根夜晝

38. The Prātimokṣa discipline is lost through abjuration, through death, through hermaphroditism, through the cutting off of the roots, and by the night coming to an end.

N/C: Bhasya: “How does one lose discipline?...Excluding the discipline of the fast, the Pratimoksa discipline is lost:

1. through abjuration, intentionally renouncing the rule in the presence of a person capable of understanding it;
2. through the death or abandonment of the *nikayasabhaga* (ii.41);
3. through the appearance of the male or the female organ according to the case; and
4. through the cutting off of the roots of good (iv.79).

The discipline of fast is lost through these four causes and, further, when night come to an end.

Abjuration constitutes a *viñāpti* in contradiction to the undertaking; death and hermaphroditism constitute the abandoning and the overturning of the personality who undertook the Pratimoksa (see iv.27a); the cutting off of the roots is the cutting off of the foundation of the discipline itself.”

patanīyena cetyeke saddharmāntadhito ’pare| dhanarṇavattu kāśmīrairāpannasyeṣyate dvayam||39||

有說由犯重 餘說由法滅 迦濕彌羅說 犯二如負財

39a. Some say through a patanīya. 39b. Through the disappearance of the Good Law, say some other masters. 39c-d. The Kāśmīreans believe that the transgressor possesses morality and immorality, in the manner that a person can have riches and debts.

N/C: Bhasya: “According to the Sautrantikas, the discipline of the Bhikṣu and the novice is also lost through any one of the four *patanīyas*, or transgressions involving a falling away.” [The 4 *parajikas*: unchastity, stealing of a certain importance, killing a human being, lying about one’s supernormal powers/attainments.]

K39b: “According to the Dharmaguptakas, the Pratimoksa discipline is lost when the Good Law disappears: there are no longer any rules, any boundaries, nor any ecclesiastic actions.”

K39c-d: “The Vaibhasikas of Kasmir say: A monk guilty of a grave transgression, that is, of a *patanīya*, does not lose his Bhikṣu discipline. It is not admissible that one loses the entire discipline by destroying only a part of the discipline. He who commits a transgression other than a *patanīya* is not immoral. He who commits a *patanīya* is at one and the same time moral and immoral: as a person who has both riches and debts; but when this transgressor has confessed his transgression, he is no longer immoral, but solely moral: as a person who has paid his debts.”

Arguments with the Sautrantikas follows concerning the nature of Bhikṣu and *patanīya* transgressions. The Sautrantikas: “We do not say that any Bhikṣu guilty of unchastity is a *parajika*, a fallen or destroyed Bhikṣu. But whoever is a *parajika* is no longer a Bhikṣu. It is the idea of hiding the crime which is decisive here: if, thanks to the excellence of his moral dispositions, thanks to the excellence of his ‘series,’ the guilty one does not have the thought of concealing his fault for an instant, then the King of the Law admits him as a penitent.”

bhūmisamcārahānibhyāṃ dhyānāptam tyajyate śubham| tathārūpyāptamāryam tu phalāptyuttaptihānibhiḥ||40||
捨定生善法 由易地退等 捨聖由得果 練根及退失

40a-b. The “good” of the sphere of dhyāna is lost through a change of state and through falling. 40c. The same for the good of Ārūpyadhātu. 40c-d. Pure good is lost through the obtaining of a result, through perfection of the faculties, or through falling away.

N/C: Bhasya: “All of the good of the sphere of *dhyana*, that is, material and non-material good, is lost through two causes: 1. through arising in a superior or inferior stage: this refers to the ‘good’ which appears to persons arisen in the heavens of Rupadhātu; 2. through falling away: when the ascetic falls away from this absorption.

K40c: “It is lost through the changing of the stage or through falling away. Note that discipline does not exist in this sphere.”

K40c-d: “1. By obtaining a result, the Aryan abandons the good *dharmas* of the path of the candidate (*pratipamakamarga*, which is threefold, *prayoga*, *anantarya*, *vimukti*, vi.65b); 2. when he perfects his faculties (*indriyasamcara*, vi.29), he abandons the path of weak faculties; and 3. when he falls, he abandons the result or the path of a superior result (vi.32).”

asaṃvaraḥ saṃvarāptimṛtyudvivyañjanodayaiḥ| vegādānakriyārthāyurmūlacchedaistu madhyamā||41||
捨惡戒由死 得戒二形生 捨中由受勢 作事壽根斷

41a-b. Undiscipline is lost through the acquisition of discipline, through death, or through hermaphroditism. 41c-d. Intermediate avijñapti is lost through the cutting off of the force, the undertaking, the action, the object, the life, and the roots.

N/C: Bhasya: “Acquisition of the discipline: either he ritually undertakes the Pratimoksa discipline; or, through the efficacy of an internal cause or an external cause (the teaching of another), one obtains the absorption which constitutes the discipline of *dhyana*. The discipline of *dhyana* cuts off undiscipline, being a threefold change hostile to undiscipline. Death and hermaphroditism are, respectively, the abandoning and the overturning of the person through which undiscipline had been undertaken.”

“An undisciplined person who rejects the tools of his work, dagger and net, even with the intention of no longer committing murder, does not by this cut off his undiscipline if he does not undertake the discipline.”

K41c-d: “We have seen (iv.37c-d) how one acquires *avijnnapti* which differs from discipline and from indiscipline. This *avijnnapti* is lost by reason of six causes:

- (1) when the intense force of faith, or the defilements which have projected the *avijnnapti*, come to an end. Example: the movement of the arrow and the potter's wheel;
- (2) when one renounces the undertaking, ‘From this moment onward, I shall no longer do that which I was engaged in doing;’
- (3) when one cuts off the action, that is to say, when one does not do that which one was engaged in doing, [for example: venerating the Buddha, making a *mandalaka* before eating (see note 163)];
- (4) when the object is cut off: the *caitya*, the garden, the monastery, the bed, the seat, which one was in engaged in venerating or in giving; the instrument, the net, etc;
- (5) when life is cut off; and
- (6) when one begins to cut off the roots of good.”

kāmāptam kuśalārūpaṃ mūlacchedordhvajanmataḥ| pratipakṣodayāt kliṣṭamarūpaṃ tu vihīyate||42||
捨欲非色善 由根斷上生 由對治道生 捨諸非色染

42a-b. Good non-material action, of the sphere of Kāmadhātu, is lost through the cutting off of the roots, and through arising in a superior sphere. 42c-d. That which is defiled and non-material is lost through the arising of its opposite.

N/C: Bhasya: “Good non-material action of Kamadhātu is lost thorough the cutting off of the roots of good, and through birth in Rupadhātu or Arupyadhātu... All that which is defiled, of whatever sphere, is lost through the arising of the Path which opposes this defilement. This refers to a path of abandoning (*prahanamarga*, distinct from *vimuktimarga*, vi.65b) which can be Seeing or Meditation, and which can be worldly or transworldly. This Path causes the abandonment of a certain category of *upaklesa* and, with it, all its attendant *praptis*, etc.”

nṛṇāmasaṃvaro hitvā śaṅḍha paṇḍadvidhākṛtīn| kurūṃśca saṃvaro’pyevaṃ devānām ca nṛṇām trayaiḥ||43||
惡戒人除北 二黃門二形 律儀亦在天 唯人俱三種

43a-d. Humans – with the exception of the two categories of eunuchs, hermaphrodites, and the Kurus – are susceptible of undiscipline; the same for the discipline which pertains also to the gods. 43d. The three disciplines exist among humans.

N/C: Bhasya: “Undiscipline exists only among humans. One must furthermore except *sandhas* and *pandakas*, hermaphrodites and beings in Uttarakuru. Discipline exists among humans, with the above-mentioned exception, and among the gods: thus, it exists in two realms of rebirth.” [Why are eunuchs, hermaphrodites, & Kurus excepted?:]

“Because they [hermaphrodites] possess, to an extreme degree, the defilements of the two sexes; because they are incapable of the reflection necessary to combat these defilements; and because the vigor of respect and fear (*hri*, *apatrapya*, ii.32a-b) is absent in them. Why are they not susceptible to undiscipline? Because the intention of committing transgressions is not strong among them; because undiscipline is opposed to discipline; and only one who is susceptible to disciplined susceptible to undiscipline... The Uttarakurus are lacking the undertaking of any discipline, from whence there is an absence of the Pratimoksa discipline; and they lack absorption, from whence there is an absence of the other two disciplines. On the other hand, the intention of committing transgressions is absent in them.”

K43d: “These three are the Pratimoksa discipline, discipline arisen from *dhyana*, and pure discipline.”

kāmarūpajadevānām dhyānaḥ anāsravaḥ punaḥ| dhyānāntarāsamjñīsattvavarjyānāmapyarūpiṇām||44||

生欲天色界 有靜慮律儀 無漏并無色 除中定無想

44a-b. Discipline of dhyāna exists among the gods of Kāmadhātu and Rūpadhātu. 44b-d. So too the pure discipline, with the exception of the gods of the intermediate dhyāna and the Asamjñīsattvas; and also in Ārūpyadhātu.

N/C: The discipline of dhyana does not exist among the gods of Arupyadhātu. So too, the pure discipline: “The gods of Arupyadhātu never in fact manifest this discipline, since discipline is matter, *rupa*; but they can ‘possess’ it (see iv.82).” The Asamjñīsattvas are the beings without thought – see II.41.

kṣemākṣemetaratkarma kuśalākuśaletarat| puṇyāpuṇyamaniñjam ca sukhevedyādi ca trayam||45||

安不安非業 名善惡無記 福非福不動 欲善業名福

45a-b. Good action is salutary, bad action is pernicious, and action differing from good and bad is different from the salutary and the pernicious. 45c-d. There are meritorious actions, demeritorious actions, and non-agitated actions; and three actions of which the action of agreeable feeling is the first.

R: DEEDS FOR THE PLEASANT, UNPLEASANT, AND OTHER-- | VIRTUOUS, NON-VIRTUOUS, AND OTHER. | MERIT, NON-MERIT, THOSE WHICH ARE UNSHIFTING; | THE THREE INCLUDING THOSE WHICH LEAD TO PLEASURE.

N/C: Bhasya: “Following the examination of action, the author now defines the diverse categories of action which are taught in different Sūtras.” First, good, bad and neutral: K45a-b, Bhasya: “Good action is salutary, because it is of agreeable retribution and as a consequence it protects one from suffering for a time (: this is good, but impure action); or rather, because it brings about the attainment of Nirvana and, as a consequence, definitively protects one from suffering (: this is good, pure action). Bad action is pernicious: this is action of disagreeable retribution. Action concerning which the Blessed One does not say whether it is good or bad, that is, morally neutral action, is neither salutary nor pernicious.” Regarding meritorious actions, etc., see K46. Regarding, “There are three actions: action of agreeable feeling, action of disagreeable feeling, and action of neither disagreeable nor agreeable feeling,” see K47.

kāmadhātau śubham karma puṇyamāneñjamūrdhvajam| tadbhūmiṣu yataḥ karmavipākam prati neñjati||46||

欲善業名福 不善名非福 上界善不動 約自地處所 業果無動故

46a-b. Meritorious action is a good action in Kāmadhātu; non-agitated action is a good action above there. 46c-d. Because, with regard to that which concerns its retribution, action of the domain of the higher stages does not vary.

R: MERIT, VIRTUOUS DEEDS OF THE REALM OF DESIRE. | THE ONES THAT COME FROM THE ABOVE, UNSHIFTING. | THEY’RE UNSHIFTING FOR THE REASON THAT | THE DEEDS INVOLVED RIPEN AT THEIR LEVELS.

N/C: Bhasya: “Good action of the sphere of Kamadhātu is called ‘meritorious’ action, because it purifies, and because it produces an agreeable retribution. ‘Good action above there,’ that is to say, of the two higher spheres, is called ‘non-agitated.’” Actually, the first 3 dhyanas are regarded as being “agitated” – “why term that which is agitated non-agitated? [K46c-d...] Action of the sphere of Kamadhātu is agitated in its retribution. The place of retribution is not fixed... But no cause can make an action of the sphere of Rupadhātu or Arupyadhātu be retributed in any but the sphere which is proper to it. Bad action is demeritorious. This is well known in the world and there is no good reason to insist on what is well known in the world.”

sukhavedyam śubham dhyānādātrīyāt ataḥ param| aduḥkhāsukhavedyam tu duḥkhavedyamihāśubham||47||

順樂苦非二 善至三順樂 諸不善順苦 上善順非二

47a-b. Good action, up to the Third Dhyāna, is of agreeable feeling. 47b-c. Above, it is of neither agreeable nor disagreeable sensation. 47c-d. Bad action, here below, is of disagreeable sensation.

R: VIRTUE UP TO THE THIRD CONCENTRATION, THE ONES THAT | BRING A PLEASANT EXPERIENCE. FROM HERE ON UP, | THE ONES WHICH BRING ON NEITHER PAIN NOR PLEASURE. | NON-VIRTUE HERE WHICH BRING A PAINFUL EXPERIENCE.

N/C: K47a-b: “Agreeable sensation does not exist above the Third Dhyanas: it thus has Kamadhātu and the first three Dhyanas for its domain. Hence the retribution of good action is of agreeable feeling up to the Third Dhyana. Action having such a retribution is called ‘of agreeable Sensation’ (see iv.49).”

K47b-c: “Agreeable and disagreeable sensation do not exist above the Third Dhyana. There only remains the sensation of indifference, which is the only retribution of good action retributed above the Third Dhyana.”

K47c-d: “Bad action is of disagreeable sensation. The *karika* says ‘here below’ in order to indicate that this action exists only in Kamadhātu.”

“Is the result of all these actions only sensation? No; they also have the apparatus of sensation as their (retributive) result.”

adho’pi madhyamastyeke dhyānāntaravipākataḥ | apūrvācaramaḥ pākastrayāṇām ceṣyate yataḥ ||48||

餘說下亦有 由中招異熟 又許此三業 非前後熟故

48a. According to some, intermediary action also exists below. 48b. Since there is no retribution with regard to dhyānāntara. 48c-d. Because it is admitted that the retribution of the three types of action takes place at the one and same time.

R: SOME MAKE THE CLAIM THAT THE ONES BELOW AS WELL | HAVE THE ONE BETWEEN, FOR THE REASON THAT | DEEDS RIPEN IN THE ADVANCED CONCENTRATION, | THREE ACCEPTED TO RIPEN WITHOUT PROGRESSION.

N/C: Bhasya: “According to others, intermediary action—that is, action which has for its retribution neither agreeable nor disagreeable sensation—also exists below the Fourth Dhyana... If intermediary action is absent below the Fourth Dhyana, there would not be any retribution of *dhyānāntara* action, or rather, there would not be any retribution of any action whatsoever in *dhyānāntara*, for there are no agreeable and disagreeable sensations therein... This [K48c-d] is the second reason why one should admit that intermediary action exists below the Fourth Dhyana. The Sastra says... ‘Does it happen that there is at one and the same time retribution of the three types of action? Yes. There can take place at the same time: (1) the retribution of an action of agreeable sensation, namely of material *dharmas*, [the organ of seeing, etc]; (2) the retribution of an action of disagreeable sensation, namely the mind and the mental states [excluding dissatisfaction, ii.10b-c]; (3) the retribution of an action of neither agreeable nor disagreeable sensation, namely the *dharmas* dissociated from the mind, [vital organ, etc, ii.35].’ Now, the three types of action cannot be retributed simultaneously outside of Kamadhātu, for the retribution of action of disagreeable sensation takes place only in Kamadhātu.”

svabhāvasamprayogābhyāmālanavipākataḥ | samṁmukhībhāvataśceti pañcadhā vedanīyatā ||49||

順受總有五 謂自性相應 及所緣異熟 現前差別故

49. There are five ways of being vedanīya, “sensed”, “experienced”: of itself, through sensation, as an object, by being retributed, and by the fact of its presence.

R: FIVE ARE THE DIFFERENT TYPES OF EXPERIENCE: | THAT BY VERY NATURE, A MENTAL LINK, | AN OBJECT OF FOCUS, THAT BY RIPENING, | THAT WHICH MAKES ITS APPEARANCE IN A MANNER DIRECT.

N/C: This regards 5 ways in which one experiences:

1. Sensation, by its nature, is feeling. Agreeable sensation is agreeable experience, etc (i.14c; ii.24).
2. Contact is feeling because it is associated with sensation: contact of agreeable sensation, etc.
3. The six objects (*visaya*) of the six organs are feeling in the role of object (*alambana*), ‘Seeing color with the eye, he experiences, he feels the color, but he does not feel the color with affection.’ Color is thus the object of sensation.
4. Action is feeling in its role of being retributed, ‘an action experienced in the present existence.’
5. Sensation is feeling through the fact of its appearance. ‘When he feels, when he experiences agreeable sensation, two sensations, the disagreeable and the neutral, are then found to be obstructed by it.’ hence when agreeable sensation is functioning, there is no other sensation through which one would feel it. Thus if one says that this sensation is ‘to be felt’ (*vedanīya*), this is because it is present.

niyatāniyatam tacca niyatam trividham punaḥ | dṛṣṭadharmādivedyatvāt pañcadhā karma kecana ||50||

此有定不定 定三順現等 或說業有五

50a. This action is determinate or indeterminate. 50b-c. Determinate action is of three types, to be experienced in the present life, etc. 50c-d. According to one opinion, action is of five types.

R: THESE ARE EITHER DEFINITE OR NOT; | THE DEFINITE'S THREE TYPES BECAUSE OF THOSE | EXPERIENCED AS SOMETHING SEEN AND SUCH. | SOME CLAIM THAT THE KINDS OF DEEDS ARE FIVE,

N/C: Bhasya: “The action that we have just described is either determinate, that is, ‘which will necessarily be felt,’ or indeterminate, ‘which will not be necessarily felt.’ [K50b-c...] Determinate action is: (1) to be experienced in the present life; (2) to be experienced after having been reborn, in other words in the next immediate life; and (3) to be experienced later [in a life after the next life]. By adding indeterminate action, this makes, from the point of view of the modality of retribution, four types. [K50c-d...] By dividing indeterminate action into two categories: that which is indeterminate with regard to the period of its retribution, but whose retribution is in any case certain; and that which is indeterminate with regard to its retribution, which can be not retributed.”

catuṣkoṭīkamityanye nikāyākṣepaṇaṁ tribhiḥ| sarvatra caturākṣepaḥ śubhasya narake tridhā||51||

餘師說四句 四善容俱作 引同分唯三 諸處造四種 地獄善除現

51a. Others distinguish four alternatives. 51b. Three types of actions project existence. 51c. Fourfold production throughout. 51d. Good action, in the hells, is solely of three types.

R: OTHERS THAT THE COMBINATIONS ARE FOUR. | THREE OF THEM ACT TO PROJECT A DISCRETE BEING. | EVERY ONE HAS FOUR PROJECTIONS EACH; | IN THE HELLS, THREE OF VIRTUOUS.

N/C: K51a: “The Darstantikas distinguish four cases:

1. Action determined with regard to the period of its retribution, but indeterminate with regard to its retribution. If this action is retributed, it will certainly be retributed at such a moment, but it is not necessarily retributed: this is *niyatavedaniya*, but *aniyatavipaka* action.
2. Action determined with regard to its retribution, but indeterminate with regard to the period of its retribution. This action will be retributed, but the period of its retribution remains undetermined: *niyatavipaka*, but *aniyatavedantiya*.
3. Action determinate from two points of view: *niyatavipaka* and *niyatavedaniya*.
4. Action indeterminate from two points of view: *aniyatavipaka* and *aniyatavedaniya*.

K51b: “Action experienced in the present existence does not project the present existence (*nikayasabhaga*, ii.41a); this has been projeaed by a former action.”

K51c: “How many types of action can be produced in the different spheres of existence and in the different realms of rebirth?...In the three spheres of existence and in all of the realms of rebirth the four types of good or bad action can be produced But this general rule has some restrictions. On the one hand, there is no bad action above Kamadhātu; on the other hand...”

K51d: “In the hells, one can produce good action to be experienced in the next existence, good action to be experienced in a later existence, and good action which is indeterminate; but no good action to be experienced in the present existence, for there is no agreeable retribution in the hells.”

yadviraktaḥ sthīro bālastatra notpadyavedyaktṛ| nānyavedyaktṛdapyāryaḥ kāmē'gre vā'sthīro'pi na||52||

堅於離染地 異生不造生 聖不造生後 并欲有頂退

52a-b. When he is firm, the fool does not produce any action to be experienced, at the stage from whence he is detached, in his next existence. 52c. The Ārya no longer produces any action to be experienced in a later existence. 52d. The Āryan, not firm, when he is detached from Kāmadhātu or from Bhavāgra, the same.

R: A STABLE CHILD DOES NONE TO EXPERIENCE BORN | AT THAT FOR WHICH HE'S OVERCOME DESIRE. | NEITHER REALIZED, IN OTHERS EVEN; | NEITHER THE UNSTABLE, DESIRE AND PEAK.

N/C: K52a-b: “‘When he is firm,’ that is, when he is not subject to falling away. ‘The fool’ refers to a Prthagjana [ordinary, non-enlightened being]. ‘When he is detached from a certain stage,’ that is, when he is delivered from attachment with regard to a certain plane of existence (Kamadhātu, the First Dhyana...), in this stage he never produces action to be experienced in his next rebirth.”

K52c: “When he is firm, the Saint does not produce, in the stage from whence he is detached, any action to be experienced either in the next existence or in a later existence.”

K52d: “An Aryan detached from Kamadhātu is an Anagamin (vi.36). An Aryan detached from Bhavagra or *naivasamjnanasaihjnayatana*, the last stage of Arupyadhātu, is an Arhat (vi.45). Even when they are subject to falling away, that is to say, susceptible of losing the results obtained, these Saints do not produce action to be experienced in the next existence, nor in a subsequent existence, either in Kamadhātu or in Bhavagra.”

dvāvimśatīvidhaṁ kāmēṣvākṣipatyantarābhavaḥ| drṣṭadharmaphalaṁ tacca nikāyo hyeka eva saḥ||53||

欲中有能造 二十二種業 皆順現受攝 類同分一故

53a-b. The intermediate being, in Kāmadhātu, produces twenty-two types of actions. 53c. These actions bear their results in the present existence. 53d. For all these states form, together with the intermediate existence, only a single existence.

R: TWENTY-TWO DIFFERENT PROJECTIONS HAD WITH | INBETWEEN BEINGS IN THE REALM OF DESIRE. | ONE IS THE TYPE WITH RESULTS THAT YOU SEE; | IT IS BUT A SINGLE DISCRETE TYPE.

N/C: Bhasya: “The embryo passes through five states, *kalala*, *arbuda*, *pesin*, *ghana*, and *prasakha*. A human being passes through five states, as an infant, an adolescent, a grown person, a mature person, and an old person. The intermediate creature produces determinate actions to be experienced as an intermediate being, as *kalala*, as *arbuda*... as an infant, as an adolescent... there are eleven types of determinate actions. In this same way he produces eleven indeterminate actions.”

K53c: “The eleven determinate actions of the intermediate being belong to the category ‘to be experienced in the present existence.’ Why? [K53d...] The intermediate existence and the ten states which follow it are projected by a single action.”

tīvrakleśaprasādena sātatyena ca yatkr̥tam | *guṇakṣetre ca niyatam tatpitrorghātakam ca yat* ||54||

由重惑淨心 及是恒所造 於功德田起 害父母業定

54. Action accomplished through intense defilement or through intense faith, with regard to the field of qualities, continually, and the murdering of a father and a mother, are determinate.

R: THOSE ARE DEFINITE WHICH INVOLVE FIERCE | MENTAL AFFLICTION OR FAITH, AN OBJECT OF SPECIAL | QUALITIES, ANYTHING DONE ON A | CONTINUAL BASIS, KILLING FATHER OR MOTHER.

N/C: Bhasya: “By virtue of what characteristics is an action determinate, that is to say, necessarily retributed? Action accomplished through intense defilement, action accomplished through intense faith, action accomplished with regard to a field of qualities, and action continually accomplished, are determinate. ‘Field of qualities’ signifies either the Three Jewels, or certain persons, namely the possessors of the results, or Saints (Srotaapanna, etc.), and the possessors of certain absorptions (*nirodhasamapatti*, ii.44d; *arana*, vii.35c; *matri*, viii.29). Action accomplished with regard to these fields, even in the absence of an intense thought of defilement or of faith, or of continuity, is determinate, whether it is good or bad. The same for the murder of one’s father or mother, with whatever intention it was committed. All other action—which is done with a weak defilement, etc—is indeterminate.”

dr̥ṣṭadharmaphalam karma kṣetrāśayaviśeṣataḥ | *tadbhūmyatyantavairāgyāt vipāke niyatam hi yat* ||55||

由田意殊勝 及定招異熟 得永離地業 定招現法果

55a-b. Action bears result in the present existence by reason of certain characteristics of the field and the intention. 55c. And also, when one is definitely detached with regard to the stage in which the action appears. 55d. Action “determinate with regard to retribution”.

R: DEEDS WITH RESULTS WHICH ARE SOMETHING SEEN, | DUE TO FEATURES OF THE OBJECT OR THOUGHT; | ANYTHING WHICH WAS SOMETHING CERTAIN TO RIPEN, | WHERE COMPLETELY FREE OF THE LEVEL’S DESIRE.

N/C: K55a-b: “By reason of the excellence of the field, even though the intention may be weak: for example, the Bhikṣu who becomes a woman through having insulted the Sangha, ‘You are nothing but women!’

“By reason of the excellence of the intention: for example the eunuch who delivered bulls from the danger of being castrated, and so regained his own sexuality. Or still further:...”

K55c: “When a person is definitely detached from a certain stage (iv.52), he cannot anymore be reborn in this stage: as a consequence, action retributable in this stage, but in another existence, whether it is good or bad, changes its nature and becomes retributable in the present existence.”

K55d: “This refers to action having a necessary retribution, but indeterminate with regard to the period of its retribution: this action will be retributed in the present life. As for action determinate with regard to the period of its retribution, it will be retributed in the period for which it is determinate: the person for whom actions should be retributed, in this first rebirth, in a certain stage, cannot be definitely detached from this stage. As for action non-determinate with regard to the retribution itself, it will not be retributed if one detaches himself from the stage where it could have been retributed.”

ye nirodhāraṇāmaitrīdarśanārhatphalotthitāḥ | *teṣu kārapakārāsya phalam sadyo ’nubhūyate* ||56||

於佛上首僧 及滅定無諍 慈見修道出 損益業即受

56. Persons who have left either nirodha, or maitri, or araṇā, or Seeing the Truths, or the result of Arhat: all good and all bad with regard to them is immediately retributed.

R: HELP OR HARM TO ANY OF THE FOLLOWING | LEADS TO QUICK EXPERIENCE OF A RESULT: | ANYONE COMING OUT OF CESSATION OR LOVE, | NO AFFLICTION, SEEING, RESULT OF DESTROYING.

N/C: Bhasya: “Which field confers on an action which is in a relationship with it, the quality of being necessarily retributed in the present existence? In general, it is the Sangha of Bhikṣus having at its head the Buddha; to enumerate its persons, there are five types of persons: [K56...]

[1.] The person who leaves the absorption of extinction (*nirodhasamapatti*, ii.41c, viii.33): in this absorption he has obtained an extreme tranquility of thought, for this absorption is similar to Nirvana. When he leaves it, it is as if he had gone to Nirvana and has returned from it.

[2.] The person who leaves the absorption which arrests the defilements of another (*aranasamapatti*, viii.35c): in this absorption, his mental series is endowed with the intention of placing an infinite number of beings into the absence of defilement; when he leaves it, his series is penetrated with an intense and measureless merit.

[3.] The person who leaves the absorption of compassion (*maitrisamapatti*, viii.29): in this absorption, his series is endowed with the intention of increasing the well-being of an infinite number of beings; when he leaves it, his series is penetrated with an intense and measureless merit.

[4.] The person who leaves the Path of Seeing the Truths: in this Path, he has abandoned all the defilements which are abandoned through Seeing the Truths. When he leaves it, his series is thus pure, since his personality has just been renewed

[5.] The person who leaves the result of Arhat, that is to say, who has just acquired the result of Arhat: he has just achieved the abandoning of all the defilements which are abandoned through Meditation on the Truths. His series is pure, since his personality has just been renewed

This is why good or bad actions, well or badly done, with regard to these five persons, bear a result in the present existence. The Paths of Meditation through which one obtains the results of Sakrdagamin and of Anagamin, are incomplete in themselves and in their results.”

kuśalasyāvitarkasya karmaṇo vedanā matā vipākaścaitasikyeva kāyikyevāśubhasya tu||57||

諸善無尋業 許唯感心受 惡唯感身受 是感受業異

57a-c. Sensation, the result of good action free from vitarka, is exclusively mental. 57d. Sensation, which is the result of a bad action, is exclusively physical

N/C: K57a-c: “Actions of the the sphere of *dhyānantara*, the interval between the First and Second Dhyānas (iv.48b), and the actions of the higher stages are free from *vitarka* (ii.31, viiL23c). Like bodily sensation, that is to say, associated with the five sense consciousnesses, which always embraces *vitarka* and *vicara* (i.32), it cannot be the result of a retribution of an action free from *vitarka*.”

K57d: “A sensation, the result of retribution of a bad action, is painful; painful mental sensation is what is termed a sensation of dissatisfaction. We have established that dissatisfaction is never the result of retribution (ii.10b-c).”

cittakṣepo manaścitte sa ca karmavipākajaḥ bhayopaghātavaiṣamyāśokaiśca akurukāminām||58||

心狂唯意識 由業異熟生 及怖害違憂 除北洲在欲

58a. Mental-trouble is produced in the mental consciousness. 58b. It arises from the retribution of action. 58c-d. Through fear, the attack of demons, irritation of the elements, and fear. 58d. Among beings in Kāmadhātu, with the exception of the Kurus.

N/C: Bhasya: “But if dissatisfaction, or painful mental sensation, is not retribution, in which consciousness—visual consciousness, etc, mental consciousness— is mental trouble or trouble-of-the-mind, which is painful sensation, produced?...[K58a...] The five sense consciousnesses cannot be troubled because they are free from imagining, inquiry and memory, and mental trouble is the imagining of that which does not exist...[K58b...] Mental trouble arises from the retribution of action... The person who troubles and deranges the mind of another...[by whatever means]... will have his own mind troubled, deprived of the aid of his memory through the effect of the retribution of these actions.

K58c-d: “1. Demon beings, with horrible features, will approach such a person: seeing them, the person is frightened and his mind is troubled. 2. Furious at the evil conduct of humans, demon beings will hit them in their vital parts.

3. The primary elements of the body will lose their equilibrium: the wind, heat and liquid will be irritated.

4. Fear also troubles the mind, for example in the case of Vasisthi, etc.”

“But, one would say, if mental trouble, or trouble of the mental consciousness, arises from the retribution of action, how can one say that this mental sensation is not retribution? We do not say that trouble of the mind—a troubled mind—is retribution of action, but that it arises from the retribution of action. The primary elements in a state of disequilibrium are retribution: the troubled mind proceeds from it; it thus arises from retributioa One says that the mind is troubled when,—by reason of the disequilibrium or the irritation of the humors, which results from action,—the mind is deranged, anarchic, devoid of mindfulness.”

K58d: “Among the gods of Kamadhatu, there are two madnesses; all the more so is there madness among humans, Pretas, and animals. Beings in hell always have troubled minds... With the exception of the Buddha, the Aryans are not free from trouble of the mind: their thoughts can be troubled following the disequilibrium of the elements... Neither terror, nor the attack of demon beings, nor fear can trouble the mind of the Aryans, for they are above the five fears [fear of death, illness, losing your mind, loss of livelihood, and public speaking], they do no disobedient actions which excite the fury of demon beings, for they completely know the nature of things.”

vaṅkadoṣakaṣāyoktiḥ śāṅghyadveṣajarāgaje kṛṣṇaśuklādibhedena punaḥ karma caturvidham||59||

說曲穢濁業 依諂瞋貪生 依黑黑等殊 所說四種業

59a-b. What is termed crookedness, corruption, stains, is action arisen from hypocrisy, hatred, and attachment. 59c-d. Action is of four types, white, black, etc.

N/C: Bhasya: “Action of the body, speech, and mind which arises from hypocrisy, proceeds from crookedness, and is called crookedness (*kautilya*, vi.50b); action which arises from hatred, proceeds from hatred, and is called corruption; and action which arises from attachment, proceeds from stain, and is termed stain.”

K59c-d: “The Sutra teaches that action is of four types: black, of black retribution; white, of white retribution; black-white, of black-white retribution; neither black nor white, without black or white retribution; and that which destroys the other actions.”

aśubham rūpakāmāptam śubham caiva yathākramam kṛṣṇaśuklobhayam karma tatṣayāya nirāsravam||60||

惡色欲界善 能盡彼無漏 應知如次第 名黑白俱非

60. Bad actions, good action of Rūpa, good actions of Kāma, are, respectively, black, white, black-white; action which destroys the other actions is pure action.

R: NON-VIRTUE AS WELL AS VIRTUE ITSELF TAKEN | IN BY THE FORM AND DESIRE REPRESENT | RESPECTIVELY DEEDS WHICH ARE BLACK, WHITE, AND BOTH. | THE UNSTAINED IS WHAT BRINGS IT TO AN END.

N/C: Bhasya: “1. Bad action, being defiled, is absolutely black; retribution, being painful, is black.

2. Good action of the sphere of Rupadhātu, not mixed with the bad, is absolutely white; its retribution, being agreeable, is white. Objection: Why not say the same for good action of the sphere of Arupyadhātu? Because the qualification ‘white’ applies only to action which has two retributions (i.e., in intermediate existence and in an existence proper), and which is threefold, bodily, vocal and mental. Now action of the sphere of Arupyadhātu does not present these characteristics. But the Sutra describes action of the sphere of Arupyadhātu as white and of white retribution.

3. Good action of the sphere of Kamadhātu, being mixed with the bad, is black-white; its retribution is mixed, so it is thus black-white. This definition is to be understood as applying, not to the nature of the action itself, but to the ‘series’ or the person; in one and the same mental series, good action is mixed with bad action. There is no action which is black-white, nor any retribution which is black-white, which would be a contradiction...

4. Pure action destroys the other three types of action. Not being defiled, it is not black; not being retribution, it is not white. It is ‘non-white’ (*asukla*)...the Blessed One wishes to oppose pure action to white action...Pure action does not have any retribution, for it is not of the domain of the spheres of existence; in fact, it arrests the process of existence.”

dharmakṣāntiṣu vairāgye cānantaryapathāṣṭake | yā cetanā dvādaśadhā karma kṛṣṇakṣayā tat||61||

四法忍離欲 前八無間俱 十二無漏思 唯盡純黑業

61. A volition may be of twelve types, namely the volition of the dharmakṣāntis and of the first eight paths of abandoning in the detachment of Kāmadhātu: such is the action which destroys black action.

R: TWELVE TYPES OF MENTAL MOVEMENT HAD WITH | PHENOMENA, MASTERY, AND EIGHT OF THE | UNINTERRUPTED PATH FREE OF DESIRE | ARE DEEDS THAT ACT TO BRING THE BLACK TO AN END.

N/C: Bhasya: “Does any pure action destroy all the actions of the first three categories, black, white, or black-white? No. [K61...] Four volitions correspond to the four *dharmakṣantis* of the Path of Seeing the Truths; eight volitions correspond to the first eight paths of abandoning in the detachment of Kamadhātu: in all twelve volitions, all pure actions which destroy bad actions.”

navame cetanā yā sā kṛṣṇasuklakṣayā ca | śuklasya dhyānavairāgyeṣvanyānantaryamārgajā||62||

離欲四靜慮 第九無間思 一盡雜純黑 四令純白盡

62a-b. The volition of the ninth is the action which destroys black-white action. 62c-d. Volition which arises in the last paths of abandoning of the detachment of the dhyānas destroys good action.

R: THAT WHICH IS THE MENTAL MOVEMENT IN THE | NINTH ACTS TO END THE WHITE AND BLACK. | WHITE BY THE FINAL UNINTERRUPTED ARISING, | FREE OF DESIRE FOR THE CONCENTRATION.

N/C: Bhasya: “The volition which corresponds to the ninth path of abandoning in the detachment of Kamadhātu is the pure action which causes the abandoning of black-white action and black action, for at this moment one abandons, in its entirety, good action of Kamadhātu (which is black-white) and the ninth and last category of bad action...The volition of the ninth and last path of abandoning which produces detachment of Kamadhātu with regard to each *dhyana* is fourfold volition which destroys white action...

“There is not, properly speaking, abandonment of any good *dharmas*, for even if they are abandoned, the good *dharmas* can reappear; but when the defilement which has this *dharma* for its object is destroyed this *dharma* is said to be abandoned. Therefore as long as the last category of defilement which can grasp it as its object is not destroyed, this good *dharma* is not considered abandoned. [Now it is the ninth path of abandoning which breaks the *prāpti* of the ninth category of defilement relative to each sphere (Kamadhātu, *dhyanas*) and, as a consequence, allows one to obtain disconnection (ii.57d) from this defilement].”

anye narakavedyānyakāmavedyam dvayam viduḥ | dṛgdheyam kṛṣṇamanye anyatkṛṣṇasuklam tu kāmajam||63||

有說地獄受 餘欲業黑雜 有說欲見滅 餘欲業黑俱

63a-b. According to others, the first two actions are retributed in hell and retributed moreover in Kāmadhātu. 63c-d. According to others, arisen in Kāma, actions are black when they can be abandoned through Seeing the Truths; they are black-white in the contrary case.

R: ACCORDING TO OTHERS, UNDERSTOOD AS THOSE | FOR A HELL EXPERIENCE, THE TWO FOR OTHER DESIRE. | OTHERS, WHAT SEEING ELIMINATES IS BLACK; | WHITE AND BLACK, OTHERS THAT COME FROM DESIRE.

N/C: K63a-b: “According to other masters action which should be experienced in hell is black action; action which should be experienced elsewhere in Kamadhātu, in addition to hell, is black-white action. Infernal retribution is produced exclusively through bad action: as a consequence, action which should be experienced in hell is black action. Retribution in Kamadhātu, with the exception of hell, is exclusively produced by good-bad action (that is, by good action mixed with bad action).”

K63c-d: “According to other masters action which is abandoned through Seeing the Truths, not being mixed with the good, is black. All other actions of Kamadhātu, namely action which is abandoned through Meditation, is black-white, that is, good mixed with bad.”

aśaikṣaṃ kāyavākkarma manaścaiva yathākramam | maunatrayam tridhā śaucaṃ sarva sucaritatrāyam||64||

無學身語業 即意三牟尼 三清淨應知 即諸三妙行

64a-c. Aśaikṣa, that is, an Arhat's, actions of the body, voice and mind, are, in this order, the three silences. 64c-d. The threefold good practice in its entirety is the threefold purification.

N/C: Bhasya: “Silence of the body and silence of the voice is bodily and vocal action which belongs to the Arhat. Silence of the mind is the mind or thought which belongs to an Arhat: this is not mental action. Why is this? Because the mind is the true Silent One, the true Muni... the Arhat is the true Silent One through the cessation of all murmuring of his defilements.”

K64c-d: “All the good practices of the body, pure or impure, are a purification of the body, because, either for a time or in a definitive manner, they efface the impurity of the defilements and bad practices. The same holds for the voice and mind. This teaching has for its goal the instruction of persons who take a false silence for silence, and a false purification of purification.”

aśubham kāyakarmādi matam duścarita trayam | akarmāpi tvabhidhyādīmanoduścaritam tridhā||65||

惡身語意業 說名三惡行 及貪瞋邪見 三妙行翻此

65a-b. The bad actions of the body, speech and mind are regarded as being the three bad practices. 65c-d. Even though greed, wickedness, anger and false views are not actions, they constitute a threefold bad practice of the mind.

N/C: K65a-b: “Bad actions of the body are the bad practices of the body and so on.”

K65c-d: “Further, there are three bad practices of the mind which, by their nature, are not mental action: greed, wickedness or harm, and false views.” [They are defilements, not action, which is defined as volition, IV.1.]

“Because these produce a painful retribution, and because they are condemned by good persons, these practices of the body, speech and mind are bad; they are thus termed bad practices.”

viparyayātsucaritam tādāudārikasaṃgrahāt | daśa karmapathā uktā yathāyogaṃ śubhāśubhāḥ||66||

所說十業道 攝惡妙行中 麤品為其性 如應成善惡

66a. Good practice is the opposite. 66b-d. By taking, among these practices, the most evident, one defines the ten courses of action, good and bad respectively.

R: A VERY GROSS ABBREVIATION OF THEM | ALL WAS STATED AS THE TEN PATHS OF | ACTION, WHETHER VIRTUOUS OR NOT.

N/C: K66a: “The opposite of bad practice is good practice: good actions of the body, speech, and mind; further, non-greed, non-wickedness and right views. How can false views or right views be regarded as bad, or good? In fact, the first does not contain an intention to do evil, and the second does not contain an intention to do good to another. This is true, but they are the root of this twofold intention.”

K66b-d: “The Sutra defines ten courses of action: good courses of action, by taking the most important,—which are the easiest to see—from among the good practices; and bad courses of action, by taking the gravest from among the bad practices. What practices, bad or good, are not included in the courses of action? A part of the bad practices of the body, namely (1) preparatory and consecutive actions of bodily courses of action (*prayoga, prsthabhuta*, iv.68c); and (2) certain defiled actions of the body, for example, drinking alcohol, hitting, binding, etc (iii.34), are not included among the courses of action, because these practices are not extremely grave. Among the bad practices of the body are courses of action which deprive another of his life, of his goods, or of his wife: one must absolutely abstain from them. That which is very grave among bad practices of speech, is, for this same reason, declared to be a course of action, not preparatory, consecutive, or minor action. One part of the bad practice of the mind, volition, is also excluded from the bad courses of action.

“The good courses of action do not include 1. either a part of the good practice of the body: preparatory or consecutive; abstention from inebriating drinks, etc.; alms, worship, etc.; 2. or one part of the good practice of speech, affectionate words, etc.; 3. or one part of the good practice of the mind, good volition.”

[The 10 akusala karma-patha (bad courses of action): 1. killing, 2. taking what is not given, 3. Illicit sexuality, 4. lying, 5. malicious speech, 6. harmful speech, 7. inconsiderate speech, 8. greed, 9. hatred, & 10. false views. See K68, 73-78]

aśubhāḥ ṣaḍavijñaptiḥ dvidhaikaḥ te'pi kurvataḥ | dvidvidhāḥ sapta kuśalāḥ avijñaptiḥ samādhijāḥ||67||

惡六定無表 彼自作姪二 善七受生二 定生唯無表

67a. Six bad courses of action can be exclusively avijñapti. 67b. One bad course of action is always of two types. 67c. Six, when one carries them out himself, are of two types also. 67c. Seven good courses of action are of two types. 67d. They are only avijñapti when they have arisen from absorption.

N/C: K67a: “When one has six courses of action—murder, stealing, lying, malicious speech, harmful speech, or inconsiderate speech—performed by another, then these six courses of action are only *avijñapti*. He who had these actions carried out is lacking the principle *vijñapti*, that is, the act of killing itself, etc.”

K67b: “Adultery is always *vijnapti* and *avijnapti*, for it must be perpetrated in person. When one has it committed by another, he does not procure the same pleasure. When one executes them himself, the six courses of action specified above (67a) are at one and the same time *vijnapti* and *avijnapti* if death takes place at the same moment as the *vijnapti* (that is, at the moment of the stroke by which one intends to kill): if death takes place later, there is only *avijnapti*.”

K67c: “Seven courses of material actions, that is, of the body and the voice, are of two types, *vijnapti* and *avijnapti*. In fact the morality that one undertakes depends on one *vijnapti*.”

K67d: “The courses of action which are included in *dharmasila*, that is, in the discipline of *dhyana* and in the pure discipline, are qualified as ‘arisen from absorption’. These two disciplines depend on a single thought: the courses of action are thus not *vijnapti*.”

sāmantakāstu vijñaptiḥ avijñaptirbhavenna vā viparyayeṇa prṣṭhāni prayogastu trimūlajaḥ||68||

加行定有表 無表或有無 後起此相違 加行三根起

68a. The sāmantakas are vijñapti. 68b. They may or may not be avijñapti. 68c. The opposite concerning consecutive action. 68d. Preparatory action arises from three roots.

R: THE UNDERTAKINGS COME FROM THE ROOT THREE.

N/C: K68a: “The *samantakas* or preliminary actions are actions which prepare for the courses of action of the sphere of Kamadhātu They are always *vijnapti* (iv.2b, 3d).”

K68b. “When they are accomplished with a great violence of passion (*pariyavasthana*, v.47, *dhrikya*, ii.32, etc), or with an extreme strength of faith (*prasadaghanarasena*, iv.22), they are *avijnapti*. If not, then no.”

K68c: “Consecutive actions are, on the contrary, necessarily *avijnapti*. They are *vijnapti* when, having accomplished a course of action, one continues to commit actions analogous to the course of action.”

(a) Preparatory, (b) Course of Action Proper, & (c) Consecutive Action: “[a.] A man, desiring to kill an animal, rises from his bed, takes some silver, goes to the market, feels the animal, buys the animal, leads it, pulls it, makes it enter, mistreats it, takes a sword, strikes the head once or twice: as long as he does not kill it, the action preparatory to killing lasts.

“[b.] At the stroke by which he deprives the animal of its life—that is, at the moment when the animal dies—the *vijnapti* of this moment and the *avijnapti* which is simultaneous to this *vijnapti*, are the course of action proper. For it is by reason of two causes that one is touched by the transgression of murder: by reason of the preparatory action and by reason of the achievement of the result [of the preparatory action].

“[c.] The moments that follow, the moments of *avijnapti* created by the killing, are the consecutive action; the series of the moments of *vijnapti* are also consecutive action: moments that constitute pulling the hide off the animal, washing it, weighing it, selling it, cooking it, eating it, and congratulating oneself on it.

“In the same way one can explain, with the necessary changes, the other six courses of bodily and vocal action. There is no reason to distinguish preparatory and consecutive action for greed, wickedness and false views: at the moment when they manifest themselves, by the sole fact of their presence, they are courses of action proper.”

[The Bhasya then takes up a question concerning when the course of action is accomplished – when the animal dies or when it is dead, as either option leads to contradictions in the Vaibhasika system. Another question is then addressed:]

“Can it be the case that one course of action is either a preparatory action or a consecutive action of another course of action? Yes. For example the ten courses of action can be a preparatory action for murder. A man desires to kill his enemy; in order to assure the success of this enterprise, he takes the goods of another and offers an animal in sacrifice; as a means to this same end, he commits adultery with the wife of his enemy in order to make her an accomplice; through lying, malicious, injurious, and frivolous words, he causes a falling out between his enemy and his friends who would be able to defend him; he covets the goods of his enemy; he wishes to do evil to his enemy; he nourishes false views with regard to the murder that he wants to commit. In this same way the ten courses of action can be the consecutive action of murder. And the same for the other courses of action, stealing, etc But, greed, wickedness and false views are never preparatory actions, for they are not the beginning of an action; nor are they preparatory actions, for they are solely a production of the mind.”

K68d: “The Sutra says, ‘There are, Oh Bhiksus, three types of killing: killing arisen from desire, killing arisen from hatred, and killing arisen from ignorance,’ and thus following to, ‘There are, Oh Bhiksus, three types of false views.’ What are these different killings, etc? All the courses of action are not indifferently achieved by desire, hatred, or ignorance; but K68d. Preparatory action arises from three roots. The preparatory action of all of the courses of action can indifferently arise from the three roots. The Blessed One, by expressing himself as we have seen, refers to the first cause, the cause which gives rise (*samutthapaka*, iv.10a-b) to the course of action.”

Course of action	From desire	From hatred	From ignorance
1. killing	killing in order to seize a certain part of an animal; killing in order to seize some goods; killing for pleasure; killing in order to defend oneself, or one's friends.	in order to satiate hostility.	To consider the sacrifice as a pious action and so to kill; when a king, according to the authority of the legalists kills through duty, ‘The first of the meritorious actions of the king is to punish evil-doers’ ...”one must kill game, cattle, birds, and buffalos in order to nourish oneself.”
2. stealing	Either one steals the object desired, or one steals in order to then gain possession of another object, to acquire honor and respect, or in order to defend oneself and one's friends.	in order to satiate hostility.	A king, upon the authority of the legalists, seizes the goods of evil-doers. The Brahmins say, “...when a Brahmin steals, he takes that which belongs to him...”
3. illicit sexuality	Sexual intercourse with the wife of another, either through love, or in order to obtain honor and respect, or in order to defend oneself and one's friends.	in order to satiate hostility.	The Persians, etc, have intercourse with their mothers and other forbidden women ... Women are like rice mortars, flowers, fruits, cooked food, ladders, roads, and ferryboats: they are there to be used
4. lying	4-7. Lying (iv.74c-d) and other vocal transgressions arisen from desire and from hatred, as above.		“Oh King, playful lying, lying to women, in marriage, or in danger of death, does not hurt: one says that these five lies are not transgressions.”
5. malicious speech			These are provoked through false views.
6. harmful speech			the false discourses of the <i>Vedas</i> , etc, are frivolous words arisen from ignorance
7. inconsiderate speech (frivolous speech)			
8. greed	Since they are not preparatory action, this creates a difficulty: K69a-b. Greed and the other two mental courses arise from the three roots because they appear subsequent to these roots. When they appear immediately after desire, they arise from desire; the same for the other two roots.		
9. hatred			
10. false views			

tadanantarasaṃbhūterabhidhyādyāstrimūlajāḥ | kuśalāḥ saprayogāntā alohadveṣamohajāḥ ||69||

彼無問生故 貪等三根生 善於三位中 皆三善根起

69a-b. Greed and the other two mental courses arise from the three roots because they appear subsequent to these roots. 69c-d. Good actions, with their preparatory and consecutive actions, arise from non-desire, non-hatred, and non-ignorance.

R: BECAUSE THEY OCCUR JUST SUBSEQUENT TO THEM, | COVETING AND THE REST COME FROM THESE THREE. | THE VIRTUES, WITH UNDERTAKING AND CONCLUSION, | FROM NO DESIRE, DISLIKE, IGNORANCE.

N/C: Regarding K69a-b – see the table in K68.

K69c-d: “Good courses of action, with their preparatory and consecutive actions, have a good mind for their originating (*pravartaka*, iv.10) cause. This good mind, being necessarily associated with the three roots, arises from the three roots. “The renouncing of a preparation of a bad course of action is a preparation of a good course of action; the renouncing of the action proper which constitutes a bad course of action is itself a good course of action; the renouncing of a consecutive action of a bad course of action is a consecutive action of a good course of action.

“Let us give as an example: the ordination of a novice. From the moment when the novice enters into the *nanavasa*, salutes the Sangha, addresses his request to the Upadhyaya, until the first or second *karmavacana*, this is the preparatory action. At the achievement of the third *karmavacana* there takes place a *vijnapti*, and an *avijnapti* simultaneous to this *vijnapti*, which constitute the course of action itself. After this moment, when one notifies the new monk of the *nirayas*, when he makes known that he accepts them, and as long as the series of the *avijnapti* created by the principal action continues—that is to say, as long as the monk does not lose the Pratimoksa discipline (iv.38)—this is the consecutive action.”

vadhavyāpādapāruṣyaṇiṣṭhā dveṣeṇa lobhataḥ| parastrīgamanābhidyā' dattādānasamāpanam||70||
殺龜語瞋恚 究竟皆由瞋 盜邪行及貪 皆由貪究竟

70a-b. Killing, wickedness, and injurious words are achieved through hate. 70b-d. Adultery, greed, and stealing are achieved through desire.

R: TAKING LIFE, MALICE, AND HARSH SPEECH ARE | BROUGHT TO THEIR COMPLETION BY DISLIKE. | SEXUAL MISCONDUCT, COVETING, AND | STEALING ARE BROUGHT TO COMPLETION BY DESIRE.

N/C: Bhasya: “We have seen that bad courses of action were not indifferently ‘achieved’ by the three roots.”

K70a-b: “Solely by hate. They are achieved when one thought of murder, or one thought of violence (concerning wickedness and injurious words) manifests itself. K70b-d: “‘Adultery’ is illicit sexuality.”

mithyādr̥ṣṭestu mohena śeṣāṇām tribhīṣyate| sattvabhogāvadhīṣṭhānam nāmarūpaṁ ca nāma ca||71||
邪見癡究竟 許所餘由三 有情具名色 名身等處起

71a. False views, through ignorance. 71b. The others, by the three. 71c-d. Object: living beings, objects of enjoyment, nāmarūpa, and nāman.

R: MISTAKEN VIEWS BY IGNORANCE OF THINGS; | THE REST ACCEPTED AS COMPLETED BY THREE. | THE OBJECTS CONSIST OF LIVING BEINGS, ENJOYMENTS. | NAMES AND FORMS, AND THEN OF NAMES AS WELL.

N/C: K71a: “[False views] Through an extreme ignorance.” K71a-b: “The other courses of action,—lying, malicious words, and inconsiderate words,—are achieved either through desire, hatred, or ignorance.”

K71c-d: “The courses of action, which have just been divided into four sections, three (70a-b), three (70c-d), one (71a) and three (71b), have respectively for their [K71c-d Object...] Living beings are the objects of killing, wickedness and injurious speech; the objects of enjoyment are the objects of adultery, greed and stealing; *namarūpa*, that is, the five *skandhas*, are the object of false views; *naman*, that is, the *namakaya* (ii.47) is the object of lying and the other two transgressions of the voice.”

samaṁ prāk ca mṛtasyāsti na maulaḥ anyāśrayodayāt| senādiṣvekakāryatvāt sarve kartṛvadanvitāḥ||72||
俱死及前死 無根依別故 軍等若同事 皆成如作者

72a-b. If one dies before or at the same time, there is no principal course of action. 72b. Because a new body has come into existence. 72c-d. As soldiers, etc., concur in the realization of the same effect, all are as guilty as the one who kills.

R: THERE IS NO ACTUAL STAGE FOR THOSE WHO DIE | BEFORE OR TOGETHER, FOR ANOTHER BODY'S BEEN BORN. | BECAUSE THEIR GOAL'S THE SAME IN A WAR OR WHATEVER, | ALL POSSESS IT AS MUCH AS THE ONE WHO COMMITS IT.

N/C: K72a-b: “The reason is clear: as long as the victim is living, the murderer is not touched by the transgression of murder; and when the victim dies, he (=the murderer) no longer exists if he died at the same time or before... The body—the personality—by whom the preparation had been accomplished, the body of the murderer, is destroyed; the murderer takes up a new body which belongs to another *nikayasabhaga* (ii.41a): this body did not make the preparation, is not *prayoktar* and, as a consequence, cannot be touched by the transgression of murder.”

K72c-d: “Having a common goal, all are guilty equally as he who among them kills, for all mutually incite one another, not through speech, but by the very fact that they are united together in order to kill. But is the person who has been constrained through force to join the army also guilty? Evidently so, unless he has formed the resolution, ‘Even in order to save my life, I shall not kill a living being.’”

prānātipātaḥ saṁcintya parasyābhrāntimāraṇam| adattādānamanyasvasvīkriyā balacauryataḥ||73||
殺生由故思 他想不到殺 不與取他物 力竊取屬己

73a-b. Murder is to kill another, consciously, without making an error. 73c-d. Stealing – taking what is not given – is to appropriate to oneself the goods of another through force or in secret.

R: TAKING LIFE IS KILLING ANOTHER BEING | PURPOSELY, AND WITHOUT A MISTAKE. | STEALING IS TO TAKE POSSESSION OF | ANOTHER'S WEALTH BY MEANS OF FORCE OR STEALTH.

N/C: K73a-b: “When a person kills by thinking, ‘I am killing such a one,’ and kills this same person, and not another through error, then there is murder. But is there murder when a person kills, doubting if he hits a living being or a thing, or if he hits another? This person [who commits murder as a course of action] possesses the certitude, ‘This is certainly him’; he hits him; and as a consequence, there is the thought of *parityaga*.”

“How can there be murder, or destruction of *the prana* (*pranātipata*), since the *skandhas* are momentary? *Prana*, the ‘vital breath’, is a wind whose existence depends on the body and the mind. This *prana* is annihilated by a murderer in the same way in which one annihilates a flame or a sound of a bell, that is to say, by obstructing the continuation of its reproducing itself. Or rather, *prana* is the vital organ (*jīvitendriya*, ii.45a): when a person creates an obstacle to the arising of a new moment of the vital organ, he annihilates it, and is touched by the transgression of killing. But to whom do you attribute the vital organ? Who do you say is dead when life is absent? The true value of the pronoun ‘to whom’ or ‘of whom’ will be examined in the chapter on the Refutation of the Pudgala (Ch IX). Let us observe that the Blessed One

said, ‘When life, heat and consciousness leave the body, it lies abandoned, like a piece of wood, deprived of feeling.’ One says that the body lives when it is endowed with the organs; and that the body is dead when it is devoid of them.” “According to the Nirgranthas, a transgression (*adharmā*) results for the doer from killing, even committed without knowing it, or without desiring it, in the way that contact with fire results in burning. But if this is the case, then one is guilty when one sees, or touches, without wanting to, the wife of another... The mother and the embryo which are both the cause of suffering, are guilty; guilty also is the person killed, for he is bound to the action of killing as the object killed... Since you do not take intention into consideration, wood and other materials, even though lacking consciousness, are guilty of murder when a house collapses and living beings perish.”

K73c-d: “The reservation above holds: ‘with the condition that there has been no error’... The plunder of a Stupa is to take a thing that has not been given by the Buddha: for, at the moment of Nirvana, the Blessed One accepted, appropriated to himself all the gifts made to Stupas. According to, this is to take a thing which has not been given by the guardians of the Stupa. To take a thing that does not have an owner is to take what is not given by the ruler of the country. To take the goods, the robes, etc, of an deceased monk, is to take what is not given by the Sangha of the parish, in the case when an ecclesiastical action has not been done; in the opposite case, this is to take what is not given by all the disciples of the Buddha.”

agamyagamanam kāmamithyācāraścaturvidhaḥ | anyathāsamjñino vākyamarthābhijñe mṛṣāvacaḥ ||74||

欲邪行四種 行所不應行 染異想發言 解義虛誑語

74a-b. Illicit sexuality, fourfold, is intercourse with a women with whom one should not have intercourse. 74c-d. Lying is discourse held, with differing thoughts, with a person who understands the meaning.

R: SEXUAL MISCONDUCT, OF FOUR TYPES, | ENGAGING IN IMPROPER KINDS OF SEX. | LYING'S WHEN THE MEANINGS OF ONE'S WORDS | ARE UNDERSTOOD, A WRONG IMPRESSION GIVEN.

N/C: K74a-b: Fourfold:

1. Intercourse with a forbidden woman, that is, the wife of another, one's mother, one's daughter, or one's paternal or maternal relations;
2. Intercourse with one's own wife through a forbidden way;
3. in an unsuitable place: an uncovered spot, a *caitya*, an *aranya*;
4. at an unsuitable time: when the wife is pregnant, when she is nursing, or when she has taken a vow. Some say: when she has taken a vow only with the consent of her husband.

The reservation relative to killing, ‘with the condition that there has been no error,’ also extends to illicit sexuality, and there is no course of action when one has intercourse with the wife of another if one thought that he was with his own wife... With regard to whom is intercourse with Bhiksunis illicit sexuality? With regard to the master of the land, who is not disposed to tolerate it. As for the master of the country himself, if his spouse, when she has undertaken a vow, is forbidden to him, all the more reason are nuns so forbidden. Intercourse with a young girl is illicit with regard to the man to whom she is engaged, and, if she is not engaged, with regard to her guardian; if she has no guardian, then with regard to the king.” [Apparently a strong sense that intercourse is made illicit with a woman “with regard” to some male figure.] K74c-d: “...When the person addressed does not understand, such discourse is only frivolous words. Discourse (ii.47a-b) is sometimes made up of numerous syllables. Which will be the course of action? Which will be lies? The last syllable, which is *viñapti* and which is accompanied by *aviñapti*. Or rather, the syllable whose hearing causes the meaning to be understood. The preceding syllables are a preparation for the lie.” [Bhasya also explores problems around how to define “a person who understands the meaning”.]

cakṣuḥ śrotamaṇāścittairanubhūtaṁ tribhiḥca yat | taddaṣṭaśrutaviññātaṁ mataṁ coktaṁ yathākramam ||75||

由眼耳意識 并餘三所證 如次第名為 所見聞知覺

75. What is perceived through the visual consciousness, through the auditory consciousness, through the mental consciousness, and through three consciousnesses, is called, in order, seen, heard, cognized, and known.

R: THAT EXPERIENCED BY CONSCIOUSNESS | OF EYE, OF EAR, THE THOUGHT, AND BY THE THREE | REPRESENTS RESPECTIVELY WHAT'S SEEN, | WHAT'S HEARD, WHAT'S KNOWN, AND ALSO WHAT IS SENSED.

N/C: Bhasya: “The Sutra teaches that there are sixteen ‘vocal actions,’ eight of which are bad: to say that one has seen what one has not seen, to say that one has heard, cognized, or known what one has not heard, cognized, or known; to say that one has not seen when one has seen; and to say that one has not heard, cognized, or known when one has heard, cognized, or known; and eight are good: to say that one has not seen when one has not seen... What is the meaning of the words seen (*drsta*), heard (*sruta*), cognized (*viñata*), and known (*mata*)?”

“How do you justify this last interpretation [regarding the ‘known’]? The Vaibhasikas say that odors, tastes and tangible things, being morally neutral, are as dead (*mrtakalpa*); this is why they are called *mata*... According to the Sautrantikas, that which is immediately perceived by the five material organs, is seen, *drsta*; that the consciousness of which is transmitted to us by another, is heard, *sruta*; what is admitted by reason of correct reasoning, is *mata*, known; and what is perceived by the mental organ is cognized, *viñata*. Thus five categories of objects—visible matter, sounds, odors,

tastes, and tangible things—are seen, heard, known, and cognized; the sixth category—*dharmas*—is not seen: such is the fourfold experience that the Sutra refers to.”

“Does he who, by means of his body and not by means of speech, causes to be understood what is not in his mind, commit lying? Yes.” [The Bhasya goes on to cite a problem: the bhikṣu who “lies” by silence during the confession ceremony (“saying” that they have been in compliance when they actually have not):] “there is no *viññapti*; and *aviññapti* of the sphere of Kamadhātu cannot exist where *viññapti* is absent (iv.2). This is a difficulty that must be resolved [by the Vaibhasikas].” [P/P: Samghabhadra responds: there is *viññapti* of the bhikṣu entering the ceremony, sitting down, etc.]

paīśunyaṃ kliṣṭacittasya vacanaṃ parabhedane | pārūṣyamapriyaṃ sarva kliṣṭaṃ bhinna pralāpitā ||76||

染心壞他語 說名離間語 非愛僿惡語 諸染雜穢語

76a-b. Malicious or slanderous speech is the discourse of a person with a defiled mind with a view to dividing. 76c. Injurious words are abusive discourse. 76c-d. All defiled discourse is inconsiderate speech.

R: DIVISIVE SPEECH, THE WORDS OF A MENTALLY | AFFLICTED STATE MEANT TO SPLIT UP OTHERS. | HARSH SPEECH IS THAT WHICH IS UNPLEASANT; | MEANINGLESS, REALLY EVERY AFFLICTED.

N/C: K76a-b: “The discourse that one has, with a defiled mind, with a view to dividing others and creating enmity, is malicious speech. The restrictions formulated above, ‘when the person addressed understands, when there is no confusion of persons,’ applies here.”

K76c: “Discourse pronounced with a defiled mind, outraging, understood by him whom one addresses, addressed to him whom one wants to address, is injurious speech.”

ato’nyat kliṣṭamityanye lapanāgūtanāṭyavat | kuśāstavacca abhidhyā tu parasvaviṣamasprhā ||77||

餘說異三染 佞歌邪論等 惡欲他財貪 增有情瞋恚

77a. According to others, inconsiderate speech is the defiled discourse which differs from the others. 77b-c. For example, boasting, singing, declamations; for example, bad commentaries. 77c-d. Greed is the desire to appropriate to oneself, by illegitimate means, the goods of another.

R: OTHERS, EVERY OTHER AFFLICTED TYPE LIKE | FLATTERY FOR GAIN, A SONG, A SHOW. | LIKE TOO WRONG COMMENTARIES. COVETING | WRONG DESIRE FOR ANOTHER'S WEALTH.

N/C: Bhasya: “Lying, malicious and injurious speech and defiled discourse: the name ‘inconsiderate speech’ is reserved for the defiled speech which is neither lying, nor malicious, nor injurious... For example, a monk boasts about himself in order to obtain alms, etc; through frivolity some others sing; in the course of plays or dances, the dancers, in order to entertain the public, hold inconsiderate discourse; adopting the doctrines of bad philosophers, non-Buddhists read bad commentaries. And in addition, there are lamentations and loquaciousness, carried out with a defiled mind but which differ from lying, malicious speech and injurious speech. But is it not true that, in the period of a Cakravartin King, there are songs that do not have inconsiderate words? In this period, songs are inspired by a spirit of detachment, not by sensuality.”

K77c-d: “According to another opinion, *abhidhyā* [greed] means all desire of the sphere of Kamadhātu... Let us admit that all desire of the sphere of Kamadhātu is *abhidhyā*: but all *abhidhyā* is not a course of action. Only the most notable among the bad praices are included among the courses of action (iv.66b).”

vyāpādaḥ sattvavidveṣaḥ nāstidrṣṭiḥ śubhāśubhe | mithyādrṣṭiḥ trayo hyatra panthānaḥ sapta karma ca ||78||

撥善惡等見 名邪見業道 此中三唯道 七業亦道故

78a. Wickedness is a hatred of living beings. 78b-c. False view is the opinion that there is neither good nor bad. 78c-d. Three are courses of action; seven are also action.

R: HARMFUL INTENT, HATING A LIVING BEING; | MISTAKEN VIEW, THE IDEA THAT NEITHER VIRTUE | NOR NON-VIRTUE EVEN EXISTS. IN THEM, | THREE ARE PATHS, SEVEN DEEDS AS WELL.

N/C: K78a: “It is a hatred of living beings, by which one desires to harm the person of another.”

K78b-c: “False view, as this Sutra shows, consists of negating action, its results, and the existence of Aryans. The Karika only indicates the beginning.”

K78c-d: “What is the meaning of the expression ‘course or pathway of action’ (*karmapatha*)?... Greed, wickedness and false views are courses of action—courses of action that one terms volition (*cetana*, iv.1b). In fact, volition which is associated with them is moved by their movement, in that, by their force, it acts in conformity with them: it moves by their out-going. Murder and the other six transgressions are action, for they are, by their nature, actions of body and voice; and they are also courses of this action that is called volition, for the volition that gives rise to them (iv.10) has in these transgressions its end and reason for existence. The expression ‘course of action’ thus simply means course of action when one applies it to greed, etc; it signifies action and course of action when it is applied to killing, etc... In the same way one should understand the good courses of action, the renouncing of killing, etc, non-greed, etc... ”

“Why are not preparatory and consecutive actions considered as courses of action (iv.66b-d)? Because preparatory action is accomplished with a view to the action proper; and because consecutive action has for its roots the action itself.

Furthermore, the most notable among good and bad practices alone are courses of action. And finally, courses of action

are actions the augmentation and diminution of which have for their result the augmentation or the diminution of things and living beings (iv.85, iii.89).”

mūlacchedastvasaddr̥ṣṭayā kāmāptotpatilābhinām | phalāhetvapavādinyā sarvathā kramaśaḥ nṛṣu||79||

唯邪見斷善 所斷欲生得 撥因果一切 漸斷二俱捨

79a. The view of negation cuts off the roots of good. 79b. The innate roots of the sphere of Kāmadhātu. 79c. The false view which negates cause and result. 79d. Completely. 79d. Gradually. 79d. The cutting off takes place among humans.

R: MOST BASIC LOST BY THE VIEW THEY DON'T EXIST; | TAKEN IN THE DESIRE, HAD FROM BIRTH. | THROUGH THE ONE DENYING CAUSE AND EFFECT, | AND THROUGH ALL. IN STAGES, AMONG HUMANS,

N/C: K79a: “The cutting off of the roots of good takes place through the false view of the ninth degree, strong-strong (iv.79d).”

K79b: “The roots of good of the sphere of Kamadhatu are cut off when one cuts off the roots of good; for one who cuts off the roots of good of Kamadhatu is not endowed with the roots of good of Rupadhatu or Arupyadhatu... It refers to the innate roots of good: for one who cuts off the roots of good has already fallen from the acquired roots of good.”

K79c: “Negation of cause is to think, ‘There is neither good nor bad action.’ Negation of result is to think, ‘There is no retribution, no result of good or bad action’ (iv.78b-c, v.7). According to another opinion, these two false views,—that which negates cause, and that which negates result,—contribute to the cutting off of the roots of good in the same way as *anantaryamarga* and *vimuktimarga* contribute to the cutting off of the defilements (vi.28, 65b).”

K79d: “Vaibhasikas say: 79d. Completely. The roots of good are cut off completely by false view, whether this refers to cause or result, pure or impure, Kamadhatu or the higher spheres.” [in contrast to those who hold it is incomplete.]

“Some say that the nine categories of the roots of good, weak-weak roots of good, weak-medium, weak-strong, medium-weak, etc, are cut off all at once through one moment of false view, in the same way that the defilements which are abandoned by Seeing into one Truth are, in all their categories, abandoned through the Seeing of this Truth (vi.1c-d). But the Vaibhasikas say: 79A Gradually. The roots of good are cut off in the manner in which the defilements to be abandoned through Meditation on the Truths (*satyabhavana*, vi.33) are abandoned: this means that the strong-strong root of good is cut off by a weak-weak false view, and thus following to the weak-weak root of good which is cut off by a strong-strong false view.”

“Only humans cut them off; not the creatures in the painful realms of rebirth; for their discernment (*prajna*), whether defiled or not, is not firm; not the gods, for the result of action is manifest to them. And only humans of the three continents cut them off, not those of Uttarakuru, for they do not possess bad *asayas*.”

chinatti strī pumān dr̥ṣṭicaritaḥ so'samanvayaḥ | saṁdhiḥ kāṅkṣāstidr̥ṣṭibhyām nehānantaryakāriṇaḥ||80||

人三洲男女 見行斷非得 續善疑有見 頓現除逆者

80a. Men and women cut off the roots. 80a-b. The rationalist. 80b. The cutting off is non-possession. 80c. Rearing through doubt, through insight into the existence of cause, etc. 80d. Not there, for one guilty of ānantarya.

R: LOST BY THOSE WHO ARE MALE OR FEMALE, BY THE | INTELLECTUAL. THIS IS NOT TO HAVE IT. | REGAINED BY SUSPECTING, VIEW THERE ARE; | NOT IN THIS, WHEN IMMEDIATE'S DONE.

N/C: K80a: “According to another opinion, women do not cut off the roots because their will and their application are weak.” [This opinion is not upheld.]

K80a-b: “Because his *asaya* is bad, firm, and hidden. By virtue of these same principles, eunuchs, etc, do not cut off the roots of good, because they are counted among the sensualists, and because their discernment, like that of the creatures of painful realms of rebirth, is not firm.”

K80b: “When the possession of the roots of good is obstructed in rearing, in continuing, then ten non-possession (*apṛapti*), or non-endowed merits (ii.37) arise. When *apṛapti* has arisen, there is a cutting off of the roots of good.”

K80c: “It can happen that a person whose roots of good have been cut off produces, relative to cause and result, either doubt or insight into their existence, which is Right View. When Right View has arisen, then one says that the roots of good have arisen, because the possession of these roots is henceforth present. The roots arise in their nine categories; but they will only gradually manifest themselves, in the same way that one initially regains one's health and then, gradually, one's strength.”

K80d: “Other persons who have cut off the roots of good can take them up again in this life, but not one guilty of an *anantarya* transgression (iv.97) who has thus cut off the roots of good... The person who is *asayavipanna*—that is to say, lost (*vipanna*) by the fact of his false view—can take up again the roots of good in the present existence.”

yugapadyāvadaṣṭābhiraśubhaiḥ saha vartate | cetanā daśabhīryāvachchubhaiḥ naikāṣṭapañcabhiḥ||81||

業道思俱轉 不善一至八 善總開至十 別遮一八五

81a-c. With regard to the painful realms of rebirth, volition can coexist at most with eight courses. 81c-d. Concerning good courses of action, volition can coexist with ten. 81d. Volition does not coexist with one, eight, or five courses of action.

N/C: K81a-c: “Volition cannot coexist with nine courses of action, or with ten courses, because greed, anger, false view are not simultaneous.” [Up to 8 bad courses of action: “Volition can coexist with eight courses of action, as when a person has made the preparatory action of six courses of action, murder, etc.; at the moment when these six courses of action are completed, he is in the prey of greed and commits adultery.”]

K81c-d: “The ten good courses of action can be simultaneous to volition.”

K81d: Bhasya illustrates under what conditions volition coexists with the good courses of action included in the disciplines, coexisting with 2, 3, 4, 6, 7, 9 & 10 courses of action – but not 1, 5 or 8. “If one looks at the good courses of action independent of the disciplines, volition can also be found with one course of action, five courses of action, and eight courses of action” [which the Bhasya then unfolds.]

bhinnapralāpapārūṣyavyāpādā narake dvidhā | samanvāgamato ’bhidhyāmithyādrṣṭī kurau trayah||82||

不善地獄中 鹿雜瞋通二 貪邪見成就 北洲成後三

82a-b. Inconsiderate words, injurious words, anger, of two types, exist in hell. 82c-d. Greed and false views, as potentiality. 82d. Three exist in Uttarakuru.

N/C: K82-84: “What are the courses of action which exist, either in fact or as potentiality, in the different realms of rebirth?”

K82a-b: “Inconsiderate words exist in hell, for beings in hell lament: injurious words, for beings in hell mutually reproach one another; and anger, because they hate one another for the duration of their lives.”

K82c-d: “Beings in hell possess greed and false views, but these do not actually exist in hell: because of the absence of any object to which one could become attached, and because the result of action is manifested. In hell killing is absent, for beings in hell die through the exhaustion of their actions (*karmaksaya*, ii. trans, p. 235-6); stealing and adultery are absent, for beings in hell do not have property or objects of property, or women; lying is absent, for it is useless; and malicious words are useless, for beings in hell are at a distance and are always separate from one another.”

K82d: “Greed, anger and false views exist in Uttarakuru in the sense that the inhabitants of Uttarakuru are in possession of a potentiality for greed, anger and false views. But, in fact, greed is absent there, for no one has anything of his own; in the same way anger is absent, because they are soft, and because there is no cause for displeasure; so too false views are absent, because there is no bad *asaya*.”

saptamaḥ svayamapyatra kāme ’nyatra daśāsūbhāḥ | śubhāstrayastu sarvatra sammukhībhāvalābhataḥ||83||

雜語通現成 餘欲十通二 善於一切處 後三通現成

83a. The seventh course exists there in fact also. 83b. The ten bad courses of action exist elsewhere in Kāmadhātu. 83c-d. Three good courses of action exist everywhere, as potentiality and in fact.

N/C: K83a: “Inconsiderate words exist there in fact; for, sometimes, the inhabitants of Uttarakuru sing with a defiled mind. Because bad *asaya* is absent there; because the duration of one's life is determined there (iii.78c); and because no one possesses any property or object of property, or women, and also through its lack of usefulness, killing and the other courses of action are absent in Uttarakuru. If the men of Uttarakuru do not have wives, how can they have unchaste behavior? They take the women with whom they desire to enjoy pleasure by the hand and go to a tree. If sex with this woman is allowable, the tree covers up the couple with its branches; in the contrary case, the tree does not cover up the couple.”

K83b: “The ten bad courses of action exist in fact in Kamadhātu with the exception of hell and Uttarakuru.”

K83c-d: “Everywhere, in the three spheres of existence and in the five realms of rebirth, non-greed, non-anger and Right Views exist both as potentiality and in fact.”

ārūpyāsamjñīsattveṣu lābhataḥ sapta śeṣite | sammukhībhāvataścāpi hitvā sanarakān kurūn||84||

無色無想天 前七唯成就 餘處通成現 除地獄北洲

84a-b. In the Ārūpyas, among the Unconscious Ones, seven courses of action exist as potentiality. 84b-d. For the rest, good courses of action also exist in fact, with the exception of beings in hell and the Uttarakurus.

N/C: K84a-b: “Among the beings of Arupyadhātu and the Asamjnisattvas (ii.41d), the seven good material courses of action, bodily and vocal, exist solely as potentiality.”

K84b-d: “The rest, that is, in the other spheres of existence, and in the other realms of rebirth. Beings in hell and the Uttarakurus do not undertake any morality. Elsewhere the seven good material courses of action exist in fact.”

sarve ’dhipatiniṣyandavipākaphaladā matāḥ | duḥkhanānmāraṇādojonāśanātrividham phalam||85||

皆能招異熟 等流增上果 此令他受苦 斷命壞威故

85a-b. All the other courses of action have retributive results, outflowing result, and predominating results. 85c-d. The result is threefold, because one makes him suffer, because one makes him die, and because one destroys his vigor.

N/C: K85a-b: “Good or bad, the ten courses of action have a threefold result.”

1. Through each bad course of action practiced (*asevita*), cultivated (*bhavita*), developed (*bahulikṛta*), a transgressor is reborn in hell. Such is the retributive result.
2. If a transgressor is reborn in a human existence, through murder he will be of brief lifespan; through stealing he will be poor; through illicit sexuality, he will have an unfaithful spouse; through lying, he will be slandered; through malicious speech, his friends will become enemies; through injurious speech, he will only understand disagreeable speech; through inconsiderate speech, his words will not come to be believed; through greed, he will have great desires (vi.6); through anger, he will have great hate; and through false views, he will have great ignorance, for ignorance is great in false views. Such is the outflowing result. But, one would say, a human existence, even if it is short, is the retribution of a good action. How can one regard it as an outflowing result of murder? We do not say that this existence is the result of murder; we say rather, that a murderer will have a short life by reason of the murder; murder is the cause which rends a human existence short, an existence otherwise caused by a good action.
3. By reason of the intense practice of killing, external things—plants, the sun, etc.—are of little vitality; by reason of stealing, they are crushed by rains of stones, dust and acid; by reason of illicit sexuality, they are covered by dust or acid; by reason of lying, they are of bad odor; by reason of malicious speech, they are in a hole or on a hill; by reason of injurious speech, the land and the sun are impregnated with salt and are sterile, and the plants are detestable and pernicious; by reason of inconsiderate speech, the seasons are reversed; by reason of greed, fruits are small; by reason of anger, fruits are sour; and by reason of false views, fruits are very few, or are totally absent. Such is the predominating result.

“Is it by reason of killing that a murderer is reborn in hell and then only enjoys a short human life? According to some, it is by reason of killing. Existence in hell is a retributive result, whereas shortness of life is an outflowing result of the killing. [In fact, retribution is always sensation, vedana.] According to others, existence in hell comes from the preparatory action of killing; the fact of having a short life comes from the action itself. It is true that the Sūtra speaks of killing as the cause of existence in hell, but it understands by killing, not only killing, but killing with all the actions that accompany it. What is called outflowing result does not here exist separately from the retributive result and the predominating result. It is called outflowing by reason of the resemblance between the cause and its effect (to kill—to have a short life; to steal—to be poor, etc).”

K85c-d: “Why is the result of the courses of action threefold? One who commits murder causes the victim to suffer, causes him to die, and destroys his vigor... Because one causes suffering, there is a retributive result, that is, suffering in hell; because one makes him die, there is an outflowing result, that is, his life is short; and because one destroys his vigor, there is a predominating result, that is, external things are of little vigor. The same for the other courses of action.” “The same for the three results of the good courses of action: through practiced, cultivated, and developed the renouncing of killing, one is reborn among the gods; if one is reborn down here in human condition, one will have a long life. The results of all good actions oppose bad actions.”

lobhajam kāyavākkarma mithyājīvaḥ pṛthak kṛtaḥ | duḥśodhatvāt pariṣkāralobhottham cet na sūtrataḥ ||86||
 貪生身語業 邪命難除故 執命資貪生 違經故非理

86a-c. Bodily and vocal actions which arise from attachment are “wrong manner of livelihood”; it constitutes a separate category, because it is difficult to purify. 86c-d. If one says that it is solely action issued from attachment to the resources necessary for life, no; for this is in contradiction with the Sūtra.

N/C: Bhasya: “The Blessed One distinguishes wrong speech (*mithyavac*), wrong action (*mithyakarmanta*), and wrong manner of livelihood (*mithyajīva*). Is this to say that wrong livelihood is separate from wrong speech and wrong action? It does not exist separately:

K86a-c: “Bodily action and vocal action arising from hate and ignorance are, respectively, wrong action and wrong speech. Arisen from attachment, both constitute wrong manner of livelihood, distinguished in this way because the manner of livelihood is difficult to purify. Attachment is by its nature, a bandit: one watches with difficulty the mind of the actions which provoke attachment. Consequently, since the manner of livelihood is, as long as one lives, difficult to purify, the Blessed One, with an end that one should apply himself to purifying it, made a separate category of wrong livelihood.”

prahāṇamārga samale saphalam karma pañcabhiḥ | caturbhiramale anyacca sāsravam yacchubhāsūbham ||87||
 斷道有漏業 具足有五果 無漏業有四 謂唯除異熟

87a-b. Impure, in the path of abandoning, action embraces the five results. 87c. Pure, it includes four results.

N/C: K87a-b: “Action which forms part of the impure path of abandoning [defined in vi.28,49], includes the five results:

1. retributive result: an agreeable retribution which belongs to the same stage as the action;
2. an outflowing result: *dharma*s arisen from the absorption, similar to the action, and later than it;
3. a disconnective result: disconnection from the defilements, the abandoning of the defilements;

4. a result of virile activity: the *dharmas* that this action gives rise to, namely (a) the path of deliverance (*vimuktimarga*, vi.28), (b) the coexisting *dharmas*, (c) the future *dharmas* of which this action causes one to obtain possession, and (d) the abandoning itself; and
5. a predominating result: all the conditioned *dharmas* with the exception of the action in question, and with the exception of the *dharmas* already arisen (ii.59).

K87c: “The preceding ones, with the exception of the retributive result.”

anāsravaṃ punaḥ śeṣaṃ tribhiravyākṛtaṃ ca yat| catvāri dve tathā trīṇi kuśalasya śubhādayaḥ||88||

餘有漏善惡 亦四除離繫 餘無漏無記 三除前所除

88a-b. The rest of pure action and neutral action, three results. 88c-d. The good, bad, neutral dharmas, constitute four, two, and three results of good action.

N/C: K88a-b: “The rest of pure action—that is, pure action not included in the path of abandoning, but forming part of the *prayoga-vimukti-visesa-margas* (vi.65b)—embrace neither disconnective result, since it is not the cause of abandoning, nor retributive result, since it is pure. The same two results are absent also in neutral action, whether it is defiled nor not.”

K88c-d: “Retributive results are neutral by nature (ii.57)...Outflowing results of a good action are necessarily good; disconnective results are good by their nature.” This table summarizes K88c –K89:

	Results of good action:	Results of bad action:	Results of neutral action:
Good dharmas	4 (outflowing, disconnection, virile, predominating)	2 (virile, predominating)	2 (virile, predominating)
Bad dharmas	2 (virile, predominating)	3 (outflowing, virile, predominating)	3 (outflowing, virile, predominating)
Neutral dharmas	3 (retributive, virile, predominating)	4 (retributive, outflowing, virile, predominating)	3 (outflowing, virile, predominating)

aśubhasya śubhādyā dve trīṇi catvāryanukramam| avyākṛtasya dve trīṇi trīṇi caite śubhādayaḥ||89||

善等於善等 初有四二三 中有二三四 後二三三果

89a-b. Good, bad, neutral dharmas, constitute, respectively two, three, and four results of bad action. 89c-d. The same dharmas – good, bad, neutral dharmas – make up two, three, and three results of neutral action.

N/C: Bhasya: “It is admitted then that an outflowing result of bad *dharmas* can be made up of neutral *dharmas*. How is this? Two neutral *dharmas*,—the belief in personality (*satkayadrsti*) and the belief in the past and in the future of a soul (*antagrahadrsti*) (v.6b)—are an outflowing result of bad *dharmas*: namely of the universal defilements (ii.54, v.12) which one abandons through the Seeing of Suffering and Arising, and of the defilements of the *raga* class, etc, which one abandons through the Seeing of Suffering.”

sarve'ītasya catvāri madhyamasyāpyanāgatāḥ| madhyamā dve ajātasya phalāni trīṇyanāgatāḥ||90||

過於三各四 現於未亦爾 現於現二果 未於未果三

90a. Some dharmas of all types constitute four results of past action. 90b. Some future dharmas constitute four results of median action. 90c. There are two which are median dharmas. 90c-d. For action not yet arisen, there are three results made up of future dharmas.

N/C: K90a: “All the *dharmas* or some *dharmas* of all types, that is, past, present and future, can constitute four of the results of past action. One must exclude the disconnective result which is outside of time.”

K90b: “Median action, that is, present action, has four results—by excluding disconnection—which are future *dharmas*.”

K90c: “Some present *dharmas* are predominating results and virile activity of median action.”

K90c-d: “That is, retributive results, predominating results, and virile activity. Future action does not have outflowing results (ii57c).”

svabhūmidharmāscatvāri trīṇi dve vā'nyabhūmikāḥ| śaikṣasya trīṇi śaikṣādyāḥ aśaikṣasya tu karmaṇaḥ||91||

同地有四果 異地二或三 學於三各三 無學一三二

91a-b. Some dharmas of the same stage constitute four results, whereas some dharmas of another stage constitute three or two results. 91c. Some Śaikṣa dharmas, etc. constitute three results of Śaikṣa action.

N/C: K91a-b: “An action of a certain stage produces four results—by excluding disconnection—which are *dharmas* of its own stage. Some pure *dharmas* belong to a stage different from that of the the action which constitutes three results of this action: virile activity, predominating result and also outflowing result, after the rule given in ii.53. Some impure *dharmas* belong to a stage different from that of the action which constitutes virile activity and the predominating result of this action.”

The following summarizes K91c-K92:

	Results of Saikṣa action:	Results of Asaikṣa action:	Results of Niether-Saikṣa-Nor-Asaikṣa action:
Saikṣa dharmas	3 (outflowing, virile, predominating)	1 (predominating)	2 (virile, predominating)
Asaikṣa dharmas	3 (outflowing, virile, predominating)	3 (outflowing, virile, predominating)	2 (virile, predominating)
Niether-Saikṣa-Nor-Asaikṣa dharmas	3 (virile, predominating, disconnection)	2 (virile, predominating)	5 (retributive, outflowing, virile, predominating, disconnection)

dharmāḥ śaikṣādikā ekaṃ phalaṃ trīṇyapi ca dvayam | tābhyāmanyasya śaikṣādyā dve dve pañca phalāni ca||92||

非學非無學 有二二五果 見所斷業等 一一各於三

91d-92d. Śaikṣa dharmas, etc., constitute one result, three results, and two results of Aśaikṣa action, etc. 92c-d. Some Saikṣa dharmas, etc., constitute two results, two results, and five results of action differing from the two preceding.

N/C: See table in K91.

trīṇi catvāri caikaṃ ca dṛggheyasya tadādayaḥ | te dve catvāryatha trīṇi bhāvanāheyakarmanāḥ||93||

初有三四一 中二四三果 後有一二四 皆如次應知

93a-b. Dharmas susceptible of being abandoned through Seeing the Truths (dharśanaheya), susceptible of being abandoned through Meditation (bhāvanāheya), and not susceptible of being abandoned (apraheya), constitute three results, four [two is a typo] results, one result of action susceptible of being abandoned through Seeing the Truths. 93c-d. The same dharmas constitute two, four, and three results of action susceptible of being abandoned through Meditation.

N/C: The following summarizes K93-K94b:

	Results of action susceptible of being abandoned through seeing:	Results of action susceptible of being abandoned through meditation:	Results of action not susceptible of being abandoned:
Dharmas susceptible of being abandoned through seeing	3 (outflowing, virile, predominating)	2 (virile, predominating)	1 (predominating)
Dharmas susceptible of being abandoned through meditation	4 (retributive, outflowing, virile, predominating)	4 (retributive, outflowing, virile, predominating)	2 (virile, predominating)
Dharmas not susceptible of being abandoned	1 (predominating)	3 (virile, predominating, disconnection)	4 (outflowing, virile, predominating, disconnection)

apraheyasya te tvekaṃ dve catvāri yathākramam | ayogavihitāṃ kliṣṭāṃ vidhibhraṣṭāṃ ca kecana||94||

染業不應作 有說亦壞軌 應作業翻此 俱相違第三

94a-b. The same dharmas constitute, respectively, one result, two results, and four results of action not susceptible of being abandoned. 94c-d. Improper action is defiled action; according to some, irregular action also.

N/C: K94c-d: “Some say that improper action is defiled action, because this proceeds from a wrong judgment. According to others, irregular action is also irregular action: when a person walks, stands still, eats, or dresses himself in a manner other than that which he should, this action—which is undefiled-neutral—is improper, for this person acts contrary to received usage (*ayoga*). There is the same divergence of view with regard to proper action: this is either good action, or good and regular action. Action which differs from proper action and improper action is neither-proper-nor-improper action.”

ekaṃ janmākṣipatyekam anekam pariṣūrakam | nākṣepike samāpattī acitte prāptayo na ca||95||

一業引一生 多業能圓滿 二無心定得 不能引餘通

95a. One action projects one arising. 95b. Many actions complete an existence. 95c-d. Neither the two absorptions of unconsciousness nor the prāptis project (an existence).

R: A SINGLE ONE PROJECTS A SINGLE BIRTH. | THOSE THAT ACT TO FINISH THEM OFF ARE MANY. | THE BALANCED MEDITATIONS THAT STOP THE MIND | NEVER ACT TO PROJECT; NEITHER DO HOLDS.

N/C: Bhasya: “Does one action project one birth or many births? Do many actions project one birth or many births?”

K95a: “By arising, *janman*, one should understand, not merely birth (*jati*), but an existence (*nikayasabaga*, ii.41a). He who comes into an existence is said to be born. One action projects one arising and no more... Many actions do not together project one arising: for if this were the case, the projection of existence would take place in parts. But admitting that one existence is projected by a single action,...

K95b: “The same way that a painter with one stroke delineates the outline of an image, and then fills in this image: so too, even though their quality of being a human is the same, certain humans have perfect organs, major and minor members; certain humans are beautiful through the excellence of their hue, figure, shape and power, whereas, in certain humans this or that is lacking. It is not solely action which projects one existence: all retributive *dharmas*, namely sensation, etc, also project it.”

K95c-d: “Even though they are retribution, the two absorptions of unconsciousness (ii.42) do not project an existence, because they do not coexist with action. The *praptis* (ii.36) do not project an existence, because they do not have the same result as does the action with which they coexist.”

ānantaryāni karmāni tīvrakleśo'tha durgatiḥ| kauravāsamjñitvāśca matamāvaraṇatrayam||96||

三障無間業 及數行煩惱 并一切惡趣 北洲無想天

96. *Ānantarya* actions; chronic defilements; and bad realms of rebirth, and *Asamjñisattvas* and *Kurus*, are the threefold obstacle.

N/C: Bhasya: “The Blessed One said that there are three *avaranas* or obstacles: the obstacle of action (*karmavarana*), the obstacle of the defilements (*klesavarana*), and the obstacle of retribution (*vipakavarana*). What are the three obstacles?

1. The obstacle which consists of action are the five mortal (*anantarya*) transgressions: matricide, patricide, the killing of an Arhat, schism, and wounding the Tathagata with thoughts of hatred.
2. The obstacle which consists of the defilements is chronic defilement. Defilement is of two types, chronic and violent: chronic defilement is continual defilement, and violent defilement is strong defilement. Chronic defilement constitutes an obstacle, as is the case, for example, among eunuchs. Defilements which surge up from time to time, even if their impulse is strong, can be overcome, but not continual defilement, even though it is at rest. The person in whom this is found does not find the time to make an effort to overcome it. From being small, they become medium sized; and from medium sized, they become strong: thus they form an obstacle.
3. The obstacle which consists of retribution is the three painful realms of rebirth—existence in hell, animal existence, and Preta existence—and one part of the good realms of rebirth—human existence in Uttarakuru, and heavenly existence among the Unconscious Ones.

What does ‘obstacle’ mean? That which causes an obstacle to the Way and to the roots of good preparatory to the Way, *usmagatas*, etc (vi.17).”

“Among the obstacles, the gravest is the obstacle of defilement, followed by the obstacle of action. For these two obstacles rend one incapable of health, not only in the present existence, but also in the next existence. According to the *Vaibhasikas*, the obstacle of defilement is the gravest because it produces the obstacle of action; the obstacle of action is heavier than the obstacle of retribution because it produces this obstacle.

“What is the meaning of the word *anantarya*? The five moral transgressions are called *anantarya* because they cannot be “traversed” (*antarita*), that is to say, prevented in their retribution through actions which should be retributed in the next existence. Or rather a person guilty of a mortal transgression is reborn, after this life, immediately (*anantaram*) in hell...”

triṣu dvipeṣvānantarya śaṅdhā dīnām tu neṣyate| alpopakārājjitvāt ṣeṣe gatiṣu pañcasu||97||

三洲有無間 非餘扇搆等 少恩少羞恥 餘障通五趣 此五無間中 四身一語業 三殺一誑語 一殺生加行

97a. Mortal transgressions exist in the three continents. 97b-c. It is not admitted that eunuchs, etc., are capable of this transgression, because of the mediocrity of their kindness and respect. 97d. The other two obstacles exist in the five realms of rebirth.

N/C: K97a-c: “The inhabitants of Uttarakuru and living beings which are not humans are not capable of mortal transgressions. And all the more reason mortal transgression is absent in the higher spheres. And, among humans, only men and women can commit mortal transgressions... For the same reasons that rend eunuchs, etc., incapable of indiscipline (iv.43c); and, further, because their parents, having given to the eunuch only an incomplete body and having only a mediocre affection for their son, are mediocre benefactors; because, on the other hand, the eunuch does not experience a strong respect for his parents the destruction of which would render him guilty of a mortal transgression. For the same reasons then, Pretas and animals, if they were to kill their parents, are not guilty of mortal transgressions. Nevertheless, the *Bhadanta* said that animals in whom intelligence is lively, for example, the *ajaneya* horse, are capable of mortal transgressions. For the same reasons, a human born of demon (or non-human) parents does not commit a mortal transgression in killing them.”

K97d: “Birth in Uttarakuru is an obstacle of retribution for humans; birth among the *Asamjñisattvas* is such for the gods.” “What are, by their natures, the different actions of mortal transgression? Four are bodily action; one is vocal action; three are killing; one is lying; and one is the preparation for murder, for the Tathagatas cannot be killed by the attack of another.”

saṅghabhedastvasāmagrīsvabhāvo viprayuktakaḥ| akliṣṭāvyaḥkrto dharmāḥ saṅghastena samanvitaḥ||98||

僧破不和合 心不相應行 無覆無記性 所破僧所成

98a-c. Schism is, by its nature, disharmony; this is an undefiled-neutral dharma disassociated from the mind. 98d. It is the Saṅgha which possesses the schism.

R: SPLIT COMMUNITY, A THING WITHOUT A | LINK, ITS NATURE TO BE UNRECONCILED. | NOT AFFLICTED, NEITHER SPECIFIED, | SOMETHING THE COMMUNITY POSSESSES.

N/C: K98a-c: “Schism, that is, disharmony, is a *samskara* not associated with the mind (ii.35), and is undefiled-neutral: how could it hence be a mortal transgression? As much as it is a person who divides the Saṅgha, the schismatic is not in possession of the schism. On the the contrary [K98d...] It is that which is divided, and not the schismatic, which ‘possesses’ the *samskara* called ‘division of the Saṅgha.’

tadavadya mṛṣāvādastena bhettā samanvitaḥ| avīcau pacyate kalpam adhikairadhikā rujaḥ||99||

能破者唯成 此虛誑語罪 無間一劫熟 隨罪增苦增

99a-b. The transgression of schism is lying; it belongs to the schismatic. 99c. The schismatic falls into Avīci for a kalpa. 99d. Suffering grows by reason of supplementary transgression.

R: THE DISAPPROVED THAT LEADS TO IT'S A LIE; | THIS THE ONE WHO MADE THE SCHISM HAS. | IT RIPENS TO THAT WITHOUT RESPITE FOR AN EON; | EXTRA TORMENT COMES FROM EXTRA ONES.

N/C: K99a-b: “The schismatic possesses the transgression of schism, which is lying. This lying arises at the same time as the schism itself; it consists of vocal *viñapti* and *aviñapti*.”

K99c: “He falls into the great Avīci hell for an intermediary period (*antarakalpa*, iii.83). Those guilty of other mortal transgressions are not necessarily in Avīci. Yet all mortal transgressions are retributed in the next existence: what would happen if a person is guilty of many mortal transgressions? [K99d...] A person guilty of many moral transgressions possesses in Avīci a large body and very tender flesh by which he feels twofold, threefold, fourfold, or fivefold, and his torments are extremely numerous and insupportable.”

bhikṣurdr̥k carito vṛttī bhinatti anyatra bālīsān| śāstr̥mārgāntarakṣāntau bhinnāḥ na vivasatyasau||100||

苾芻見淨行 破異處愚夫 忍異師道時 名破不經宿

100a-b. A Bhikṣu who is an intellectual, who is virtuous, divides. 100b. Elsewhere. 100b. Fools. 100c-d. When it admits another Master, or another Path, it is divided. 100d. It does not exceed a day.

R: THE SCHISM'S MADE BY AN INTELLECTUAL, | FULL MONK WITH HIS MORALS, ELSEWHERE, CHILDREN. | SPLIT AT THE ACCEPTANCE OF ANOTHER | TEACHER, PATH. IT DOES NOT REMAIN.

N/C: Bhasya: “It is a Bhikṣu who divides, not a layman, not a nun, etc. This Bhikṣu should be an intellectual, not a sensualist; he should be virtuous, not immoral: for the words of an immoral Bhikṣu lack authority. Where does schism take place?

100b. Elsewhere. Not where the Tathagata is found Schism is impossible where the Master is to be found, for the Tathagata cannot be conquered and his word is full of authority. Who does the schismatic divide?

100b. Fools. Only fools and not Aryans, for Aryans see the Dharma with direct insight. According to another opinion, the schismatic can no longer divide possessors of *ksanti*. What does the Saṅgha do that it is divided?

100c-d. When it admits another Master, or another Path, it is divided. Once it is divided, how long does it remain divided? *100d It does not exceed a day.* A night of the same day. When the Saṅgha is divided, infallibly, the Saṅgha will again be in concord at sunrise.

cakrabhedāḥ sa ca mataḥ jambūdvīpe navādibhiḥ| karmabhedastriṣu dvīpeṣu aṣṭabhiradhikaiśca saḥ||101||

瞻部洲九等 方破法輪僧 唯破羯磨僧 通三洲八等

101a. Is what we understand by breaking the Wheel. 101b. In Jambudvīpa. 101b. By nine or more. 101c. Ritual schism in three continents. 101d. This schism supposes eight Bhikṣus or more.

R: ACCEPTED AS A BREAKING OF THE WHEEL. | ON THE DZAMBU CONTINENT, NINE OR SUCH. | SPLIT ACTIVITIES, ON THREE CONTINENTS; | THIS ONE WITH INVOLVEMENT OF EIGHT OR MORE.

N/C: Bhasya: “The schism that we have just described, and which is a ‘mortal transgression,’ [101a...] The Wheel of the Law of the Blessed One is then broken, because the progress of the Path is hindered. As a consequence there is, at the same time, both breaking of the Wheel and a division of the Saṅgha. Where is breaking of the Wheel produced?

101b. In Jambudvīpa. Not in the other continents where the Buddhas do not appear. By how many Bhikṣus?

101b. By nine or more. The maximum number is not fixed. The Saṅgha susceptible of being divided counts at a minimum eight Bhikṣus; the ninth monk necessary is the schismatic In order for there to be schism, it is necessary that a Saṅgha be divided into two parts—the first is for the Buddha, the second is for the schismatic—forming thus two Saṅghas of four Bhikṣus each, which is the minimum number required in order to constitute a Saṅgha.”

K101c-d: “Another type of schism, different from the breaking of the Wheel and which is not a mortal transgression results from a division in ecclesiastical actions: when, in one parish (*sima*), the monks divide themselves in order to

perform ecclesiastical actions, *posadha*, etc. [101c...] Only there where the Religion exists. [101d...] It is necessary to form two groups of four Bhiksus; but, here, there is not one schismatic who declares himself a Master.”

ādāvante'rbudāt pūrvam yugāccoparate munau| sīmāyām cāpyabaddhāyām cakrabhedo na jāyate||102||

初後飽雙前 佛滅未結界 於如是六位 無破法輪僧

102. The breaking of the Wheel is impossible at the beginning; at the end; before the abscess; before a pair; when the Sage is extinguished; or when a parish has not been delimited.

R: A BREAKING OF THE WHEEL NEVER OCCURS | AT THE BEGINNING, THE END, BEFORE THE FAULTS | OR ONE OF THE PAIR, AFTER THE ABLE PASSES, | UNTIL THE RESIDENCES SET APART.

N/C: Bhasya: “At the beginning, that is, when a little time has passed since the setting into motion the Wheel of the Law; and at the end, that is, at the period of the Parinirvana of the Blessed One: in these two periods the Sangha is penetrated by a single sentiment. [P/P: joy at the beginning, fear & anguish at the end.] In the interval, breaking is impossible before the appearance of an abscess: as long as the abscess of precepts and the abscess of views does not appear in the dispensation (*sasana*). It is also impossible before the apparition of a pair: as long as a pair of excellent disciples has not appeared, because the Sangha should not pass a night in a state of division, and because this pair of disciples has for its task the reestablishment of harmony. Breaking is impossible when the Sage is extinguished, for, once the Master has entered into Parinirvana, a schismatic would have no opponent. Finally, when a parish has not been delimited, for one says that the Sangha is divided when there two parties in one parish. All Buddhas do not have their Wheels broken as does Sakyamuni: this depends on their former actions.”

upakārigunakṣetranirākṛtivipādanāt| vyañjanāntarito'pi syāt mātā yacchoṇitobhdavaḥ||103||

棄壞恩德田 轉形亦成逆 母謂因彼血 誤等無或有

103a-b. Because they destroy or hurt a field of benefaction, or a field of qualities. 103c. Even if their gender changes, there is mortal transgression. 103d. The mother is the woman from whose blood one is born.

R: AS OBJECTS OF ASSISTANCE, QUALITIES, | SINCE YOU REJECT AND ALSO ELIMINATE THEM. | IT IS, EVEN SHOULD THE ORGAN SWITCH. | MOTHER, THE ONE WHOSE MENSES HE CAME FROM.

N/C: K103a-b: “Matricide and patricide are mortal transgressions because they destroy a benefactor. One's mother and father are benefactors because they have given birth. How does the murderer destroy them? By killing them. The murder of an Arhat and the last two mortal transgressions are mortal transgressions because an Arhat, the Sangha and the Buddha are fields of qualities. One does not destroy the Sangha and the Buddha, but one can hurt them.

K103c: “[There is mortal transgression] in killing him who was the mother, and in killing her who was the father.”

K103d: “When the embryo of a woman falls out and when another woman deposits it in her womb, which of these two women is reputed to be the mother whose murder constitutes a mortal transgression? [103d...] The second woman takes up the offices of a mother: she is the one who gives the child liquid to drink, who nourishes it, and who raises it.”

“There is no mortal transgression if, wanting to kill one's mother a person kills someone else; there is no mortal transgression if, wanting to kill another person, a person kills his mother.”

buddhe na tādanecchasya prahārānnordhvamarhati| nānantaryaprayuktasya vairāgyaphalāsambhavaḥ||104||

打心出佛血 害後無學無 造逆定加行 無離染得果

104a. No, when he only had the intention of striking the Buddha. 104b. No, with regard to the person who became an Arhat after the blow. 104c-d. Detachment and its result are impossible for one who has made preparation for a mortal transgression.

R: NOT WITH A MIND TO STRIKE THE BUDDHA, NOT WITH | AN ENEMY DESTROYER AFTER ATTACK. | FREED FROM DESIRE, RESULTS, IMPOSSIBLE | FOR ONE WHO'S UNDERTAKEN IMMEDIATE.

N/C: Bhasya: “Does the person who, with a bad mind, cause the blood of the Tathagata to flow, necessarily commit a mortal transgression? He commits a mortal transgression when he has the intention to kill: [104a...]

Is a person guilty of a mortal transgression when he injures to death a person who becomes an Arhat after being injured? [104b...] Add, according to that which precedes, ‘no mortal transgression.’ In fact, the preparation for murder had for its object a person who was not an Arhat.”

K104c-d: “Why? Because there is an absolute contradiction between the intention of a mortal transgression and the acquisition of detachment or a result. A person who enters the Path after having done the preparation for any other evil deed, will not produce this deed, by reason of the absolute contradiction between his new personality and the deed.”

saṅghabhede mṛṣāvādo mahāvadyatamo mataḥ| bhavāgracetanā loke mahāphalatamā śubhe||105||

破僧虛誑語 於罪中最大 感第一有思 世善中大果

105a-b. Lying with a view to schism is considered the gravest transgression. 105c-d. Among the good worldly dharmas, a volition for Bhavāgra bears the greatest result.

R: LYING TO DIVIDE THE COMMUNITY | ACCEPTED AS MOST HEINOUS OF MISDEEDS.

N/C: K105a-b: “A person who, knowing what is Dharma and non-Dharma, lies with a view to dividing the Sangha and teaching falsely, by this makes himself guilty of the gravest transgression among all misdeeds. In fact, he wounds the

Dharma body of the Tathagatas, he creates an obstacle to temporal well-being and to the deliverance of creatures. As long as concord is not established in the Sangha, there is hindrance to entry into the Path (vi.26a), to the acquisition of results, to the acquisition of detachment, and to the destruction of the defilements: all actions relative to *dhyana*, study and reflection are also arrested; the worlds of gods, Nagas and humans are troubled and saddened, they are not masters of themselves, and misguided. This is why the retribution for this crime lasts a cosmic age and takes place in Avici.”

“Among the other mortal transgressions, the fifth, the third and the first are, in descending order, the heaviest. Patricide is the lightest [P/P: A mother is one hundred times more venerable than a father]. Objection: The Blessed One said that mental *danda* is the most culpable of the three *dandas* [actions]; he said also that false view is the gravest among all the transgressions. [Response:] One must understand that, among the mortal transgressions, schism is the gravest transgression; that mental *danda* is the gravest among the three actions; and that false view is the gravest among the bad views. Or rather schism is the gravest transgression if one considers the extent of its retribution; *manodanda*, if one considers the number of persons destroyed by it; and false view, if one considers the roots of good which false view alone cuts off.”

K105c-d: “Volition for Bhavagra’ means the mental action through which one is reborn in the highest stage of Arupyadhātu. This action is the most fruitful of good worldly actions, for its retribution is a perfect tranquility for twenty-four thousand cosmic periods (iii.81). This is understood from the point of view of its retributive results. From the point of view of its disconnective result (ii.57d) the most fruitful action is volition associated with Vajropamasamadhi (vi.44d; see iv.112b), for this volition has for its result the cutting off of all the bonds. This is why the Karika says, ‘Among the good worldly *dharmas*...’”

dūṣaṇaṃ māturarhantyaṃ niyatisthasya māraṇaṃ | bodhisattvasya śaikṣasya saṃghāyadvārahārikā||106||

汚母無學尼 殺住定菩薩 及有學聖者 奪僧和合緣

106-107b. To defile one’s mother, to defile an Arhanti; to kill a predestined Bodhisattva; to kill a Śaikṣa; and to steal the goods of the Saṃgha are transgressions similar to mortal transgressions; the fifth is the destruction of a Stūpa.

N/C: Bhasya: “Is it only through a mortal transgression that a person is necessarily reborn in hell? A person is also necessarily reborn in hell through transgressions similar to mortal transgressions. Others add: but not immediately (*anantaram*) so... These five transgressions, in this order, are similar to mortal transgressions: to defile one’s mother, to defile an Arhanti (=matricide); to kill a predestined Bodhisattva (=patricide); to kill a Saint who is not an Arhat (=murder of an Arhat); to rob the Sangha of its means of substance (=schism); and to destroy a Stupa (=to wound the Tathagata).”

ānantaryasabhāgāni pañcamāṃ stūpabhedaṇaṃ | kṣāntyanāgāmitārhattvaprāptau karmātivighnakṛt||107||

破壞宰堵波 是無間同類 將得忍不還 無學業為障

107c-d. He absolutely impedes actions by the acquisition of Kṣānti, the quality of Anāgāmin, and the quality of Arhat.

N/C: Bhasya: “Other actions embracing retribution are impeded in three circumstances: [107c-d...] When, upon leaving the stage of *murdhanas*, he obtains the stage called patience (*ksanti*, vi.23), the actions which should be retributed in painful realms of rebirth, being impeded, remain below, because he passes beyond the state of retribution of these actions. In the same way the creditors of the man who is about to emigrate from his country rise up. When he obtains the quality of Anagamin (vi.36d), the actions which should be retributed in Kamadhātu, being impeded, remain below,— with the exception of those which should be retributed in the present existence. The same for the actions which should be retributed in Rupadhātu and Arupyadhātu when he obtains the quality of Arhat.”

bodhisattvaḥ kuto yāvāt yato lakṣaṇa karmakṛt | sugatiḥ kulajo ’vyakṣaḥ pumān jātismaro ’nivṛt||108||

從修妙相業 菩薩得定名 生善趣貴家 具男念堅固

108a. Since when is one a Bodhisattva? 108b. When he begins to cultivate actions which produce the marks. 108c-d. Has good realms of rebirth; he is born into noble families; he possesses all the organs (avyakṣaḥ); he is a male; he remembers his past lives; and he does not desist (avivṛt [anivṛt is a typo]).

N/C: K108a-b: “We have seen that the killing of a Bodhisattva is a quasi-mortal transgression... From what moment on does one receive the name of Bodhisattva?... Starting from the moment when he begins to cultivate actions which have for their retribution the thirty-two marks, he is ‘predestined’. How is this? From this moment onward, he always...”

K108c-d: “One says that he is *sugati* (‘well gone’), because his rebirth realms are excellent, for he is born among gods and humans. He is born in the wealthy families of Kṣatriyas, Brahmanas, and Grhapatis, not in humble families. The man whose organs are not complete is *vikatendriya*; if his organs are complete, he is an *avyakṣa*, a synonym for *avikatendriya*. He is always male, never female, and, even more so, never nonsexual (*sandha*, etc). In all of his existences, he remembers his past births. One desists by giving in; as he does not give in, he is *avivṛt*, a synonym for an *avaivartika*, one who does not desist or regress: in fact, with an end to being useful to all creatures, he is not cast down by all sorts of sufferings, or by any outrages. He is called the slave not purchased by the world, indeed the Bodhisattva: this great-souled one, who yet possesses the most sublime perfections (*sampad*, vii.34), acts through pure compassion;

he acts without egoism, like a dog, in the presence of all creatures; he bears, on the part of all creatures, outrages and bad treatment; he assumes all fatiguing and painful tasks.”

jambūdvīpe pumāneva saṁmukhaṁ buddhacetanaḥ| cintāmayam kalpaśate śeṣa ākṣipate hi tat||109||

瞻部男對佛 佛思思所成 餘百劫方修 各百福嚴飾

109. In Jambudvīpa, being a male; in the presence of the Buddhas, thinking of the Buddhas; having their origin in reflection; in the course of one hundred supplementary cosmic ages.

N/C: Bhasya: “The Bodhisattva cultivates actions which ripen in the marks solely in Jambudvīpa, not elsewhere, for the inhabitants of Jambudvīpa are of lively intelligence; he is a male and not a female, for he has already gone beyond the state of female; and he is only in the presence of Masters, for his volition has the Buddhas for its object. These actions have their origin in reflection, not in hearing or in the absorptions. The Bodhisattva accomplishes these actions in the course of one hundred supplementary cosmic ages, and not during a longer time.”

ekaikaṁ puṇyaśatajam asaṁkhyeyatrayāntyaajāḥ| vipaśyī dīpakṛdatnaśikhī śākyamuniḥ purā||110||

於三無數劫 各供養七萬 又如次供養 五六七千佛 三無數劫滿 逆次逢勝觀 然燈寶髻佛 初釋迦牟尼

110a. Each arises from one hundred merits. 110b-c. At the end of the three asaṁkhyeyas, Paśyin, Dīpa, and Ratnaśikhin. 110d. The first was Śākyamuni.

N/C: Bhasya: “Of the marks 110a. *Each arises from one hundred merits*. What is the measure of each of these one hundred merits? According to some, it is equal to the merit which has for its result the pleasure of all beings, with the exception of the Bodhisattva close to Bodhi—that is to say, accomplishing actions which ripen in marks. According to others, it is equal to the collective action of all beings, which, through its predominating result (ii.56b), produces the creation of the world. According to others, only the Buddhas know the measure of this merit.”

“How many Buddhas did the Blessed One venerate when he was a Bodhisattva? In the course of the first *asaṁkhyeya kalpa*, he venerated seventyfive thousand Buddhas; seventy-six thousand in the course of the second; and seventy-seven thousand in the course of the third... In the period of the perfect and complete Buddha Ratnaśikhin, he completed the first *asaṁkhyeya kalpa*; in the period of the Blessed Dipamkara he completed the second; and in the period of the Tathagatha Vipasyin he completed the third. Of all the Buddhas that he venerated 110d. *The first was Sakyamuni*. It was an ancient Sakyamuni, a perfect Buddha, under whom the Blessed One, the then Bodhisattva, formulated for the first time the vow of Bodhi by saying, ‘May I too become a Buddha in all ways similar to you!’ This Sakyamuni, as ours, appeared during a bad age of the world; also his Law lasted only one thousand years.”

sarvatra sarva dadataḥ kāruṇyāddānapūraṇam| aṅgacchede’pyakopāttu rāgiṇaḥ kṣāntiśīlayoḥ||111||

但由悲普施 被析身無忿 讚歎底沙佛 次無上菩提 六波羅蜜多 於如是四位

111a-b. He completed Giving by giving everything to everyone, out of compassion. 111c-d. Morality and Patience were completed by his not being irritated, even when his limbs were broken, although he was still tied to desire.

N/C: K111a-b: “When he gave everything to everyone, even to his eyes and the marrow of his bones, out of compassion, without desiring any happiness for himself, he completed the virtue of Giving.”

K111c-d: “When, even though he was not detached, he was not at all irritated when his limbs were broken, he then completed the virtues of Morality and Patience.”

tīṣyastotreṇa vīryasya dhīsamādhyoranantaram| puṇyam kriyā’tha tadvastu trayam karmapathā yathā||112||

一二又一二 如次修圓滿 施戒修三類 各隨其所應 受福業事名 差別如業道

112a. Energy, by praising Puṣya. 112b. Absorption and Intelligence, immediately before. 112c-d. Three are merit, action, occasions of the exercise of action, as in the case of deeds.

N/C: K112a: “The Blessed One, when he was a Bodhisattva, saw the Tathagata Puṣya who had become incandescent in the interior of a cave in a mountain. He praised him for seven days and seven nights, standing, repeating the stanza, ‘Neither in heaven nor on earth, nor in this world, nor in the abode of Vaisravana, nor in the palace of the Maru, nor in other celestial abodes, nor in any of the ten directions, would one find, Oh Chief of Men, an ascetic who is your equal, even if one were to traverse, if one wished, the entire world, with all of its people, with its mountains and with its forests.’ Then, according to this School, he was found to have fulfilled the virtue of Energy and nine cosmic ages were passed over.”

K112b: “At the moment of Vajropamasamadhi, immediately before Bodhi, he accomplished the virtues of *dhyana* and *prajna*. The Paramitas receive the name of *paramita* because they have arrived (*gamanat*) at the other shore (*param*) of the other shore of the totality of the perfections proper to each of them.”

K112c: “How are Giving, Morality, and Meditation items of meritorious work? [K112c...] These three,—Giving, Morality, and Meditation,—each according to its nature, are merit, action, or occasion of exercise, either in combination, or in isolation; the same way that the deeds are either at one and the same time actions and deeds, or only deeds.

GIVING: To consider first the item of meritorious work which consists of Giving, one must distinguish: 1. bodily and vocal action which is an item of meritorious work on three grounds: merit, because its retribution is agreeable; action, because it is action by nature; and an occasion for the exercise or an object of the volition of giving which provokes it; 2. The volition of giving, which is merit and action; 3. and the *dharmas* (sensations, etc.) which accompany bodily and vocal action, and which are solely merit.

MORALITY: The item of meritorious work which consists of Morality is exclusively bodily and vocal action; it is necessarily merit, action and occasion of exercise of action.

MEDITATION: For the item of meritorious work which consists of Meditation, let us consider the Meditation of Compassion (*maitri*, viii.30): 1. This meditation is merit; it is also an occasion for the exercise of a meritorious action, namely that of a volition associated with compassion; 2. The volition in question is merit and action. The same also for the Morality which constitutes *dhyanasamvara*, the discipline of *dhyana*, which a person who practices the Meditation of Compassion possesses; 3. The other *dharmas* (faith, etc.) concomittant to this Meditation are solely merit.”

dīyate yena taddānaṃ pūjānugrahakāmyayā| kāyavākkarma sotthānaṃ mahābhogyaphalaṃ ca tat||113||

由此捨名施 謂為供為益 身語及能發 此招大富果

113a. Giving is what gives. 113b. Through the desire to render homage or service. 113c. It is bodily and vocal action and that which produces this action. 113d. It has for its results great joys.

R: GIVING IS WHEN ANYONE ACTS TO GIVE, | OUT OF A WISH TO HONOR OR TO AID. | DEEDS OF BODY AND SPEECH WITH MOTIVE, LINKED; | ITS RESULT, POSSESSION OF GREAT WEALTH.

N/C: Bhasya: “What is Giving, *dana*? Without doubt, *dana* in general is what is given (*deya*), but here

113a. *Giving is what gives.* But one gives through fear, or with the hope of reciprocity, or through attachment, etc: now this does not refer to this type of giving. Consequently, in order to specify, the author says, ‘Giving is what gives.’

K113c: “What is it that gives?...A collection of mind-and-mental states gives rise to a bodily or vocal action: this collection and this action give. As the stanza says, ‘When a person, with a good mind gives what belongs to him, then one says that the good *skandhas* give.’

K113d: “The *punyakriyavastu* which consists of Giving (*danamaya*) has great joys as its result.”

svaparārthobhayārthāya nobhayārthāya dīyate| tadviśeṣaḥ punardātṛvastuḥṣetraviśeṣataḥ||114||

為益自他俱 不為二行施 由主財田異 故施果差別

114a-b. Giving is beneficial to oneself, to others, to both or neither. 114c-d. Giving is excellent by the excellence of the giver, of the object given, and of the field.

R: GIVING IS THAT WHICH BENEFITS ONESELF, | THE OTHER, BOTH, AND NEITHER ONE OF THEM. | EXCEPTIONAL TYPES OF IT FROM EXCEPTIONAL | GIVERS, GIVEN THING, WHOM GIVEN; OF THESE THE

N/C: K114a-b: “(1.) A gift made to a Caitya is not useful to another; but it is useful to him who gives when he is an Aryan not detached from desire, or a Prthagjana detached or not detached (see iv.121).

(2.) The gift that a detached Aryan makes to another—with the exception of the case when this gift ripens in the present existence—is not useful to this Aryan, for the Aryan who is detached has definitively passed beyond the sphere (i.e., Kamadhatu) where the retribution of the gift could have taken place in a later existence. This gift is only useful to another.

(3.) The gift that a non-detached Aryan makes to another, to a detached or non-detached Prthagjana, is useful both to himself and to another.

(4.) The gift that a detached Aryan makes to a Caitya—with the exception of the case when this gift will ripen in the present existence is not useful either to himself, or to another. This gift has for its effect only the expression of homage and recognition.”

K114c-d: This is unfolded in K115-117.

dātā viśiṣṭaḥ śraddhāyaiḥ satkṛtyādi dadāti ataḥ| satkārodārarucitā kālānācchedyalābhitā||115||

主異由信等 行敬重等施 得尊重廣愛 應時難奪果

115a. The giver is excellent through his faith, etc. 115b. He gives with respect, etc. 115c-d. From whence he obtains honors, superior joys, at the right time, sheltered from all loss.

R: GIVER'S EXCEPTIONAL THROUGH FAITH AND THE REST, | PERFORMS HIS GIVING WITH RESPECT AND THE LIKE. | AS A RESULT ONE GAINS THE HONOR, A WEALTHY, | THE TIMELY AND A FREEDOM FROM HINDRANCES.

N/C: K115a: “The giver is excellent when he is endowed with faith, with morality, with learning, with generosity, with wisdom, with few desires, etc. When the giver is excellent, the gift is excellent; when the gift is excellent, its result is excellent.”

K115b: “Such a giver gives with respect, by his hand, at the right time, without doing evil to anyone.”

K115c-d: “The giver who gives with respect obtains honors; giving by his hand, he will find satisfaction in superior joys; giving at the right time, he will obtain these joys at a suitable time and not when he cannot enjoy them; giving without doing any evil, these joys will be indestructible: they will not be stolen, annihilated through fire, etc.”

varṇādisampadā vastu surūpatvaṃ yaśasvi vā| priyatā sukumārartusukhasparśāṅgatā tataḥ||116||
財異由色等 得妙色好名 眾愛柔軟身 有隨時樂觸

116a. The object perfect in color, etc. 116b-d. From whence beauty, glory, joy, great lightness of the body and contacts corresponding to the season.

R: THINGS GIVEN, EXCELLENT COLOR AND SUCH. | FROM IT AN EXCELLENT FORM AND REPUTATION, | HAPPINESS AND A VERY YOUTHFUL COMPLEXION, | A BODY WHICH IN EACH TIME'S PLEASANT TO TOUCH.

N/C: K116a: “The object is excellent when that which one gives is perfect in color, in odor, in taste, in contact.

K116b-d: “He who gives an object perfect in color will be beautiful. He who gives an object perfect in odor will have his reputation extend to all directions, in the same way that an odor spreads. He who gives an object perfect in taste will be happy, like a sweet taste. The body of him who gives an object perfect to the touch, will be very delicate, like the jewel-like wife of a Cakravartin king, and his limbs will have only agreeable contacts, hot or cold according to the season.”

gatiduhkhopakāritvagunaiḥ kṣetraṃ viśiṣyate| agraṃ muktasya muktāya bodhisattvasya ca aṣṭamam||117||
田異由趣苦 恩德有差別 脫於脫菩薩 第八施最勝

117a-b. The field is excellent through the realm of rebirth, suffering, benefactors, and qualities.

117c. The best is the gift from a delivered person to a delivered person. 117d. Or a gift from the Bodhisattva. 117d. Or the eighth.

R: EXCEPTIONAL—THOSE YOU GIVE TO—BY THE BEING, | SUFFERING, AID, AND BY GOOD QUALITIES. | THE HIGHEST SOMEONE FREED BY SOMEONE FREED, | BY A BODHISATTVA, OR THE EIGHTH.

N/C: K117a-b: “A field is excellent through the realm of rebirth. The Blessed One said, ‘If a person gives to an animal, the giver will receive a retribution one hundred times greater than the gift made to the animal, but if this person gives even to a human who has transgressed the precepts, he will receive a retribution one thousand times greater than the gift made to this human.’

A field is excellent through suffering. The Blessed One, among the seven *aupadhikapunyakriyavastus*, enumerated giving to a sick person giving to a hospital attendant, giving during cold seasons, etc., and he continued: ‘One cannot enumerate the measure of the merits of a son or daughter of good family who is endowed with these seven material meritorious works.’

A field is excellent through benefactors. This is giving to one's father, to one's mother, to one's master, or to other benefactors. Example: the *Jatakas* of the bear, of the antelope, etc.

A field is excellent through its qualities. The Blessed One said, ‘A retribution one hundred thousand times greater than a gift made to a person who upholds the necessities . . .’ and so on.

K117c-d: “The Blessed One said that a gift given by a detached person to another detached person is the best of material gifts. . . Or rather, the gift that a Bodhisattva gives for the welfare of all beings; this gift, although given by a non-detached person to other non-detached persons, is the best gift.

“With the exception of the gift from the Bodhisattva, 117d Or the eighth. The eighth among the eight gifts that the Blessed One taught. What are the eight gifts?

1. An *asadya* gift; (an immediate gift to those who are near, who approach one.) [to close ones]
2. a gift through fear; (that a person makes who sees that the object is going to perish: ‘Better it should be given.’)
3. a gift made ‘because he gave to me’;
4. a gift made ‘because he gives to me’; [or ‘will give to me’]
5. a gift made ‘because my fathers and my grandfathers gave’;
6. a gift made in order to obtain heaven; [to obtain higher birth]
7. a gift made with an eye to one's reputation; [to obtain fame]
8. a gift made in order to adorn one's mind (that is to say, in order to obtain *rddhis*, vii.48); in order to fill the mind [with the parts of the Path, *marganga*, vi.67b]; in order to equip it with a view to *yoga*; and in order to acquire the supreme goal (that is to say, in order to obtain the quality of Arhat or Nirvana).

māṭṛpitṛglānadhārmakathikebhyo'ntyajanmane| bodhisattvāya cāmeyā anāryebhyo'pi dakṣiṇā||118||
父母病法師 最後身菩薩 設非證聖者 施果亦無量

118. Even though they are not Āryans, offering made to one's father and mother, to a sick person, to a preacher, to the Bodhisattva in his last birth are without measure.

R: GIFTS MADE TO A FATHER OR A MOTHER, | TO THE SICK, A SPIRITUAL TEACHER, OR | A BODHISATTVA IN HIS FINAL LIFE | CANNOT BE MEASURED, EVEN NOT REALIZED.

N/C: Bhasya: “These offerings are without measure from the point of view of their retribution. A ‘Bodhisattva in his last birth’ means a ‘Bodhisattva in his last existence.’ To what category does a preacher belong? Among what field should he be placed? He forms part of the category of benefactors: he gives the eye of wisdom to multitudes blinded by ignorance; he proclaims what is good (*sama* = *dharmā*) and bad (*visama* = *adharmā*); he erects the pure body of the Law; in a word, he accomplishes all the work of a Buddha: hence he is a great ‘spiritual friend’.”

prṣṭham kṣetramadhiṣṭhānam prayogaścetanāśayah| eṣām mṛdvadhimātratvāt karmamṛdvadhimātratā||119||
後起田根本 加行思意樂 由此下上故 業成下上品

119. Accordingly as these causes – consecutive, field, adhiṣṭhāna, preparation, volition, or intention – are small or large, action also is small or large.

R: CONCLUSION, ONE WHO'S ACTED TOWARD, COMMISSION; | UNDERTAKING, THINKING, AND INTENTION: | THE POWER OF THE DEED ITSELF'S EXACTLY | AS LITTLE OR GREAT AS THESE HAPPEN TO BE.

N/C: Bhasya: “**Consecutive**: after having done the action, that is, consequential action.

Field: the person to whom one does good or evil

Adhiṣṭhana: the deed itself.

Preparation: bodily or vocal action with a view to the preceding.

Volition: that through which the deed is achieved.

Intention: to project the thought, ‘I shall do this or that to them; then I shall do this or that.’

“It happens that an action can be grave only by reason of its consecutive action, for example, when this confers on the retribution the character of necessity. It happens that an action can be grave by reason that, if the field is the same, a certain *adhiṣṭhana* renders an action grave while another *adhiṣṭhana* makes it light: for example, to kill one's father and mother is a grave action but to steal from one's father and mother, to lie to them, etc., is not grave by comparison. One can explain in this same way the gravity resulting from the preparation, etc. When all these causes are great, the action is very grave; when they are small, the action is very light.”

saṃcetanāsamāptibhyāṃ niṣkraukṛtya vipakṣataḥ| parivārdvipākācca karmopacittamucyate||120||
由審思圓滿 無惡作對治 有伴異熟故 此業名增長

120. Action is termed “accumulated” by reason of its intentional character, by its completion, by the absence of regret and opposition, by its accompaniments, and by its retribution.

R: A DEED IS CALLED “COLLECTED” FROM ITS BEING | DONE INTENTIONALLY, TO ITS COMPLETION, | WITHOUT REGRET, WITHOUT A COUNTERACTION, | WITH ATTENDANTS, RIPENING AS WELL.

N/C: Bhasya: “By reason of its intentional character: Action done voluntarily or intentionally is accumulated action; action done involuntarily or unconsciously, and action not done in haste, even if it is voluntary, is action that is ‘done.’

‘By reason of its completion.’ Some go to painful realms of rebirth through misdeeds; some by two; some by three (bodily, vocal, and mental misdeeds); some through one deed, through two, through three...through ten. Since it is a rule that a person goes to a painful realm of rebirth through a certain quantity of actions, if this measure is not completed, the action is done, but not accumulated; but when this measure is completed, it is accumulated.

‘By reason of the absence of regret and opposition.’ When remorse (*vipratīṣṭā*, *anutapa*, ii.28) is absent, or when opposition,—confession, etc,—is absent, action is then termed ‘accumulated.’

‘By reason of its accompaniments.’ When an action is bad and has a bad escort: [or when one rejoices at having committed it,] it is ‘accumulated.’

‘By reason of its retribution.’ Action is accumulated which necessarily gives forth retribution (iv.50).

“The same for good action. Action which does not present these characteristics is done, but is not accumulated.”

caitye tyāgānvayam puṇyam maitryādivadagr̥ṇhatī| kukṣetre’pīṣṭaphalatā phalabījāvīpariyayāt||121||
制多捨類福 如慈等無受 惡田有愛果 種果無倒故

121a. The merit of a gift to a Caitya is merit produced by abandoning. 121b. Even though no one receives it, as is the case with compassion, etc. 121c-d. Even seeded into a bad field, the gift bears agreeable results, for there is never opposition between the result and the seed.

N/C: K121a-b: “We have seen (iv.114a) that a gift made to a Caitya by a person not detached from desire is a gift of benefit for him who made it. But no one enjoys the thing given: how can this gift be meritorious? The merits of the gift are of two types: 1. merit produced by abandoning, that is, the merit which results from the sole fact of abandoning; 2. merit produced by its enjoyment, the merit which results in joy in the object given, by the person who receives. [121a...]

How can the gift produce merit when no one receives it? We would answer this objection by asking why would the gift produce merit when someone receives it, and why it would not produce merit when no one receives it? Because, in the second case, no one is satisfied, or favored by the gift. If the satisfaction of a person who receives is a condition for merit, you then deny that the Immeasurable Mediations (Mediations of Compassion, etc, viii.29) and the Meditation of Right View are meritorious. The gift to a Caitya thus produces merit, [121b...]

In the case of the Meditation on Compassion, no one receives, no one is satisfied, and yet merit arises for the compassionate person, through the very force of his thoughts of compassion. In the same way, even though the Excellent Being has passed away, a gift to a Caitya made with devotion to him is meritorious by reason of the thought of the believer himself.

“Should we conclude then that material offerings and worship are superfluous? No, for the devotion which produces these actions very much outweighs the devotion of a person who worships and who gives in mind only. When a person who has the intention of killing his enemy, continues his bodily and vocal actions on the dead body of his enemy which this intention provokes, thinking, ‘This is my enemy,’ that is to say, he thinks, ‘This enemy is not yet dead,’ he obtains

demerit very much greater than he would have through merely the intention; in the same way, even though the Master has passed away, the person who does actions of giving and worship inspired through devotion obtains a much greater merit than he would have only through devotion.”

K121c-d: “From the seed of the vine, there arises solely the sweet fruit of the vine; from the seed of the *nimba* there arises only the sour fruit of the *nimba*: even seeded into a bad field, the seed bears the result which is appropriate to it. In the same way, this seed which is the gift of a person who has the intention of being useful to another, even if placed into a bad field, can only produce an agreeable result. But, through the evil of the field, the result will be small or almost nil.”

dauḥśīlyamaśubhaṃ rūpaṃ śīlaṃ tadviratīḥ dvidhā| pratikṣiptācca buddhena viśuddhaṃ tu caturguṇam||122||

離犯戒及遮 名戒各有二

122a-b. Immorality is bad rūpa. Morality is the renouncing of immorality. 122b. Of two types. 122c. It is, further, the renouncing of that which is prohibited by the Buddha. 122d. Pure, when it is endowed with the four qualities

N/C: Bhasya: “[Two types:] Renouncing is *viñnapti*, the action by which one renounces, and *aviñnapti*, the fact of abstaining. Morality is not solely the renouncing of immorality. [122c...] To renounce that which is prohibited by the Buddha, the Blessed One,—without being in and of itself immoral, for example renouncing meals at forbidden times,—is also morality. This renouncing is also *viñnapti* and *aviñnapti*. He who has undertaken to observe the rules and who then violates them, commits immorality...Morality endowed with the four qualities is pure; it is impure in the contrary case.”

dauḥśīlyataddhetvahataṃ tadvipakṣaśamāśritam| samāhitaṃ tu kuśalaṃ bhāvanā cittavāsanāt||123||

非犯戒因壞 依治滅淨等 等引善名修 極能熏心故

123a-b. Not troubled by immorality, by the causes of immorality; it takes as its support the opposite of immorality and “peace”. 123c-d. “Good absorption” or good in absorption, is bhāvana, meditation, soaking in, or impregnation. 123d. Because it perfumes, impregnates the mind.

N/C: K123a-b: [Four qualities]:

- (1.) ‘Not troubled by immorality’ we have described;
- (2.) ‘not troubled by the causes of immorality,’ that is, by the *klesas* and *upaklesas* (v.41),
- (3.) ‘it takes as its support the opposites of immorality,’ because it relies on the four *smṛtyupasthanas* (vi. 14) [foundations of mindfulness];
- (4.) and it relies on ‘peace,’ not on rebirth in celestial realms, because it is directed to Nirvana.

According to another opinion, five causes make morality pure:

1. the purity of the deed itself [the renouncing of bad deeds];
2. the purity of their attendants [renouncing the preparation or the means of killing, etc.];
3. the absence of disturbance from the *vitarkas* [*kama*, *vyapada*, and *vihimsavitarka*];
4. its supervision through mindfulness [Buddha, Dharma, Sahghanusmṛti—which includes the renouncing of undefined actions]; and
5. its application to Nirvana.

According to another opinion, morality is of four types:

1. the morality of fear, which one observes from the fear of the loss of the resources necessary to life, from fear of a bad reputation, from fear of chastisement, from fear of bad realms of rebirth;
2. mercenary morality, which one observes from attachment to agreeable realms of existence, to pleasures, to honors;
3. a morality suitable to the parts of Bodhi, which persons who possess Right View possess, with a view to their deliverance; and
4. pure morality, which, being free from stains, is free from vices.

K123c-d: “What do we understand by *samāhita*, absorbed? That which is absorption (*samadhi*, ii.24, viii.1) by its nature, and that which coexists with what is absorption by nature. Why does ‘good absorption’ receive the name of *bhāvana*? [K123d...] Good absorption impregnates the mind to an extreme degree, because it (i.e., the mind) grasps the qualities of this good, in the same way as sesame seeds are impregnated by flowers in their grasping the odor of these flowers.

svargāya śīlaṃ prādhānyāt viśamīyogāya bhāvanā| caturṇām brāhmaṇyatvaṃ kalpaṃ svargeṣu modanāt||124||

戒修勝如次 感生天解脫 感劫生天等 為一梵福量

124a-b. Essentially, the precepts have heaven for their result; meditation has disconnection for its result. 124c-d. Four possess Brahmin merit, because they are happy in the heavens for a kalpa.

N/C: Bhasya: “We have said (iv.113d) that the result of giving consists of joys. What result does one obtain from the precepts and from meditation?” K124a-b: “Giving also has heaven for its result, but the precepts are the principle, normative cause of it. Disconnection, or Nirvana, has meditation for its cause, which, in the path of abandoning (*prahanamarga*, vi.60c-d) immediately produces disconnection from the defilements; but the precepts contribute to it, since stilling (*samatha*) and insight (*vipasyand*) presuppose the precepts.”

K124c-d: “The Sutra says that four persons produce ‘Brahmin’ merit, *brahmaṇyatva*. What is this merit? According to the Vaibhasikas, this is the merit which has been defined above in order that we might know the measure of the action

which has the marks of the Bodhisattva for its result (iv.110). The ancient masters [i.e. not the Vaibhasikas, maybe the Sautrantikas or Mahasamghikas] said: [124c-d...] The merit of such a measure that one is happy in heaven for a *kalpa* is the Brahmin merit, for the lifespan of the Brahmapurohitas is a *kalpa* (iii.80d)..."

dharmadānaṃ yathābhūta sūtrādyakliṣṭadeśanā| puṇyanirvāṇanirvedhabhāgīyaṃ kuśalaṃ tridhā||125||

法施謂如實 無染辯經等 順福順解脫 順決擇分三 感愛果涅槃 聖道善如次

125a-b. The gift of the Dharmas is the correct teaching, not defiled, of the Sūtras etc. 125c-d. Good is threefold, merit, Nirvāṇa and penetration.

N/C: K125a-b: "The gift of the Dharma is to teach, correctly and with a mind not defiled, the Sutra and the other parts of Scripture. Consequently, those who teach the Dharma either falsely, or with a defiled mind, through a desire for gain, for respect, and for reputation, destroy the great merit which would otherwise fall to them."

K125c-d: "(1.) Good merit, or good 'favorable to merit' is the good which leads to an agreeable retribution.

(2.) The good which is deliverance is the good which, when it arises, becomes a *dharma* of Parinirvana. It is recognized that whoever, understanding the sermons concerning the defects of Samsara, the non-self, and the qualities of Nirvana, has his hairs stand on end and who pours forth tears, possesses the *moksabhagrya* root of good; in this same way, one knows that there was a seed in the *khalabila*, when, in the rain, one sees a plant put forth shoots.

(3.) The good of penetration is fourfold, *usmagatas*, etc; it will be explained later (vi.17)."

yogappravartitaṃ karma sasamutthāpakam tridhā| lipimudre saḡaṇanam kāvyam saṃkhyā yathākramam||126||

諸如理所起 三業并能發 如次為書印 算文數自體

126. An industrious action, of the body, of the voice or of the mind, with that which gives rise to it, are such things as writing, carving, eloquence, poetry, and calculation.

N/C: Bhasya: "'Industrious,' that is, due to a certain technique... 'Writing and carving' are bodily actions, industrious, together with what gives rise to this action, namely the collection of the mind and its mental states. 'Eloquence and poetry' are vocal actions. Consequently, writing, carving, eloquence, and poetry, are by their nature, the five *skandhas*. 'Calculation' is mental action: this refers to the mental enumeration of the *dharmas*."

sāvadyā nivṛtā hīnāḥ kliṣṭāḥ dharmāḥ śubhāmalāḥ| praṇītāḥ saṃskṛtaśubhā sevyāḥ mokṣastvanuttaraḥ||127||

善無漏名妙 染有罪覆劣 善有為應習 解脫名無上

127a-b. Defiled dharmas are sāvadya, nivṛta, and hīna. 127b-c. Good and pure dharmas are praṇīta. 127c-d. Good conditioned dharmas are sevyā. 127d. Deliverance is the highest.

N/C: Bhasya: "Now let us explain some synonyms:

K127a-b: "Some synonyms of 'defiled' are: *sāvadya*, associated with *avadya*, or bad; *nivṛta*, that is, 'covered' by the defilements: and the defilements themselves are covered by other defilements; *hīna*, or ignoble, because they are low or abandoned by the Aryans."

K127b-c: "'Pranita,' 'excellent,' is a synonym for *subha*, that is, *kuśala*, good, and of *amala*, immaculate or *anasrava*. The *dharmas* which are neither ignoble nor excellent, are thus median (*madhya*)."

K127c-d: "'Sevyā,' 'to be cultivated' is synonymous with 'good' and 'conditioned.' It then follows that other *dharmas*, some unconditioned, others conditioned but defiled or non-defiled-neutral, are not to be cultivated. In fact, unconditioned *dharmas* are not susceptible of being produced, or cultivated, since the unconditioned has no result: now, it is with a view to a result that one cultivates."

K127d: "All the other *dharmas* are inferior. 127d Deliverance is the highest. There is nothing which outweighs Nirvana. Nirvana, being eternal and good, outweighs all."

abhidharmakośe karmanirddeśo nāma caturtha kośasthānamiti||

Chapter 5: *pañcamaiṃ kośasthānam*

分別隨眠品第五 (六十九頌)

CHAPTER FIVE – THE LATENT DEFILEMENTSN/C: = Notes and Commentary (Bhasya excerpts, etc.). P/P: = Poussin and Pruden. fn = footnote. K# = karika. AKB = *Abhidharmakośa*

Basic outline of Chapter 5:

- K1-11: Anusayas: 6, 7, 10 and 98.
- K12-18: Analysis of Universal Anusayas
- K19-24: Further Analysis of Anusayas
- K25-27: Doctrine of Sarvastiva
- K28-32: Further Analysis of the Anusayas
- K32-33: On the Order of the Anusayas
- K34: Arising of Klesas
- K35-40: Anusayas and Sasravas, Floods & Yokes
- K41-50: Anusayas and Connections, Wrappings, Upaklesas & Bonds
- K51-54: Abandonment and Dhatu of the Anusayas
- K55-58: How the Anusayas, etc. are Associated with the Sensations
- K59: The hindrances
- K60-63: Destruction of the Anusayas
- K64-70: Analysis of the Perfect Knowledges

*pañcamaiṃ kośasthānam om namo buddhāya**mūlaṃ bhavaśyānuśayāḥ śadrāgaḥ pratighastathā| māno'vidyā ca drṣṭiśca vicikitsā ca te punaḥ||1||*

隨眠諸有本 此差別有六 謂貪瞋亦慢 無明見及疑

1a. The roots of existence, that is, of rebirth or of action, are the anusayas. 1c-d. Six: attachment, and then anger, pride, ignorance, false views, and doubt. 1d-2a. These six make seven through the division of attachment.

N/C: Bhasya: “We said that the world, in all its variety, arises from action (iv.1). Now it is by reason of the *anusayas* or latent defilements, that actions accumulate: in the absence of the *anusayas*, actions are not capable of producing a new existence.”

K1a: “When a *klesa* or defilement enters into action, it accomplishes ten operations:

1. it makes solid its root, its *prapti*—the possession that a certain person already had of the *klesa* (ii.36,38a)—preventing it from being broken;
2. it places itself in a series (that is, it continues to reproduce itself);
3. it accommodates its field, rendering the person (*asrava*, ii.5, 6,44d) fit for the arising of the *klesa*;
4. it engenders its offspring, that is, the *upaklesas* (v.46): hatred engenders anger, etc.;
5. it leads to action;
6. it aggregates its causes, namely, incorrect judgment;
7. it causes one to be mistaken with regard to the object of consciousness;
8. it bends the mental series towards the object or towards rebirth (iii.30);
9. it brings about a falling away of good; and
10. it becomes a bond (*bandhana*, v.45d) and prevents surmounting of the sphere of existence to which it belongs.

K1c-d: “The words ‘and then’ serve to show that it is by reason of attachment that the others ‘take up their abode’ (*anusayana*, v.17) in the object. We shall explain this point later.”

K1d-2a: Attachment to pleasure or sensual desire (*kamaraganusaya*) and attachment to existence (*bhavaraganusaya*). The Bhasya then enters into a discussion concerning a difference in the interpretation of *anusaya*: does it refer to the defilement itself (Vaibhasika) or to the latent tendency of the defilement (Sautrantika)? Are they always associated with mind (Vaibhasika) or can the *anusayas* be disassociated from mind (Sautrantika)? Vasubandhu concludes: “The Sautrantika theory is best. *Kamaraganusaya* means ‘*anusaya* of *kamaraga*’. But the *anusaya* is neither associated with the mind, nor disassociated from it: for it is not a separate thing (*dravya*). What is called *anusaya* is the *klesa* itself in a state of sleep, whereas the *pariyavasthana* is the *klesa* in an awakened state. The sleeping *klesa* is the non-manifested *klesa*, in the state of being a seed; the awakened *klesa* is the manifested *klesa*, the *klesa* in action. And by ‘seed’ one should understand a certain capacity to produce the *klesa*, a power belonging to the person engendered by the previous *klesa*.”

śadrāgabhedāseptaktāḥ bhavarāgo dvidhātujah| antarmukhatvāttanmokṣasamjñāvyaṅvṛttaye kṛtaḥ||2||

六由貪異七 有貪上二界 於內門轉故 為遮解脫想

2b. Attachment to existence arises from the two Dhātus. 2c-d. It is so called because it is turned within, and in order to avoid the idea that these two Dhātus are deliverance.

N/C: K2b: “Attachment to Rupadhatu and to Arupyadhatu is called *bhavaraga*, attachment to existence [in opposition to *kamaraga*, attachment to agreeable objects, - *kamas* or *kamaganas*, - which is attachment proper to Kamadhatu, iii.3].”

K2c-d: “This attachment, being an absorption, is turned within. This is why it alone receives the name of attachment to existence. Further, certain persons imagine that the two Dhatus constitute deliverance: this is why the Blessed One gives the name ‘attachment to existence’ to the attachment which has these two Dhatus for its object.

“(According to us), existence (*bhava*) means the person. Beings in absorption enjoy both the absorption itself and their own persons. Being freed from attachment to pleasures, they only enjoy their own persons and not external objects. This is why attachment to the two higher Dhatus is called attachment to existence (*bhavaraga*).”

drṣṭayaḥ pañca satkāyamithyāntagrahadṛṣṭayaḥ | drṣṭiśīlavrataparāmarśāviti punarदाśaḥ ||3||

六由見異十 異謂有身見 邊執見邪見 見取戒禁取

3. There are five (erroneous) views: a belief in a self (satkāyadrṣṭi), false views (mithyādrṣṭi), a belief in the extremes (antagrāhadṛṣṭi), the esteeming of views (drṣṭiparāmarśa), and the esteeming of morality and ascetic practices (śīlavrataparāmarśa): thus there are ten anuśayas.

N/C: Bhasya: “By dividing views (*drsti*) into five, there are six *anusayas*, for a total of ten *anusayas*; five which are not views by nature, namely desire, anger, pride, ignorance and doubt; and five which are views, *satkayadrsti*, etc.”

daśaite saptāsaptāṣṭau tridvidrṣṭivivarjitāḥ | yathākramam prahīyante kāme duḥkhādidarśanaiḥ ||4||

六行部界異 故成九十八 欲見苦等斷 十七七八四

4. With the exception of three or two views, ten, seven, seven, eight anuśayas are abandoned in Kāmadhātu by the Seeing of Suffering and the three other Truths respectively.

N/C: See “The Defilements”. Bhasya: “All of the above mentioned *anusayas* are, in Kamadhatu, abandoned through the Seeing of Suffering. Seven are abandoned through the Seeing of Arising and through the Seeing of Extinction, with the exception of a belief in a self, a belief in the extremes, and the esteeming of morality and ascetic practices. Eight are abandoned through the Seeing of the Path, with the exception of *satsyadrsti* and *antagrshadrsti*. This makes thirty-two *anusayas* abandoned through Seeing, because the mere Seeing of the Truths suffices to abandon them.”

catvāro bhāvanāheyaḥ ta evāpratighāḥ punaḥ | rūpadhātu tathārūpye ityaṣṭānavatirmatāḥ ||5||

謂如次具離 三二見見疑 色無色除瞋 餘等如欲說

5a. Four are abandoned through Meditation. 5b-c. The same, with the exception of the angers, for Rūpadhātu. 5c. The same in Ārūpyadhātu. 5d. In this way, there are ninety-eight.

N/C: K5a: “Namely desire, anger, ignorance and pride: because one who has seen the Truths then abandons them through Meditation on the Path.

“In this way *satkayadrsti*, the view of self and of things pertaining to a self, is unique, being susceptible of being abandoned through the Seeing of Suffering; and the same for *antagrahadṛsti*, the belief in extremes. False views is of four types, abandoned through the Seeing of Suffering, Arising, Extinction, and the Path; the same for the esteeming of bad views and doubt. The esteeming of morality and ascetic practices is of two types, being susceptible of being abandoned through 1.) the Seeing of Suffering and 2.) the Path. Desire, anger, pride, and ignorance are of five types, being abandoned through the Seeing of each of the Truths, and through Meditation...

“When it is possible to abandon the object (*alambana*) of an *anusaya* through the Seeing of a certain Truth, it is said that this *anusaya* can be abandoned through the Seeing of this Truth. The others are abandoned through Meditation. There are thus twelve views, four doubts, five desires, five angers, five ignorances, and five prides: in all thirty-six *anusayas* in Kamadhatu.”

K5b-d: “The same sorts of *anusayas*, with the exception of the five angers, make up the thirty-one *anusayas* of Rupadhatu.” And the same thirty-one in Arupyadhatu. 36 of Kamadhatu + 31 of Rupadhatu + 31 of Arupyadhatu = 98. “The Abhidharmikas say that the six *anusayas* make ninety-eight through the differences of their aspect, their mode of expulsion (ii.52b), and their sphere of existence (their Dhatu).”

bhavāgrajāḥ kṣāntivadhya drḡgheyā eva śeṣajāḥ | drḡgbhāvanābhyām akṣāntivadhya bhāvanayaiva tu ||6||

忍所害隨眠 有頂唯見斷 餘通見修斷 智所害唯修

6a-c. When they arise in Bhavāgra (the highest state of Ārūpyadhātu), the anuśayas which are struck by the kṣāntis are abandoned through Seeing and through Meditation. 6c-d. The anuśayas which are not struck by the kṣāntis are only abandoned through meditation.

N/C: Bhasya: “Among the ninety-eight *anusayas*, eighty-eight are abandoned through Seeing because they are struck, destroyed through the ‘patiences’ (*ksantis*, vi.25d), and ten are abandoned through Meditation because they are struck by the ‘knowledges’ (*jnanas*). Is this a strict rule with regard to abandoning through Seeing and Meditation?”

K6a-c: “The word ‘*ksantis*’ refers to the *dharmajnanaksantis* and the *anvayaajnanaksantis* (vi.26c). Among the *anusayas* which are struck by the *ksantis*, those which are in Bhavagra are abandoned only by Seeing, for only *anvayaajnanaksantis* causes them to be abandoned. [Only the Aryans, through the pure path, abandon these *anusayas*] (vi.45c). Those in the eight *bhumis* (i.e., Kamadhatu, Rupadhatu and the first three stages of Arupyadhatu) are abandoned either through Seeing or through Meditation: Aryans abandon them solely through Seeing, and not through Meditation, by means of the *dharmajnanaksantis* or the *anvayaajnanaksantis* accordingly as they belong to the *anusayas* of Kamadhatu or of the

higher spheres, whereas Prthagjanas abandon them only through Meditation, and not through Seeing, for these *anusayas* can be abandoned through a worldly knowledge (*lokasamvrtijnana*, vii.9).”

K6c-d: “The *anusayas* which are struck by the “knowledges” (*jnanas*), at whichever stage they belong, are only abandoned through Meditation, whether they belong to an Aryan or to a Prthagjana. In fact, an Aryan abandons them through *anasrava jnana* meditation, or pure knowledge, whereas a Prthagjana abandons them through a worldly knowledge (*lokasamvrtijnana*).”

The Bhasya then discusses a controversy regarding non-Buddhists abandoning attachments.

ātmaṁyadhruvocchedanāstihīnā gradṛṣṭayah | ahetvamārge taddṛṣṭiretāstāḥ pañca drṣṭayah ||7||

我我所斷常 撥無劣謂勝 非因道妄謂 是五見自體

7. The view of self and things pertaining to self, the view of eternity and annihilation, the view of negation, the view that holds as high that which is low, and that which holds for cause and Path that which is not cause and Path: these are the five views.

N/C: This verse unfolds the 5 views listed in K3 above. Bhasya:

“1. To believe in a self and in things pertaining to self (*atmatmiyagraha*) is *satkayadrsti*, it is termed *sat* (‘existence’) because it perishes, and *kaya* because it is an accumulation or multiplicity. *Satkaya* means ‘an accumulation of perishing things,’ that is, the five *upadanaskandhas* (i.8a-b). The expression *satkaya* is put forth in order to discard the idea of permanence—this is why one says *sat*—and in order to discard the notion of a unity—this is why one says *kaya*. In fact, if one believes that the *skandhas* are a self, this is because one first and foremost attributes a permanence and unity to them. *Satkayadrsti* means, then, ‘a view with regard to the *satkaya*’ By this, all the views whose object is an impure belief in extremes (*antagrhdhrsti*), etc., are views of the *satkaya*, that is, of the five *skandhas*. But even though they are views of the *satkaya*, they are not ‘views of the self or of things pertaining to self.’ Also it is only the belief in a self or in things pertaining to a self that receives the name of *satkayadrsti*, for according to a declaration of the Blessed One, ‘Oh monk, any monk or Brahmin who in this world believes in a self, what he considers to be a self is only the five *upadanaskandhas*.’

2. To believe in the eternity or in the annihilation of what one believes to be a self, is *antagrahadrsti*, ‘a view that grasps extremes,’ for this is to falsely believe in the extreme (*anta*) thesis of eternity or annihilation.

3. The view that consists of negating (*apavada*) that which really exists, the Truth of Suffering, etc. and which consists of saying *nasti*, ‘that is not,’ is *mithyadrsti* or false view. All falsely conceived views are ‘false views,’ but only *mithyadrsti* receives this name because it is the most false of all, as the worst odor is called the bad odor. It is a negation, whereas the other views are an affirmation or erroneous attribution (*samaropika*)?

4. The view which considers that which is bad, low, abandoned (*hina*, iv.127) as good, or ‘high,’ is called *drstiparamarsa*, ‘the esteeming of bad views.’ What does *hina* mean? It refers to everything that is impure, because the Saints abandon it (*prahma*). And the view that consist of esteeming this is called simply ‘consideration’ (*paramarsa*). It would be best to say *drstyadiparamarsa*, ‘esteeming that which is low, beginning with erroneous views.’ But the word *adi* is omitted here.

5. The view which considers as cause that which is not cause, or as the path that which is not the Path, is called *silavrataparamarsa*: namely, to consider Mahesvara, Prajapati, or any other entity which is not a cause of the world as a cause of the world; to consider the rituals of suicide,—entering into fire or drowning—as a cause of a heavenly rebirth when they do not in fact procure heaven; or to consider morality and ascetic practices as the only path to deliverance when they are themselves not the only path to deliverance, nor the ‘knowledges’ (*Jnana*) of the Samkhyas and the Yogins which are not a path to deliverance; and so too the rest.”

iśvarādiṣu nityātmaviparyāsāt pravartate | kāraṇābhīniveśo ’to dūḥkhadṛggheya eva saḥ ||8||

於大自在等 非因妄執因 從常我倒生 故唯見苦斷

8. If one clings to the idea that the Lord, etc., is the cause of the world, this is by reason of false conceptions of permanence and personality. Thus this clinging is to be abandoned through Seeing (the Truth) of Suffering.

N/C: This *karika* is in response to the following objection: “You have said that the erroneous view that regards as a cause of the world that which is not a cause of the world is the esteeming of morality and ascetic practices (*silavrataparmarsa*). In this hypothesis, the esteeming of morality and ascetic practices is abandoned through the Seeing of the Truth of Arising, since it admits of error with regard to cause (=arising).” The Bhasya adds: “The belief in the eternity or in the personality of the Lord or Prajapati is abandoned through Seeing the single Truth of Suffering; as a consequence the belief in their causality, which results from this first belief, is abandoned in the same way as this same first belief is abandoned.” Similar objections are raised with regard to the other views included in the description of *silavrataparamarsa* above (in the Bhasya to K7). “The doctrine of the Vaibhasikas is thus that these two opinions are to be abandoned through the Seeing the Truth of Suffering, because they allow error with regard to suffering.”

Vasubandhu then states his reservations regarding this stance: “But his argument is carried too far! All the defilements (*klesas*) which have the impure for their object embrace error with regard to suffering...Furthermore, we would ask what

is the esteeming of morality and ascetic practices which is abandoned through Seeing the Truth of the Path?...

Furthermore, when a person imagines that he obtains purification through a wrong view abandoned through the Seeing of Arising or Extinction, why is his esteeming of morality and ascetic practices not abandoned through the Seeing of these same two Truths? This point remains to be examined.”

dr̥ṣṭitrayādviparyāsacatuṣkaṁ viparītataḥ| nitīraṇāt samāropāt saṁjñācittē tu tadvaśāt||9||

四顛倒自體 謂從於三見 唯倒推增故 想心隨見力

9a-b. One distinguishes four errors within the three views. 9b-c. Reflective judgment and affirmation because they allow complete error. 9d. Thought and idea are termed “error” by reason of view.

N/C: Bhasya: “We have spoken (k8) of the two erroneous views of permanence (or eternity) and personality. Are there only two errors? There are four errors: to hold that which is impermanent to be permanent, that which is suffering to be happiness, that which is impure to be pure, and that which is not a ‘soul’ to be a soul or self. What is the nature of these four errors?” [These are the four “inverted” views.]

K9a-b: “That part of the belief in extremes which is a view of permanence constitutes one error; two parts of the esteeming of bad views constitute the errors of happiness and purity; and that part of the belief in a self and of things pertaining to a self which is a view of self constitutes one error.”

The Bhasya then explores the question of whether satkayadrsti includes “things pertaining to self” (e.g., “mine”) and concludes: “all belief in a self and in things pertaining to a self is totally included in the error of self.”

K9b-c: “Are not the other defilements errors because, in order for there to be error, a combination of three characteristics is indispensable? What are these three characteristics?” [K9b-c...] “The view of annihilation (*ucchedadrsti*, a part of the belief in extremes, (*antagrahadrsti*) and false views are not affirmations or erroneous attributions (*samaropa*), since they are directed towards the absence of existence. The esteeming of morality and ascetic practices affirms that morality and practices suffice for purification: there is no total error in this, since morality and practices do contribute to purification. The other defilements do not admit of reflective judgment, and as a consequence are not complete errors (*viparyasa*).”

K9d: “Only view is error, but by virtue of the esteeming of bad views (*dr̥spiviparyasa*), ideas and thoughts associated with view and having its same aspect are also termed ‘errors.’”

The Bhasya includes further reflections and opinions on this matter.

sapta mānāḥ navavidhāstribhyaḥ| dr̥gbhāvanākṣayāḥ| vadhāḍiparyavasthānam heyam bhāvanayā tathā||10||

慢七九從三 皆通見修斷 聖如殺纏等 有修斷不行

10a. There are seven types of pride (māna): 10a-b. Three make nine types. 10b. They perish through Seeing and Meditation. 10c-11a. The paryavasthāna of killing, etc., is abandoned through Meditation; [the thirst for non-existence, etc.]

N/C: K10a: “These are *mana*, *adhimana*, *manatmana*, *asmimana*, *abhimana*, *unamana*, and *mithyamana*.

In general, arrogance of the mind (ii.33b) is called *mana*. *Mana* is subdivided on the basis of its different modes:

1. *Mana*: when the mind makes itself lofty or develops pride by thinking, ‘I am superior’ or ‘I am equal’ relative to an inferior or to an equal.
2. *Adhimana*: to think, ‘I am superior,’ ‘I am equal,’ relative to an equal, or to a superior.
3. *Mandtimana*: to think, ‘I am superior’ relative to a superior.
4. *Asmimana*: when the mind prides itself by taking the five *upadanaskandhas* for its ‘self’ and ‘mine.’
5. *Abhimana* to think that one possess distinctions, that is, some *dharma*s, pure or impure, which abide in absorption, when one does not possess them (v.27b-c). (*Abhimana* has a substantial basis: it is *savastuka*; this is the pride of someone who has some qualities resembling the *visesas*.)
6. *Unamana*: to think, ‘I am slightly inferior’ relative to that which is greatly superior.
7. *Mithyamana*: to attribute to oneself spiritual qualities which one does not possess. (*Mithyamana* has no substantial basis: this is the pride of someone who has no qualities whatsoever but who believes that he has some.)

K10a-b: “Yet the Sastra (*Jnanaprasthana*) teaches nine types of pride, *manavidha*, or simply *vidha*, namely, 1. ‘I am superior;’ 2. ‘I am equal;’ 3. ‘I am less good;’ 4. ‘Another is better than I;’ 5. ‘He is equal to me;’ 6. ‘He is worse than I;’ 7. ‘Another is not better than I;’ 8. ‘He is not my equal;’ and 9. ‘He is not worse than I.’ Which of the seven types of pride make up these nine types? [10a-b.] Three make nine types. These nine types come from three *manas*, namely *mana*, *adhimana* and *unamana*. The first three are the three *manas* which reside in the erroneous view of self. One first thinks ‘me.’ Then there arises in order *adhimana*, *mana*, and *unamana*. One has a type of *mana* which consists of saying, ‘I am better,’ *adhimana* which resides in erroneous views, and the rest. The second three are, in their order, *unamana*, *mana*, and *adhimana*. The third three are, in their order, *mana*, *adhimana*, and *unamana*.” [Bhasya includes further explanations and an alternate derivation of the 9 types of pride.]

K10b: “All, including *asmimana*, perish, that is, are abandoned, through Seeing and Meditation.”

K10c-11a: “Must we believe that, among the Aryans, the *anusayas* which are abandoned though Meditation and which have not yet been abandoned, are presently active? Not necessarily. [K10c-11a...] The *paryavasthana* of killing (see

v.47), refers to the defilement, *klesa*, by which one voluntarily commits murder. ‘Of killing, etc.,’ refers to killing, stealing, adultery, and lying. These *pariyavasthanas* have the *dharmas* abandoned through Meditation for their object.”

vibhaveccā na cāryasya sambhavanti vidhādayaḥ| nāsmitā dr̥ṣṭipuṣṭatvāt kaukr̥ṭyaṁ nāpi cāsubham||11||

慢類等我慢 惡作中不善 聖有而不起 見疑所增故

11a. The thirst for non-existence, etc. 11a-d. Among the Āryans the various types of pride, etc., and egotism, [-because they are nourished by views-] and bad regret, are impossible. 11d. Because they are nourished by views.

N/C: K11a: “*Vibhavatsna* ‘the thirst for non-existence’ is also abandoned through Meditation. By *vibhava* (‘non-existence’) we mean the impermanence of the three Dhatus, Kamadhātu, etc. Desire (*tr̥sna*) which is directed to impermanence is called *vibhavatsna*. The word ‘et cetera’ (*tatha*) shows that one should add a part of *bhavatsna*, the thirst for existence, to *vibhavatsna*, for example the desire ‘Would that I could become Airavana, King of the Nagas!’ [The same for the desire to become Kuvera, the desire to become a woman; but not the desire to become Indra].”

K11a-d: “The types of pride, etc. are not produced, and do not become active among the Aryans, nor is there any longer ‘egotism’ among them. ‘Et cetera’ signifies the *anusayas* enumerated above, the *pariyavasthanas* of killing, the desire for non-existence and part of the desire for existence.”

K11d: “Because all these *anusayas* are nourished by erroneous views: when their nourishment is burned up, they no longer have the power to arise (or: the Aryans no longer produce them). *Mana* and *asmita*, ‘egotism,’ are nourished through wrong views; the desire for non-existence is nourished through the view of annihilation; and a part of the desire for existence is nourished through the view of eternalism. Even though ‘bad regret’ (ii.28) is abandoned through Meditation, it does not become active among the Aryans, because it is nourished by doubt.”

sarvatragā dukkhahetudr̥ggheyaḥ dr̥ṣṭayastathā| vimatiḥ saha tābhiṣca yā’vidyā’veṇikī ca yā||12||

見苦集所斷 諸見疑相應 及不共無明 遍行自界地

12. Universal *anusayas* are 1. the erroneous views and doubts which are abandoned through the Seeing of Suffering and Arising, 2. the ignorance which is associated with them, and 3. independent ignorance.

N/C: Bhasya: “This makes eleven *anusayas*: the five erroneous views which are abandoned by the Seeing of Suffering; wrong views and the esteeming of views abandoned through Seeing of Arising; and two doubts and two ignorances abandoned through the Seeing of Suffering and the Seeing of Arising. These eleven *anusayas* are called ‘universal,’ ‘going everywhere,’ because they grasp the entire Dhātu as their object.

“1. Objection: Do these universals grasp their entire Dhātu successively or all at once?

“In the first hypothesis, the definition would apply to the other *anusayas* as well; and the second hypothesis is inadmissible: in fact no one considers the totality of the Dhātu as a means of purification; it is only certain practices which are the object of the esteeming of morality and ascetic practices. In the same way, no one considers the totality of the Dhatus as the cause of the world, but only Isvara, Prajapati, etc.

“2. [Answer of the Vaibhasikas:] We do not say that the universals have the entire Dhātu for their object all at once, but rather they have the Dhātu in its five categories for their object: ‘entire’ refers to the totality of types.”

The Bhasya then explores the question of whether desire and pride should also be considered universals.

navordhvāmbanā eṣāṁ dr̥ṣṭidvayavivarjitāḥ| prāptivarjyāḥ sahabhuvo ye’pyebhiste’pi sarvagāḥ||13||

於中除二見 餘九能上緣 除得餘隨行 亦是遍行攝

13a-b. Among them, nine, with the exception of the two views, bear on the superior. 13c-d. With the exception of the *prāptis*, dharmas coexistent with the universal *anusayas* are also universals.

N/C: Bhasya: “We have seen that eleven *anusayas* are universal (that is, bearing on all the categories) in their Dhātu, in the sphere of existence wherein the person is born in whom they are found:” [K13a-b...] “With the exception of a belief in a self (*satkayadr̥sti*) and a belief in extremes (*antagrahadr̥sti*), the nine other universals are also universals in a different Dhātu; they sometimes bear on a different Dhātu, sometimes on two...” [an *anusaya* of Kamadhātu bearing on Rupdadhātu and Arupyadhātu.]

Bhasya discusses another objection here regarding the enumeration of universal *anusayas*.

K13c-d: “Coexistent *dharmas* refer to sensation, etc. Not the *prāptis*, because the *prāpti* (adherence) and the *prāpya* (the thing adhered to) do not have the same result (ii.36c). 1. Future universal *anusayas* are not universal causes.

2. Coexistents of past and present universal *anusayas* are universal causes, but not universal *anusayas*.

3. Past and present universal *anusayas* are universal causes.

4. Future coexistents of universal *anusayas* are neither universal *anusayas* nor universal causes.”

mithyādr̥gvimatī tābhyām yuktā'vidyā'tha kevalā| nirodhamārgadṛggheyāḥ ṣaḍanāsravagocarāḥ||14||
見滅道所斷 邪見疑相應 及不共無明 六能緣無漏

14. Wrong views, doubt, and the ignorance which is bound (yukta) to them, and independent ignorance, abandoned through the Seeing of Extinction and the Path, make six anuśayas whose object is pure.

N/C: Bhasya: “Among the ninety-eight *anusayas*, how many have a pure *dharma* for their object, that is, the Third and Fourth Truth, the Truth of Extinction and the Path? How many have an impure *dharma*? [K14...] Except for the six,—that is, the three *anusayas* abandoned through the Seeing of Extinction, namely wrong views, doubt, and the ignorance associated with them or independent of them, and these same three *anusayas* abandoned through Seeing the Path,—all the other *anusayas* have impure *dharmas* for their object.”

svabhūmyuparamo mārgaḥ ṣaḍbhūminavabhūmikaḥ| tadgocarāṇām viṣayo mārgo hyanyo'nyahetukaḥ||15||
於中緣滅者 唯緣自地滅 緣道六九地 由別治相因

15. The extinction of their own bhūmi is the object of the anuśayas which have extinction for their sphere; the Path with its six or nine bhūmis, is the object of the anuśayas which have the Path for their sphere, for the Paths depend on one another.

N/C: Bhasya: “The three *anusayas* (wrong views, doubt, and ignorance) which are abandoned through the Seeing of Extinction and which have Extinction for their object, do not have Extinction for their total object: when they belong to Kamadhatu, they bear on Extinction in Kamadhatu, and so on from *bhumi* to *bhumi*, until: when they belong to Bhavagra (*naīvasamjñanasamjñanayatana*) they bear on Extinction in Bhavagra.

“When they are in the realm of Kamadhatu, the three *anusayas* which have the Path for their object bear on the totality of the Path as well as on a portion of the *dharmajñana* (vi.26), with its six *bhumis* (namely *anagamya*, *dhyānantara*, and the four *Dhyānas*) (see ii.52c, vii.9).

“When they are of the realm of Rupadhatu or Arupyadhatu (four *Dhyānas*, four *Arupyas*), these same *anusayas* bear on the totality of the Path, and on a part of the *anvayajñana* (vi.26), with its nine *bhumis* (namely the preceding six and the first three *Arupyas*). In fact the Paths are mutually dependent, (ii.52).

“Although *dharmajñana* and *anvayajñana* are mutually dependent, because *anvayajñana* is not opposed to Kamadhatu, the three *anusayas* of the realm of Kamadhatu which have the Path for their object do not have the Path which forms part of the *anvayajñana* for their object.

“But the *dharmajñana* which is opposed to Kamadhatu is also opposed to Rupadhatu and Arupyadhatu (vii.9): consequently it will also be the object of the three *anusayas* of these two Dhatus which have the Path for their object.

“*Dharmajñana* in its entirety is not opposed to Rupadhatu and Arupyadhatu, for the *dharmajñana* of Suffering and Arising are not opposed to these two Dhatus. [Thus it is not the object of the three *anusayas* of these two Dhatus.]

“And *dharmajñana* is not opposed to Rupadhatu and Arupyadhatu in their entirety [for it is not opposed to the *dharmas* abandoned through Seeing. Thus it is not the object of the three *anusayas* of these two Dhatus], because the first two *dharmajñanas* are not opposed to these Dhatus, and because the first category of the *anusayas* of these two Dhatus, namely those which one abandons through Seeing, are not opposed by any *dharmajñana*.”

na rāgastasya varjyatvāt na dveṣo'napakārataḥ| na māno na parāmarśau śāntaśuddhyagrabhāvataḥ||16||
貪瞋慢二取 並非無漏緣 應離境非怨 靜淨勝性故

16a. Lust does not bear on pure dharmas, because lust should be rejected. 16b. Anger does not, because pure dharmas do not do evil. 16c. Egotism and the two esteemings do not, because pure dharmas are calm, pure, and excellent.

N/C: K16a: “The latent defilement of lust (*raganusaya*) should be abandoned; but if it has pure *dharmas* for its object, it will not be rejected; in the same manner, the aspiration after good *dharmas* [which takes the form of desire, but which is Right View] should not be rejected.”

K16b: “Anger arises with regard to a thing which does evil, and pure *dharmas*, the Extinction of Suffering or the Path, do not do evil.”

K16c: “One cannot pride oneself on Extinction or the Path, for they are calm. The esteeming of morality and ascetic practices is to hold as a cause of purification that which is not such: the pure *dharmas* are really purification, so one cannot have a false conception of purity (*suddhigraha*), with regard to them. The esteeming of bad views is to hold as excellent that which is vile: now the pure *dharmas* are what are best, so one cannot have a false conception of excellence (*agragraha*), with regard to them.”

sarvatragā anuśayāḥ sakalāmanuśerate| svabhūmimālambanataḥ svanikāyamasarvagāḥ||17||
未斷遍隨眠 於自地一切 非遍於自部 所緣故隨增

17. Universal anuśayas, relative to the object, become anuśayana in all their spheres; the non-universals, in their one category.

N/C: Bhasya: “From the point of view of the object, the universal *anusayas* (v. 12) become *anusayana*, that is, ‘become lodged in’ the five categories of their sphere; the other in one category: the *anusayas* that one abandons through the

Seeing of Suffering become *anusayana* in the *dharmas* that one abandons through the Seeing of Suffering . . . the *anusayas* that one abandons through Meditation become *anusayana* in the *dharmas* that one abandons through Meditation. This general rule calls for more precision.” [see K18]

nānāsravordhvaviṣayāḥ asvikārādvipakṣataḥ| yena yaḥ saṁprayuktastu sa tasmin saṁprayogataḥ||18||

非無漏上緣 無攝有違故 隨於相應法 相應故隨增

18a-b. Not the *anuśayas* that bear on the pure *dharmas* or a higher sphere, because their object is not “made one’s own” and opposes the *anuśayas*. 18c-d. Any *anuśaya* which is associated with a certain *dharma* becomes *anuśaya* through association with this *dharma*.

N/C: K18a-b: “The six *anusayas* which have the pure *dharmas*—Nirvana or the Path (K14)—for their object, and the nine *anusayas* which have a higher sphere (K13a-b) for their object do not become *anusayana* in the object, because one does not do this thing by oneself either through the ‘view of self’ or through desire. Other *anusayas* would apply (*anusi*) to the thing which one considers (through a belief in a self) as the self, or which one makes one’s own through desire, and they become *anusayana*, as dust is applied to a wet piece of cloth. But the pure *dharmas* and the higher *bhumis* are not susceptible of being considered as ‘self’ or as ‘pertaining to self’: thus the *anusayas* which have them for their object do not become *anusayana* in their object, because of the nature of their object.

“We would remark in fact that the desire that seeks either the pure *dharmas* or a higher sphere is not the *anusaya* called ‘desire,’ but rather ‘an aspiration for good *dharmas*’ (I.8). Further, the pure *dharmas*, Nirvana or the Path, are opposed to the *klesas* which take them as their object; the *dharmas* of a higher *bhumi* are opposed to the *klesas* of a lower *bhumi*: as a consequence the *klesas* cannot become *anusayana* there, that is, install themselves there; in the same way that the sole of the foot cannot install itself on a rock which is red hot with fire.”

K18c-d: “According to some other masters, *anusayana* should be understood as *anugunya*. Nirvana, etc., is not favorable (*anuguna*) to the arising and development of wrong views: in the same way that one says that if a person who has a cold takes a bitter medicine, there is no increase (*anusayana*) in the cold due to the medicine.”

ūrdhvamavyākṛtāḥ sarve kāme satkāyadarśanam| antagrāhaḥ sahābhyām ca mohaḥ śeṣāstvihāśubhāḥ||19||

上二界隨眠 及欲身邊見 彼俱癡無記 此餘皆不善

19a. All the “higher” *dhyānas* are morally neutral. 19b. The belief in a self, a belief in extremes, and ignorance are neutral in *Kāmadhātu*. 19c. The other *anuśayas*, here, are bad.

N/C: K19a: “All the *anusayas* belonging to Rupadhatu and Arupyadhatu are neutral. In fact, all defiled *dharmas*, when they bear retribution, bear painful retribution. Now suffering does exist in these two spheres, for no causes (anger, etc.) for doing evil to others are present there.”

K19b: “In fact, these *anusayas* are not in contradiction to giving and other good deeds. One thinks, ‘May I be happy in the future!’ and one give gifts and observes the precepts. The erroneous view of annihilation is favorable to deliverance. . . These two views—a belief in a self and a belief in the extremes—are only aberrations relative to things which constitute the pseudoperson; they do not being about harm to another: thus they are morally neutral.

“But these different reasons—because they are not in contradiction to giving, etc.—could be applied to the ‘desire for heaven’ and to egotism (*asmimāna*, v. 10), which should thus also be neutral; but the School does not admit this. Some ancient masters also say, ‘An innate belief in a self, which is to be found among the savage animals and birds, is neutral. But a cogitated belief in a self is bad.’ (The same holds for an innate and cogitated belief in the extremes).”

K19c: “The other *anusayas* of *Kamadhatu* are impure (*asubha*), that is, bad (*akusala*).”

kāme’kuśalamūlāni rāgapratighamūdhayaḥ| trīṇyakuśalamūlāni tṛṣṇā’vidyā matiśca sā||20||

不善根欲界 貪瞋不善癡 無記根有三 無記愛癡慧

20a-b. Lust, anger and *mūḍi*, in *Kāmadhātu*, are roots of evil. 20c. Three roots, desire, ignorance, and *mati* (that is, *prajñā*) are neutral. 20d. The others are not roots, because their modality is of duality and elevation.

N/C: K20a-b: “All lust (*raga*), all anger (*pratigha*), and all *mudi* (that is, all delusion or *moha*) belonging to *Kamadhatu*—with the exception of the delusion which is a belief in a self and the belief in the extremes—are, in this order, the three roots of evil, greed, anger, and ignorance. A belief in a self and a belief in the extremes are not roots of evil, for a root of evil is only that which is bad and is only a root of evil. The other *anusayas* are not roots of evil.

K20c: “The *Vaibhasikas* of *Kasmir* hold that desire, ignorance, and *prajna* which are neutral, of whatever type they are up to and including the *prajna* which arises from retribution, are neutral roots.”

K20d: “Doubt (*vicikitsa*) cannot be regarded as a root, being twofold and mobile by nature. Egotism (*mana*), being ‘an elevation’ of the mind, is not a root, since it consists of elevation, the opposite of a root. For in this world roots are firm and reach downward.”

dvidhordhvavṛtternāto'nyau catvāryeveṭi bāhyakāḥ| trṣṇādrīmānamohāste dhyāyitritvādavidyayā||21||

非餘二高故 外方立四種 中愛見慢癡 三定皆癡故

21b-d. Four, [say the Aparāntakas]: desire, views, egotism, and delusion which are neutral; in fact there are three contemplations based on ignorance.

N/C: Bhasya: “One can distinguish ‘absorption of desire’ (*trsnottaradhyayin*), ‘absorption of (wrong) views’ (*drstyuttaradhyayin*), and ‘absorption of pride’ (*manottaradhyayiri*). Now these contemplations are such by reason of delusion or ignorance.”

ekāmsato vyākaraṇaṃ vibhajya pariṣṛcchya ca| sthāpyaṃ ca maraṇotpatti viśiṣṭātmā'nyatādivat||22||

應一向分別 反詰捨置記 如死生殊勝 我蘊一異等

22. Categorical response, as for death; a distinguishing response, as for rebirth; a response by question, as for superiority; and a response by rejecting the question, as for non-identity.

N/C: Bhasya: “Are the fourteen ‘undefined points’ (*avyakrtavastu*) of which Scripture speaks so called because they are neutral (*avyakrta*) in the sense that we have just studied? No. In the Sutra a neutral question is a question which should be set aside: that is, this type of question is called neutral, not answered, because it should be set aside, or rejected. The object of such a question is termed ‘an undefined point.’ . . .

1. If one asks, ‘Do all beings die,’ one should answer in a categorical manner, ‘They do.’
2. If one asks, ‘Will all being be reborn’ one should answer by distinguishing, ‘Beings endowed with defilements will be reborn; being freed from defilements will not be reborn.’
3. If one asks, ‘Is a person superior or inferior?’, one should answer by the question, ‘In comparison with whom?’ If he answers, ‘In comparison with the gods,’ one should answer, ‘He is inferior.’ If one answers, ‘In comparison with beings in the painful realms of rebirth,’ one should answer, ‘He is superior.’
4. If one asks, ‘Are the *skandhas* the same thing as a *sattva* or living being, or are they different?’, this is a question that is to be rejected because the thing called a ‘living being’ does not exist. In the same way one would reject the question, ‘Is the child of a sterile woman white or black?’ . . . This question is answered by saying, ‘This question is to be rejected.’”

Further examples and explanation: “The Abhidharmikas say:

1. A categorical response: If someone asks, ‘Is the Blessed One the Arhat Samyaksambuddha? Is the Dharma that he speaks well spoken? Is the Samgha of the Sravakas well instructed? Is physical matter (*rupa*) impermanent? . . . Is consciousness (*viññana*) impermanent? Can Suffering be known . . . Can the Path be known?’, then to these questions one should answer in a categorical manner, by reason of the superior benefit (of such an answer).
2. An answer by distinguishing: If a person asks, ‘I desire that the Venerable One teaches me the *dharmas*’ one should distinguish, ‘The *dharmas* are numerous, past, present, and future: which do you desire that I should teach you?’ If he answers, ‘Teach me the past *dharmas*,’ one should distinguish, ‘The past *dharmas* are numerous: *rupa*, *vedana*, *samjña*, *samskaras*, and *viññana*.’ If he asks, ‘Teach me concerning *rupa*,’ one should distinguish, ‘There are three *rupas*, the good, the bad, and the neutral.’ If one asks, ‘Teach me concerning the good,’ one should distinguish, ‘There are seven types of good *rupa*: abstention from killing . . . and abstention from idle words.’ If one asks, ‘Teach me abstention from killing,’ one should distinguish, ‘It is of three types, arisen from the three roots of good, non-greed (*alobha*), non-anger (*advesa*), and non-ignorance (*amoha*)’ If one asks, ‘Teach me the abstention from killing arisen from non-greed,’ one should distinguish, ‘It is twofold, *viññapti* and *aviññapti*. Which do you desire that I teach you?’
3. A response by a question: The same question, put by a false-hearted person, is a question to which one should respond by another question. If such a person asks, ‘I desire that the Venerable One teach me the *dharmas*,’ one should counter-interrogate him, “The *dharmas* are numerous: which do you desire that I teach you’But one need not establish the distinctions (past, present, and future *dharmas*); one should continue to counter-interrogate him until the questioner remains silent or he himself explains.
4. A question to be rejected: If one asks ‘Are the number of persons finite or infinite, etc.?’ then this question should be rejected.”

From a sutra of the Mahasamghikas:

1. When one asks if all the *skandhas* are impermanent.
2. When someone asks what retribution in sensation a voluntary action requires.
3. When someone asks if *samjña* is the soul of a person, one should counter-interrogate, ‘My friend, what do you think of the soul?’ and if he answers, ‘My friend, I think that the soul is coarse,’ one should respond that the *samjña* is other than the soul.
4. When someone asks if the world is eternal, non-eternal, eternal and non-eternal, neither eternal nor non-eternal; if the number of persons is finite, infinite, finite and infinite, neither finite and infinite; if the Tathagata exists after death . . . ; or if the vital principle is other than the body. These questions, Oh Bhiksus, are to be rejected.

rāgapratighamānaiḥ syadatītapratyupasthitaiḥ| yatrotpannā'prahīnāste tasmin vastuni saṃyutaḥ||23||

若於此事中 未斷貪瞋慢 過現若已起 未來意遍行

23. One is bound by lust, anger, and egotism, past and present, to the object from whence they have been produced without their having been abandoned.

N/C: Bhasya: “Within a certain person, an *anusaya* or latent defilement attaches itself to a certain object; this person is bound to this object by this *anusaya*. We must examine to what object a person is bound by a past, present, or future *anusaya*. From this point of view the *anusayas* or *klesas* are of two types: specific *klesas*, namely lust, anger, egotism; and general *klesas* namely views, doubt, and ignorance. [K23...] When the specific *klesas* have arisen with respect to a certain object—an object past, present or future, an object abandoned through Seeing, etc.—and is thus found in the past or in the present, when they have not been abandoned, the person in whom they are produced is bound to this object by these specific *klesas*. For, being specific, they are not necessarily produced within all persons with respect to all things, but rather within a certain person with respect to a certain thing.”

sarvatrānāgatairebhirmanāsaiḥ svādhvike paraiḥ| ajaiḥ sarvatra śeṣaistu sarvaiḥ sarvatra saṃyutaḥ||24||

五可生自世 不生亦遍行 餘過未遍行 現正緣能繫

24a-b. One is bound to all objects by the same future kleśas, since they are mental states. 24b. One is bound to the object of their time period by the same future kleśas, since they are not mental states. 24c. Not destined to arise, one is bound everywhere by the same. 24c-d. One is bound everywhere by the others, whatever they are.

N/C: K24a: “One is bound to any and all objects, past, present, and future, [and of the five categories: to be abandoned through Seeing, etc., according to the case], by these same specific future *klesas*, since they belong to the *manovijnana*. For the sphere of the *manas* is tritemporal.”

K24b: “One is bound to future objects through future lust and anger which differ from the preceding—that is, non-mental states in a relationship with the five sense consciousnesses. The five consciousnesses, in fact, cognize only objects contemporaneous to them.”

K24c: “‘Everywhere,’ this is, to all objects, past, present, and future.”

K24c-d: “One is bound to all the objects of the three time periods and the five categories, according to the case, by the other, general *klesas*—which, having for their object the five *upadanaskandhas*, are produced within all and relative to all—in whatever period the said *klesas* belong.”

“[The Sautrantikas criticize this theory.] Do the *klesas*, and past and future objects, really exist? If one says that they really exist, one admits that conditioned things always exist and are thus eternal; if they do not exist, how is it possible to say that a person is bound to these objects by the *klesas*, or that he is liberated from them? The Vaibhasikas maintain that past and future *dharmas* really exist; conditioned things nevertheless are not eternal for they are endowed with the characteristics (*lakṣanas*, ii.45c-d) of conditioned things. In order to better illustrate their position we present, in summary fashion, their doctrine:” [see K25...]

sarvakālāstītā uktatvāt dvayāt sadviṣayāt phalāt| tadastivādāt sarvāstivādā iṣṭāḥ caturvidhāḥ||25||

三世有由說 三有境果故 說三世有故 許說一切有

25a. The dharmas exist in the three time periods. 25a. Because the Blessed One has said it. 25b. Because mental consciousness precedes from two. 25c. Because it has an object. 25d. And because the past bears a result. 25c-d. He who affirms the existence of the dharmas of the three time periods is held to be a Sarvāstivādin.

N/C: K25a is the basic doctrine of *sarvastiva*, “everything exists”. Four arguments are then presented for this thesis:

1. K25a: “The Blessed One taught in his own words the existence of the past and the future, ‘Monks, if past *rupa* did not exist, the learned holy Sravakas would “not take into consideration” past *rupa* . . . If future *rupa* did not exist, the learned holy Sravakas would “not delight in” future *rupa*. It is because future *rupa* exists that the learned holy Sravakas . . .”
 2. K25b: “The Blessed One implicitly teaches the same doctrine when he says, ‘Consciousness is produced by reason of two. What are these two? The organ of sight and a visible thing... the *manas* and the *dharmas*’ Now if the past and future *dharmas* do not exist, mental consciousness which has them for its object would not arise by reason of these two.”
- [These are the proofs taken from Scripture. As for proofs taken from reasoning:]
3. K25c: “A consciousness can arise given an object, but not if an object is not present. If past and future things do not exist, there would be consciousness without an object; thus there is no consciousness without an object.”
 4. K25d: “If the past does not exist, how can good and bad action give forth a result? In fact, at the moment when the result is produced, the retributive cause (ii.54c-d) is past.”

K25c-d: “The masters who affirms the existence of all things, past, present and future, are Sarvastivadins. Those who affirm the existence of the present and a part of the past, namely the existence of action which has not given forth its result; and the non-existence of the future and a part of the past, namely the non-existence of action which has given forth its result, are regarded as Vibhajyavadins; [they do not belong to the Sarvastivadin School].”

te bhāvalakṣaṇāvasthā'nyathā'nyathikasamjñitāḥ| tr̥tīyah śobhanaḥ adhvānaḥ kāritreṇa vyavasthitāḥ||26||

此中有四種 類相位待異 第三約作用 立世最為善

[26] 25d. There are four types of Sarvāstivādins accordingly as they teach a difference in existence (bhāva), a difference in characteristic, a difference in condition, and mutual difference. 26a. The third is the best. 26b. The three time periods are proven by reason of their activity.

N/C: Bhasya: “How many systems are there in this School? [How many ways are there of understanding the doctrine of the existence of all (*sarvastivada*)? which is the best?]”

1. The Bhadanta Dharmatrata defends *bhavanyathatva*, that is, he affirms that the three time periods, past, present, and future, are differentiated by their non-identity of existence (*bhava*). When a *dharma* goes from one time period to another its nature is not modified, but its existence is. A gold vase which one breaks is an example which shows the difference of figure: its figure (*samsthana*, i.10a) is modified, but not its color. An example which shows difference in qualities: milk becomes whey; its taste, force, and digestibility change, but not its color. In the same way, when a future *dharma* passes from the future into the present, its future existence is abandoned, and its present existence is acquired, but its nature remains the same. When it passes from the present into the past, its present existence is abandoned, and its past existence is acquired, but its nature remains the same.
2. The Bhadanta Ghosaka defends *laksananyathatva*, that is, the time periods differ through the difference in their characteristics. A *dharma* goes through the time periods. When it is past, it is endowed with past characteristics (*laksana*), but it is not deprived of its present and future characteristics; when it is future, it is endowed with its future characteristics, but it is not deprived of its present and past characteristics; and when it is present, it is endowed with its present characteristics, but it is not deprived of its past and future characteristics. Example: a man attached to one woman is not detached with respect to other women.
3. The Bhadanta Vasumitra defends *avasthanyathatva*, that is, the time periods differ through the difference of condition (*avastha*). A *dharma*, going through the time periods, having taken up a certain condition, becomes different through the difference of its condition, not through a difference in its substance. Example: a token placed on the square of ones, is called one; placed on the square of tens, ten; and placed on the square of hundreds, one hundred.
4. The Bhadanta Buddhadeva defends *anyonyathatva*, that is, the time periods are established through their mutual relationships. A *dharma*, going throughout the time periods, takes different names through different relationships, that is, it is called past, future, or present, through a relationship with what precedes and with what follows. For example, the same woman is both a daughter and a mother.

Vasubandhu then refutes (summarily) positions 1, 2 & 4:

1. The first, professing ‘transformation’ (*parinama*) may be refuted along with the Samkhyas. [a substance with characteristics]
2. In the thesis of the second master, the time periods, past, present, and future, are confounded, since the three characteristics are found everywhere. The example moreover is lacking any similarity to the problem, for, within the man in question, there is active lust with respect to one woman, but there is only the ‘possession of lust’ (ii.36) with respect to other women.
4. In the thesis of the fourth master, the three time periods exist at the same time: a past *dharma*, for example, is past in relation to that which precedes it, future in relation to that which follows, and present in relation to what precedes and what follows.

“Consequently the best system is that of Vasumitra.” [That is, as above: 3, the third interpretation.]

K26b: “According to which the time periods and the conditions are established through the operation of the activity of a *dharma*: when a *dharma* does not accomplish its operation, it is future; when it is accomplishing it, it is present; and when its operation has come to an end, it is past.”

kim vighnaṁ tatkaṭham nānyat adhvāyogaḥ tathā sataḥ| ajātanāṣṭatā kena gambhīrā khalu dharmatā||27||

何礙用云何 無異世便壞 有誰未生滅 此法性甚深

27a. What is opposed [to the activity of a dharma?] 27a. How can activity be past, etc.? 27b. But it is not other than the dharma. 27b. The time periods are no longer justified. 27b-c. Existing in the same manner, how can it be non-arisen or destroyed? 27d. The nature of things is indeed profound.

N/C: Next comes Vasubandhu’s critique of *sarvastiva*:

“[The Sautrantikas criticize:] If the past and the future exist as things, they are present: why are they thus qualified as past and future? It is action not yet completed, in the act of being completed, or already completed, which determine the time period of a *dharma*. Good enough. But what action would you assign to a *tatsabhaga* eye? The action of an eye is to see, and a *tatsabhaga* eye does not now see (i.42). Would you say that its action is to project and to give forth a result (*phaladanaparigraha*, ii.59)? But then if giving forth a result is an ‘action,’ then *sabhagahetu* causes, etc. (ii.59c) give forth their result when they are past, and so one arrives at the conclusion that they accomplish their action in the past and so would be as a consequence in the present. Or if an action, in order to be complete, calls for a projection and a giving forth of a result, these past causes would be at least semi-present. Thus the time periods are confounded.”

K27a: “But, if it always exists, why doesn't a *dharmā* always exercise its activity? What obstacle causes it to sometimes produce and sometimes not to produce its action? One cannot say that its inaction results from the non-presence of certain causes, since these causes also always exist.”

K27a: “And how can activity itself be past, etc.? Would you imagine a second activity of activity? That would be absurd. But if the activity, in and of itself (*svarilpasattapeksaya*), is past, etc., why not admit that the same holds for the *dharmā*? And who says that the time periods depend on past activity, etc.? Would you say that activity is neither past, present, nor future, but that, nevertheless, it exists? Then, being unconditioned (*asamskrta*), it is eternal (*nitya*), and how can you then say that a *dharmā* is future when it does not exercise its activity, or past when it not longer exercises it?”

“These objections would hold, [answer the Sarvastivadins,] if activity were other than the *dharmā* itself.

“27b. But it is not other than the *dharmā*.

“Thus this error does not exist. Therefore,

“27b. The time periods are no longer justified.

“If activity is the same as the *dharmā*, and if the *dharmā* always exist, its activity would also always exist. Why and how does one say that sometimes it is past, sometimes future? The distinction of the time periods is not justified.

“[The Sarvastivadins answer:] How is *it* not justified? In fact a conditioned *dharmā* which has not arisen is called future; that which, having arisen, is not destroyed, is called present; and that which is destroyed is called past.

“[The Sautrantikas answer:] If, in the past and future, a *dharmā* exists with the same nature (*tenaivatmana*) as when it is present,

“27b-c. Existing in the same manner, how can it be non-arisen or destroyed?

“If the unique self-nature of a *dharmā* continues to exist, how can this *dharmā* be non-arisen or destroyed? What is it that it is lacking now, through the absence of which it is qualified as non-arisen? What is it that it is lacking later, through the absence of which it is qualified as destroyed? Consequently, if one does not admit that the *dharmā* exists after having been non-existent and no longer exists after having existed, the three time periods cannot be established or proved to exist.”

Here are a few excerpts from the extensive argumentation which follows in the Bhasya...

- a) “The argument that, possessing the characteristics of conditioned things (arising, etc., ii.45), conditioned things are not eternal even though they exist both in the past and in the future, is pure verbiage, for, if it always exists, a *dharmā* is not susceptible either of arising or of perishing. ‘A *dharmā* is eternal, and it is not eternal:’ to speak in this manner is to contradict oneself through one's own words.”
- b) “In fact, the Blessed One, in a text quoted by the Sarvastivadins, had the intention of condemning the view that negates cause and effect (iv.79, v.7). He said ‘the past exists’ in the sense of ‘the past was;’ he said ‘the future exists’ in the sense of ‘the future will be.’”
- c) “When the Blessed One says that past action exists, he had in view its power of giving forth a result, a power which was placed in the series of the agent through action which has now passed away. To understand otherwise, that is, if past action actually exists now in and of itself, how can it be considered as past?”
- d) “the mental consciousness termed ‘memory’ has a non-existent object, namely a sensation that does not now presently exist.
- e) Consequently, the *sarvastivāda*, ‘the doctrine of the existence of all,’ of the Sarvastivadins who affirm the real existence of the past and the future, is not good within Buddhism. It is not in this sense that one should understand *sarvastivāda*. Good *sarvastivāda* consists in affirming the existence of ‘all’ by understanding the word ‘all’ as Scripture understands it. How do the Sūtras affirm that all exists? ‘When one says, “all exists,” Oh Brahmins, this refers to the twelve *āyatanas*: these are equivalent terms.”

K27d: “The Vaibhasikas say: ‘The past and the future truly exist. As regards that which cannot be explained, one should know that K27d. The nature of things is indeed profound; certainly, it cannot be proven through reasoning.’ [Thus one need not deny the past and the future].”

prahīṇe duḥkhaḍḍgheye saṃyuktaḥ śeṣasarvaḡaiḥ| prāk prahīṇe prakare ca śeṣaistadviṣayairmalaiḥ||28||

於見苦已斷 餘遍行隨眠 及前品已斷 餘緣此猶繫

28. When that which is to be abandoned through the Seeing of Suffering is abandoned, the ascetic remains in connection with it from the fact of the universal defilements; when the first category is abandoned, he remains in connection with it from the fact of the other defilements which have it as their object.

N/C: Bhasya: “When there is disconnection from an object, there is always an abandoning of this object; but one can have abandoning without disconnection. [K28...] Let us suppose a person enters on to the path of the Seeing of Truths; the Seeing of Suffering has arisen in him, but not yet the Seeing of Arising. He has abandoned the things (*vastu*) which are abandoned through the Seeing of Suffering, but he is not yet disjoined from these things by this: for he continues to be bound to these first things through the universal defilements (v.12) whose abandoning depends on the Seeing of Arising and which are relative to these first things. In the Path of Meditation wherein one successively expels nine

categories (strong-strong, etc.) of defilements, when the first category is abandoned and not the others, these other categories of defilements, which bear upon the first category, continue to bind. (vi.33)”

duḥkhaḥetudṛgabhyāsapraheyāḥ kāmādhātujāḥ| svakatrayaikarūpāptāmalavijñānagocarāḥ||29||

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29. Abandoned through the Seeing of Suffering and Arising, abandoned through Meditation, the dharmas in Kāmādhātu are the sphere of the three consciousnesses of this sphere, of one consciousness of Rūpadhātu and the pure consciousness.

N/C: Bhasya: “How many *anusayas* attach themselves (*anuserate*) to each object? We would never finish were we to examine this problem in detail. The Vaibhasikas give a summary exposition of this. In general one can say that there are sixteen types of *dharmas*, objects to which the *anusayas* attach themselves: for each sphere there are five categories (categories to be abandoned through the Seeing of Suffering, etc.); plus the pure *dharmas*. The consciousnesses are of the same sixteen types. When we know which *dharmas* are the objects of which consciousness, we are then able to calculate how many *anusayas* attach themselves to these *dharmas*. [K29...] In all, these *dharmas* are the object of five consciousnesses. The three consciousnesses of Kamadhātu are abandoned through the Seeing of Suffering, through the Seeing of Arising, and through Meditation (*abhyasa = bhavana*). One consciousness of Rupadhātu is abandoned through Meditation.”

The following table presents the analysis of K29-31:

...are the object of the following consciousnesses:		Dharmas abandoned through Seeing Suffering & Arising, & through Meditation in			Dharmas abandoned through the Seeing of Extinction and the Path in						Pure
		Kamadhatu	Rupadhātu	Arupyadhātu	Kamadhatu	Rupadhātu	Arupyadhātu				
Kamadhatu abandoned by:	Seeing Suffering	X	X	X	X	X	X	X	X	X	
	Seeing Arising	X	X	X	X	X	X	X	X	X	
	Seeing Extinction				X						X
	Seeing Path					X					X
	Meditation	X	X	X	X	X	X	X	X	X	X
Rupadhātu abandoned by:	Seeing Suffering		X	X			X	X	X	X	
	Seeing Arising		X	X			X	X	X	X	
	Seeing Extinction						X				X
	Seeing Path							X			X
	Meditation	X	X	X	X	X	X	X	X	X	X
Arupyadhātu abandoned by:	Seeing Suffering			X					X	X	
	Seeing Arising			X					X	X	
	Seeing Extinction								X		X
	Seeing Path									X	X
	Meditation		X	X			X	X	X	X	X
Pure		X	X	X	X	X	X	X	X	X	X
Total		5	8	10	6	6	9	9	11	11	10

svakādharatrayordhvaikāmalānām rūpadhātujāḥ| arūpyajāstridhātūvātpatrayānāsraṅgocarāḥ||30||

色自下各三 上一淨識境 無色通三界 各三淨識緣

30a-b. The same three categories of dharmas in Rūpadhātu are the object of three consciousnesses of Rūpadhātu, three of Kāmādhātu, one of Ārūpyadhātu and the pure consciousness. 30c-d. The same categories of dharmas in Ārūpyadhātu are the objects of the three consciousnesses of the three spheres and pure consciousness.

N/C: K30a-b: “The three consciousnesses of Kamadhātu and Rupadhātu are the same as above: they are abandoned through the Seeing of Suffering and its Arising, and through Meditation. Consciousness in Arupyadhātu is abandoned through Meditation. In all, these *dharmas* are the objects of eight consciousnesses.”

K30c-d: “The same three consciousnesses. In all, these *dharmas* are the object of ten consciousnesses.”

nirodhamārgadṛggheyāḥ sarve svādhikagocarāḥ| anāsraṅgajāstridhātūvātyatrayānāsraṅgocarāḥ||31||

見滅道所斷 皆增自識行 無漏三界中 後三淨識境

31a-b. The dharmas abandoned through the Seeing of Extinction and the Path are all the objects of the same consciousness with the addition of the consciousness of their own category. 31c-d. The pure dharmas are the object of the last three consciousnesses of the three spheres and of pure consciousness.

N/C: K31a-b: “(a)The *dharmas* of Kamadhātu abandoned through the Seeing of Extinction are objects of the five consciousnesses as above, plus the consciousness abandoned through the Seeing of Extinction: in all 6 consciousnesses.

(b)The *dharmas* of Kamadhātu abandoned through the Seeing of the Path are objects of the five consciousnesses as above, plus the consciousness abandoned through Seeing the Path: in all six consciousnesses.

(c)The *dharmas* of Rupadhātu and Arupyadhātu are abandoned through the Seeing of Extinction and the Path: they are the objects, respectively, of nine and eleven consciousnesses.”

K31c-d: “They are the objects of ten consciousnesses, the consciousnesses of the three spheres abandoned through the Seeing of Extinction and the Path, through Meditation, and the pure consciousness.”

Bhasya continues: “Such are the sixteen types of *dharmas*, objects of sixteen types of consciousness. We shall now examine what *anusaya* attaches itself to what *dharma*. A complete analysis would take us too far afield; we will content ourselves with studying a typical case.

“Let us choose, among the objects of attachment, agreeable sensation, and let us see how many *anusayas* attach themselves to it. Agreeable sensation is of seven types: (1) belonging to Kamadhātu, to be abandoned through Meditation; (2-6) belonging to Rupadhātu, of five categories; and (7) pure. When it is pure, the *anusayas* do not attach themselves to it, as we have shown. When they belong to Kamadhātu, the *anusayas* abandoned through Meditation and all the universal *anusayas* attach themselves to it. When they belong to Rupadhātu, all the universal *anusayas* attach themselves to it.” The Bhasya then examines the questions: “How many *anusayas* attach themselves to the consciousness which has agreeable sensation for its object?” and “How many *anusayas* attach themselves to the consciousness which has for its object the consciousness having an agreeable sensation for its object?”

dvidhā sānuśayaṃ kliṣṭamakliṣṭamanuśāyakaḥ | mohākāṅkṣā tato mithyādr̥ṣṭiḥ satkāyadr̥ktataḥ ||32||

有隨眠心二 謂有染無染 有染心通二 無染局隨增

32a-b. The defiled mind is sānuśaya in two ways; the non-defiled mind solely from the fact of the anuśayas which lodge therein. 32c. From moha, there is doubt. 32d. From whence false views. 32e. From whence a belief in a self;

N/C: K32a-b: “The defiled mind is *sanusaya* (1) from the fact of the *anusayas* which lodge therein: the *anusayas* with which it is associated, whose object is not abandoned, which takes an object; and (2) from the fact of the *anusayas* which are not therein: the abandoned *anusayas* and that to which it is associated: for this mind continues to have them as companions. The non-defiled mind is *sanusaya* from the fact of the *anusayas* which lodge therein: the non-abandoned *anusayas* which are associated with the mind.”

K32c-33: “In what order are the ten *anusayas* produced? Any one can arise after any one: there is thus no rule which applies to all of them. Nevertheless, for the order of their production:

1. At first, bound by ignorance (*moha*=*avidya*) a person is in confusion with respect to the Truths: he does not take pleasure in the Truth of Suffering; he does not admit it.
2. From this state of confusion, there arises doubt; he understands the two thesis; he doubts whether suffering is true, or if non-suffering is true.
3. From doubt there arises false views: by reason of false teaching and false reflection, he comes to the judgement ‘This is not suffering.’
4. From false view there arises the view of personality; for, not recognizing the *skandhas* as suffering, he considers these *skandhas* as constituting a ‘self.’
5. From whence there is the view of the two extremes, for a person, believing in a self, becomes attached to the idea of the eternity or the annihilation of the self.
6. From this there is an esteeming of morality and practices considered to be a means of purification.
7. From this, there is an esteeming of that which is inferior, the esteeming of what he considers as a means of purification.
8. & 9. From this there is attachment to one’s own views, and pride and pleasure in these views.
10. From this there is dislike: for, quite full of his own views, he detests the views of others which are contrary to his own.

tato ’ntagrahaṇaṃ tasmācchīlāmarśaḥ tato dr̥śaḥ | rāgaḥ svadr̥ṣṭau mānaśca dveṣo ’nyatra ityanukramaḥ ||33||

無明疑邪身 邊見戒見取 貪慢瞋如次 由前引後生

33a. From whence a belief in the extremes; 33b. From whence the esteeming of morality and ascetic practices. 33c. From whence the esteeming of bad views. 33d. From whence lust and pride relative to one’s own views; 33e. And hatred with respect to another. 33f. Such is the order.

N/C: See K32 notes.

aprahīṇādanuśayādvīśayāt pratyupasthitāt | ayoniśo manaskārāt kleśaḥ sampūrṇakāraṇaḥ ||34||

由未斷隨眠 及隨應境現 非理作意起 說惑具因緣

34. Kleśas [with complete causes] arise from the non-abandonment of the anuśaya, from the presence of their object, and from erroneous judgment. 34a. With complete causes.

N/C: Bhasya: “For example, lust arises (1) when the *anusaya* of lust is non-abandoned—not-completely-known (*aparījnata*)—its opposition not having arisen (*v.64*); (2) when the *dharmas* which provoke the manifestation of lust, namely visible things, etc., are found in the field of experience (*abhasagata* = *visayarupata-apanna*) and (3) when there

is erroneous judgment. The *anusaya* is cause; the *dharmas* are its object; and incorrect judgment is its immediate preparation: three distinct forces. The same holds for the other *klesas*.”

“This is the case for the *klesas* which proceed from all causes. For, according to the School, a *klesa* can arise through the mere force of its object; as in the case of the Arhat who is subject to falling away (vi.58b).”

kāme saparyavasthānāḥ kleśāḥ kāmasravo vinā| mohena anuśayā eva rūpārūpye bhavāsravaḥ||35|

欲煩惱并纏 除癡名欲漏 有漏上二界 唯煩惱除癡

35a. In Kāmadhātu, the defilements, with the exception of ignorance, but with the wrappings of attachment, constitute āsravas; 35b. In Rūpadhātu and Ārūpyadhātu, only the anuśayas themselves constitute the cankerous influence of existence.

N/C: K35-40: “In a Sutra, the Blessed One said that the ninety-eight *anusayas*, with the ten wrappings of attachment (the *pariyavasthanas*), are made up of

- [a] three cankerous influences (*asravas*), the cankerous influence of objects of pleasure (*kamasrava*), the cankerous influence of existence (*bhavasrava*), and the cankerous influence of ignorance (*avidyasrava*);
- [b] four floods (*oghas*), the flood of the objects of pleasure (*kamaogha*), the flood of existence (*bhavaogha*), the flood of views (*drstyogha*), and the flood of ignorance (*avidhaogha*);
- [c] four yokes (*yogas*), the yoke of the objects of pleasure (*kamayoga*), the yoke of existence (*bhavayoga*), the yoke of views (*drstiyoga*), and the yoke of ignorance (*avididyoga*); and
- [d] four clingings (*upadanas*), clinging to the objects of pleasure (*kamopadana*), the clinging to views (*drstyupadana*), the clinging to morality and ascetic practices (*silavratopadana*), and the clinging to a belief in a self (*atmavadopadana*).”

K35a: “The *klesas* of Kamadhatu, with the exception of the five ignorances, plus the ten wrappings (*pariyavasthans*, K47) make up forty-one things: this is the cankerous influence of the objects of pleasure.”

K35b: “But there are, in the two higher spheres, two wrappings, namely torpor and dissipation (ii.26a-c, v.47). The *Prakarana* says, ‘What is the cankerous influence of existence? With the exception of ignorance, it is the other connections (*samyojanas*), bonds (*bandhanas*), *anusayas*, *upaklesas* and wrappings (*pariyavasthanas*) of Rupadhatu and Arupyadhatu.’ The Vaibhasikas of Kasmir say that the wrappings of attachment are not mentioned as forming part of the cankerous influence of existence because, in the two higher spheres, they are not independent.”

avyākṛtāntarmukhā hi te samāhitabhūmikāḥ| ata ekikṛtāḥ mūlamavidyetyāsravaḥ pṛthak||36|

同無記內門 定地故合一 無明諸有本 故別為一漏

36a-b. They are morally neutral, proceed inwards, and belong to the stage of absorption: this is why they are put together. 36c-d. Ignorance is the root: it is thus said to constitute a separate cankerous influence.

N/C: Bhasya: “Why are the *anusayas* of the two higher spheres placed together in order to make one single cankerous influence of existence? [K36a-b...] They both present the threefold common characteristics of being morally neutral, of being turned inward (that is, of not depending on objects), and of belonging to the spheres of absorption: they are thus united into a single cankerous influence. And again they are called the cankerous influence of existence for the same reason that one distinguishes attachment to [corrected from: the cankerous influence of] existence (K2). From the above, it results that the *avidyas*, ‘the ignorances,’ of the three spheres,—in all fifteen things,—(K4) constitute the cankerous influence of ignorance. Why do the ignorances constitute a separate cankerous influence? [K36c-d...]”

tathaughayogā drṣṭinām pṛthagbhāvastu pāṭavāt| nāsraveṣvasahāyānām na kilāsyānukūlatā||37|

瀑流輒亦然 別立見利故 見不順住故 非於漏獨立

37a-b. So too for the floods and the yokes. But views constitute a separate flood and a separate yoke by reason of their acuteness. 37c-d. They are not a separate cankerous influence, because, without companions, they are not favorable to installation.

N/C: Bhasya: “In the manner in which the cankerous influences are explained, [K37a-b...] The ‘floods’ and the ‘yokes’ are explained in the same manner. The cankerous influence of the objects of sensual pleasure (*kama-ogha*) without views, is both the flood of the objects of sensual pleasure and the yoke of the objects of sensual pleasure; so too the cankerous influence of existence, without views, is both the flood of existence and the yoke of existence. According to the School, it is by reason of their characteristic of sharpness that views constitute a separate flood and a separate yoke.”

K37c-d: “The *asravas* are so called because they seat themselves. Isolated (*asahaya*) views are not favorable to installation (*asana*), being acute. Thus one does not make a separate place among the *asravas* or cankerous influences for them; they figure in the category of the cankerous influences, but are not mixed with the other *anusayas*. Therefore we have:

- a. The flood of the objects of sensual pleasure is made up of five lusts, five hatreds, five egotisms, four doubts, and ten wrappings: in all twenty-nine things.
- b. The flood of existence is made up of ten lusts, ten egotisms, eight doubts: in all twenty-eight things.
- c. The flood of views is made up of the twelve views of the three Dhatus: in all thirty-six things.
- d. The flood of ignorance is made up of the five ignorances of the three Dhatus: in all fifteen things.

The same for the yokes.”

yathoktā eva sāvīdyā dvidhā dṛṣṭivivecanā| upādānāni avidyā tu grāhikā ne ti miśritā||38||

欲有軌并癡 見分二名取 無明不別立 以非能取故

38a-c. So too the upādānas (the clingings), by placing ignorance [with the first two] and by dividing the dṛṣṭis into two. 38c-d. Ignorance is not the grasper; like clinging, it is mixed with the other anuśayas.

N/C: K38a-c: “We have five clingings:

- Clinging to the objects of sensual pleasure (*kamayoga*) is made up of the yoke of the objects of sensual pleasure plus the ignorances of Kamadhatu, that is, five lusts, five hatreds, five egotisms, five ignorances, four doubts, and ten wrappings: in all thirty-four things.
- Clinging to the belief in a soul (*atmavadopadana*) is made up of the yoke of existence plus the ignorances of the two higher spheres, that is, ten lusts, ten egotisms, ten ignorances, and eight doubts: in all thirty-eight things.
- The clinging to views is made up of the yoke of views without the esteeming of morality and ascetic practices: in all thirty things.
- Clinging to morality and ascetic practices is made up of the six remaining things.

Why distinguish ‘the presumption of morality and of ascetic practices’ from the other views and make it a separate clinging? Because it is in opposition to the Path and deludes the two classes of devotees: holding as path that which is not Path, the laity are deluded with expectations of obtaining heaven through abstinence, etc., and clerics are deluded with expectations of obtaining purity through the renouncing of agreeable things.”

K38c-d: “Ignorance has non-intellection for its characteristic; it is not at all sharp; thus it does not grasp; therefore, say the School, it is only mixed with the other defilements as is clinging.”

anavo'nugatāścaite dvidhā cāpyanuśerate| anubadhanti yasmācca tasmādanuśayāḥ smṛtāḥ||39||

微細二隨增 隨逐與隨縛 住流漂合執 是隨眠等義

39. They are atomic; they adhere; they nourish themselves in two ways; they continually blind: this is why they are termed anuśayas.

N/C: K39-40: “What is the meaning of the words *anusaya* (latent defilement), *asrava* (cankorous influence), *ogha* (flood), *yoga* (yoke) and *upadana* (clinging)?”

K39 (*anusayas*): “They are atomic, for their mode of existences is subtle, being difficult to know. They adhere through the adhesion of their *praptis*; they nourish themselves (*anuserate*) in two ways, both from the object and from the *dharmas* with which they are associated; and they continually bind, for, unless one makes an effort, and even when one creates an obstacle to them, they will appear and reappear.”

āsayantyāsravantyete haranti śleṣayantyatha| upagrṇanti cetyeṣāmāsravādiniruktayaḥ||40||

由結等差別 復說有五種 結九物取等 立見取二結

40. They fix and they flow, they carry away, they attach, they seize: such is the etymology of the words āsravas, etc.

N/C: Bhasya: “The *anusayas* fix, ‘seat’ (*asayanti*) beings in transmigration; they flow (*asravanti*) from the highest heaven (Bhavagra = iii.3) to Avici (iii.58); they flow out (*ksar*) by the six organs which are as wounds. They are thus called cankerous influences, or *asravas*.

The *anusayas* carry away (*haranti*), they are thus called *oghas* or floods.

The *anusayas* cause beings to be attached (*slesayanti*); they are thus called *yogas* or yokes.

The *anusayas* seize (*upagrṇanti*); they are thus called *upadanas* or clingings.

The best explanation is the following.

- By means of the *anusayas*, the mental series flows into the objects; the *anusayas* are thus *asravas* or cankerous influences. In conformity with the comparison of the Sutra ‘In the same way that one makes great efforts in order to steer a boat against the current but when these efforts begin to weaken, the boat is carried (*haryate*) with the stream; [so too, it is with great pains that the mental series is freed from its objects through the good *dharmas*].
- When they are very violent, the *anusayas* are called *oghas*; in fact they carry away, as in a flood, those who are bound to them, and who necessarily yield to their impulses.
- When they do not enter into activity with an extreme violence, the *anusayas* are called *yogas*, because they yoke one to the very many sufferings of transmigration; or rather because they adhere with obstinance.
- The *anusayas* are called *upadanas*, because, through their action, one clings to things of the senses, etc. (*kamadhyupadana*).”

saṃyojanādibhedena punaste pañcadhoditāḥ| dravyāmarśana sāmānyaddrṣṭī saṃyojanāntaram||41||

由二唯不善 及自在起故 纏中唯嫉慳 建立為二結

41a-b. There are said to be five types by reason of their division into connections, etc. 41c-d. Two views constitute separate connection by reason of their equal number of things, and by reason of their common characteristics of esteeming.

N/C: Bhasya: “These same *anusayas* or latent defilements which make up four categories—cankorous influences, floods, yokes, and clingings, - also make up five categories: *samyojanas* or connections (v.41-45), *bandhanas* or bonds (v.45d), *anusayas*, *upaklesas* (v.46), and *pariyavasthanas* or wrappings (v.47-49b).”

K41a-b: “The nine *samyojanas* or connections are: 1) affection, 2) aversion, 3) pride, 4) ignorance, 5) view, 6) unjustified estimation, 7) doubt, 8) envy, and 9) avarice. *Anunaya-samyojana* or the attachment of affection is lust of the three Dhatus. One should understand the other connections in the same way, each according to its type: the second, the eighth, and ninth belong exclusively to Kamadhatu. *Drsti-samyojana* or the attachment to views is made up of the first three views (a belief in a self, a belief in the extremes, and false views); *paramarsa-samyojana*, the attachment to esteeming, is made up of the last two (namely, the esteeming of views and the esteeming of morality and ascetic practices).” [Bhasya then explores a related question.]

K41c-d: “The first three views make up eighteen distinct things: false views of Kamadhatu are abandoned by each one of the four Truths, etc. (v.4,5); the same for the last two (twelve esteeming of views and six esteeming of morality and ascetic practices). The last two views are, by their nature, esteeming, but not the first three. They take the first ones as their object, but the opposite is not true.”

ekāntākuśalam yasmāt svatantram cobhayam yataḥ| irṣyāmātsaryameṣūktam prthak samyojanadvayam||42||

惑二數行故 為賤貧困故 遍顯隨惑故 惱亂二部故

42. Envy and avarice are each a connection because, among the wrappings, they are at one and the same time completely bad and independent.

N/C: Bhasya: “Why do envy and avarice make up two connections, while the other wrappings (*pariyavasthanas*, v.47) are not distinct connections? [K42...] ‘Independent’ means bound to a single ignorance (v. 14). These two characteristics are not encountered in the other wrappings. According to another opinion - [according to the author] - this reason is good for the master who admits only eight wrappings; but for the master who admits ten wrappings (K47-48), the reason proposed raises no difficulties, for anger and hypocrisy also present the twofold characteristic of being bad and independent: they are also classified as connections.”

pañcadhā'varabhāgīyam dvābhyām kāmānatikramah| tribhistu punarāvṛttiḥ mukhamūlagrahātrayam||43||

又五順下分 由二不超欲 由三復還下 攝門根故三

43a. Five are inferior. 43b-c. Two cause on not to get out of Kāmadhātu; three cause one to return there. 43c-d. Three, because they make up the gate and the root.

N/C: K43a: “Namely a belief in a self, the esteeming of morality and ascetic practices, doubt, desire for the objects of sensual pleasure (*kamacchanda*) and anger. ‘Inferior’ (*avarabhagiya*) means that which is in relation to, that which is favorable to the ‘inferior part’ (*avarabhaga*), that is, to Kamadhatu.”

K43b-c: “Desire for the objects of sensual pleasure and anger obstruct leaving Kamadhatu; a belief in a self and the two remaining connections cause one, once he has left Kamadhatu, to return there: as the jailor of a prison and his helpers. “According to another opinion, it is by reason of the three that one does not leave the state of being inferior, namely a Prthagjana; and it is by reason of the two that one does not get out of the inferior sphere, that is, out of Kamadhatu. This is why these five connections are termed ‘inferior.’ The Blessed One said, in fact, that one becomes a Srotaapanna by the complete abandoning of the three connections in question. But, on the other hand, the Srotaapanna has also abandoned three desires: a belief in the extremes, false views, and the esteeming of views. It appears that the Blessed One should term these views connections favorable to the quality of Prthagjana.”

K43c-d: “There are three categories of *klesa*: 1. simple, to be abandoned through the Seeing of Suffering, namely a belief in a self and a belief in the extremes; 2. twofold, to be abandoned through the Seeing of Suffering and the Path, namely the esteeming of morality and ascetic practices; and 3. fourfold, to be abandoned through Seeing the Four Noble Truths, namely doubt, false views, and the esteeming of views. By indicating the first three as connections, the Blessed One indicates the gate to the other *klesas*, the beginning of each category. He also indicates the root, for a belief in the extremes is set into motion by a belief in a self, the esteeming of views by the esteeming of morality and ascetic practices, and false views by doubt.”

agantukāmatāmārgavibhramo mārgasaṃśayaḥ| ityantārāyā mokṣasya gamane'tastrideśanā||44||

或不欲發起 迷道及疑道 能障趣解脫 故唯說斷三

44. Three are indicated because three things create an obstacle to arriving at deliverance: a non-desire to go, error with respect to the Path, and doubt with respect to the Path.

N/C: Bhasya: “Others say: [K44...] In the same way that, in the world, these three things form an obstacle to progress to another place, in this same way they form an obstacle to progress towards deliverance: (a) a belief in a self, which inspires a fear of deliverance and causes one not to desire to arrive at it; (b) the esteeming of morality and ascetic practices through which, having recourse to another path, one becomes deluded about the Path; and (c) doubts, doubt about the Path. The Blessed One, wishing to teach that the Srotaapanna has completely abandoned these three obstacles, says that he has abandoned three connections.”

pañcadhaivordhvabhāgīyaṃ dvau rāgau rūpyarūpījau| auddhatyamānamohāśca vidvaśād bandhanatrayam||45||
順上分亦五 色無色二貪 掉舉慢無明 令不超上故

45a-c. Five are “superior”, namely two lusts, those which arise from Rūpādhātu and from Ārūpyadhātu, namely dissipation, pride and ignorance. 45d. There are three bonds by reason of sensation.

N/C: K45a-c: “They are ‘superior,’ which means that one cannot pass beyond the higher spheres when one has not abandoned them.”

K45d: “How many *bandhanas* or bonds are there? Three, namely all lust, all hatred, and all ignorance. Why are only these three called bonds? 45d. There are three bonds by reason of sensation. There are three bonds by reason of the three sensations. Lust creates *anusayana*, that is, ‘becomes lodged in and grows’ in agreeable sensation, both by taking it as its object and by association; hatred in disagreeable sensation; and ignorance, and—but not in the same manner—lust and hatred, in the sensation of indifference (ii.8c). Or rather the preceding rule refers to the sensation of personality.”

ye’pyanye caitasāḥ kliṣṭāḥ saṃskāraskandhasamjñitāḥ| kleśebhyaste’pyupakleśāste tu na kleśasamjñitāḥ||46||
縛三由三受 隨眼前已說 隨煩惱此餘 染心所行蘊

46. Defiled mental states, forming part of the saṃskāra-skandha, but different from the kleśas, are also upakleśas without being kleśas.

N/C: Bhasya: “*Dharmas* different from the *klesas*, defiled mental states, included within the *samskaraskandha* (i.15), are solely *upaklesas*. *Upaklesas* means that which is found near (*upa*) the *klesa*, or close to which the *klesa* is found, (i.e., which is produced following the *klesa*). Not being roots, they are not *klesas*.”

āhrīkyamanapatrapyamīrṣyāmātsaryamuddhavaḥ| kaukrīyam styānamiddham ca paryavasthānamaṣṭadhā||47||
纏八無慚愧 嫉慳并悔眠 及掉舉昏沈 或十加忿覆

47. There are eight types of wrappings: disrespect, absence of fear, envy, avarice, dissipation, regret, torpor, and languor.

N/C: Bhasya: “Let us now explain the relationship of the *klesas* with the wrappings and the *klesamalas*. What are the *paryavasthanas* or wrappings? A *klesa* is also a wrapping, as we can see from the text: ‘One experiences a suffering which proceeds from the wrapping which is lust.’ The *Prakaranapadaśāstra* teaches that there are eight wrappings: [K47...]”

krodhamrakṣau ca rāgotthā āhrīkyauddhatyamatsarāḥ| mraḥṣe vivādaḥ avidyātaḥ styānamiddhānapatrapāḥ||48||
無慚慳掉舉 皆從貪所生 無愧眠昏沈 從無明所起

48a. Also anger and hypocrisy. 48b. From out of lust there proceeds disrespect, dissipation, and avarice. 48c. There is no agreement with regard to hypocrisy. 48d. From out of ignorance there proceeds torpor, languor, and absence of fear.

N/C: K48a: “The system of the Vaibhasikas admits ten, by adding [K48a...]”

See “75 Dharma of the Abhidharmakośa” for the wrappings (dharma #): disrespect (39), absence of fear (40), envy (44), avarice (47), dissipation (38), regret (51, “regret is good or bad, but only defiled regret is a wrapping”), torpor (37), languor (52, “only defiled languor is a wrapping”), anger (41) and hypocrisy (46).

“What is the origin of the wrappings? [K48b...] These three *upaklesas* proceed from lust (‘to proceed’ means to be an outflowing, *nisyanda*, ii.57c). [K48c...] There is no agreement with regard to hypocrisy: according to some, it proceeds from out of desire (‘thirst’); according to others, from out of ignorance; according to others, from out of one or the other accordingly as it refers to persons who are knowledgeable or who are ignorant. [48d...] These three proceed from ignorance.”

kaukrīyam vicikitsātaḥ kodherṣye pratighānvaye| anye ca ṣaṭkleśamalāḥ māyā sāṭhyam madastathā||49||
嫉忿從瞋起 悔從疑覆諍 煩惱垢六惱 害恨諂誑僞

49a-b. From out of doubt there proceeds regret and anger; from out of hatred there proceeds envy. 49c-50b. (The other upakleśas are the six kleśamalas:) cheating, crookedness, drunkenness of pride, esteeming evil, enmity, and hostility.

N/C: K49a-b: “It is thus that these ten *upaklesas* are an outflowing of the *klesas*.”

Bhasya: “(In the same way that foul things, *mala*, leave the body, so too the *klesamalas*, ‘filth of the *klesas*’ come out of the *klesas*). What are the *klesamalas*? [49c-50b...]” See “75 Dharma of the Abhidharmakośa” (dharma #): cheating (48), crookedness (43), drunkenness of pride (49), esteeming evil (45), enmity (42), and hostility (50).

pradāśa upanāhaśca vihiṃsā ceti rāgajau| māyāmadau pratighaje upanāhavihimsane||50||
誑僞從貪生 害恨從瞋起 惱從見取起 諂從諸見生

50b-51b. From out of lust there proceeds cheating and the drunkenness of pride; from anger enmity and hostility;

N/C: Bhasya: “Crookedness is an outflowing of view, for it is said in a stanza, ‘What is crookedness? It is transgressing views.’ [The wrappings and the *malas* arise from the *klesas*; they are thus *upaklesas*.]

dr̥ṣṭyāmarśāt pradāśastu śāṭhyam dr̥ṣṭisamutthitam | tatrāhrīkyānapatrāpyastyānāmiddhoddhavā dvidhā||51||

纏無慚愧眠 惛掉見修斷 餘及煩惱垢 自在故唯修

[51] esteeming evil from out of the esteeming of views; and crookedness from out of view. 51c. Disrespect, absence of fear, torpor, languor, and dissipation are abandoned through Seeing and Meditation.

N/C: K51c: “Five wrappings—namely the five the first of which is disrespect—being associated with two *klesas*, are twofold: abandoned through Seeing and Meditation. They are abandoned through Seeing the Truth through which the *klesa* to which they are associated is abandoned.”

tadanye bhāvanāheyāḥ svatantrāśca tathā malāḥ | kāme ’śubhāḥ trayo dvidhā pareṇāvyākṛtāstataḥ||52||

欲三二餘惡 上界皆無記

52a. The other wrappings are solely abandoned through Meditation. 52b. And so too the malas, being autonomous. 52c. In Kāmadhātu, they are of two types; the others are bad; 52d. Above, the upakleśas are neutral.

N/C: K52a: “The other wrappings, envy and the rest, are abandoned only by Meditation: in fact they are of the so-called ‘autonomous’ category, being associated with a single ignorance which is abandoned through Meditation.”

(“autonomous” here means: P/P: “not dependent on raga, etc.”) K52b: “The same holds for the *klesamalas*.”

K52c: “Torpor, dissipation, and languor are both bad and neutral.”

K52d: “Above Kamadhatu, the *upaklesas*—to the extent that they exist there—are neutral.”

māyā śāṭhyam ca kāmādyadhyānayoḥ brahmavañcanāt | styānauddhatyamadā dhātutrāye anye kāmadhātujaḥ||53||

諂誑欲初定 三三界餘欲

53a. Cheating and crookedness exist in Kāmadhātu and in the First Dhyāna. 53b. Since Brahmā tried to deceive. 53c. Torpor, dissipation, and pridefulness exist in all three spheres. The others in Kāmadhātu.

N/C: K53a-b: “These two *upaklesas* exist in two spheres, Kamadhatu and Rupadhatu... We cannot doubt this, for Mahabrahma attempted to deceive the Ayusman Asvajit by giving him an inexact definition of himself.”

K53c: “Of the sixteen *upaklesas*, ten wrappings and six *malas*, eleven exist only in Kamadhatu, with the exception of cheating, crookedness, torpor, dissipation, and pridefulness.”

samānasiddhā dr̥ggheyā manovijñānabhūmikāḥ | upakleśāḥ svatantrāśca ṣaḍ vijñānāśrayāḥ pare||54||

見所斷慢眠 自在隨煩惱 皆唯意地起 餘通依六識

54a. Those that are abandoned through Seeing the Truths are of the spheres of the manovijñāna, plus pride and languor. 54b. Plus the autonomous upakleśas. 54c. The others have the six consciousnesses for their support.

N/C: K54a: “*Klesas* and *upaklesas* which are abandoned through Seeing are supported by the *manovijnana* alone; so too pride and languor which are abandoned through Meditation; for these two, in their totality (in the three spheres), are of the sphere of the *manas*.”

K54b: “In the same way, the autonomous *upaklesas* (envy, avarice, etc.) are abandoned through Meditation.”

K54c: “The others are supported by the six consciousnesses: lust is abandoned through Meditation, as are hatred and ignorance, as well as the *upaklesas* which are associated with them, disrespect, absence of fear, torpor, and dissipation, and those which are included in the *klesamahabhūmikas* (disbelief, idleness, and non-diligence) (ii.26a-v).”

sukhābhyāṁ samprayukto hi rāgaḥ dveṣo viparyayāt | mohāḥ sarvaiḥ asaddr̥ṣṭirmanoduḥkhasukhena tu||55||

欲界諸煩惱 貪喜樂相應 瞋憂苦癡遍 邪見憂及喜

55a. Lust is associated with two agreeable sensations. 55b. Hatred with the contrary. 55c. Moha (or avidyā) with all. 55c-d. The view of negation with dissatisfaction and satisfaction [“sensation” is a typo in Pruden]

N/C: K55a: “Lust is associated with pleasure and satisfaction.”

K55b: “Hatred is associated with displeasure and dissatisfaction, for lust and hatred have respectively happiness and dejection for their aspect, for both of them belong to the six consciousnesses.”

K55c: “Being associated with all the *klesas*, ignorance is associated with the five sensations.”

K55c-d: “False view is associated with dissatisfaction among those persons who have done meritorious actions and who regret that their actions are without result; it is associated with satisfaction among transgressors.”

daurmanasyena kāñkṣā anye saumanasyena kāmajāḥ | sarve ’pyupekṣayā svaiḥ svairiyathābhūmyūrdhvaḥbhūmikāḥ||56||

疑憂餘五喜 一切捨相應 上地皆隨應 遍自識諸受

56a. Doubt with dissatisfaction. 56b. The others with satisfaction. 56b. Those arisen in Kāmadhātu. 56c. All are associated with indifference. 56c-d. In the higher stages, they are associated with their own sensations, to be determined according to the stage.

N/C: K56a: “If one who aspires to certitude doubts, then he is dissatisfied.”

K56b: “The others, that is, the views with the exception of false views and egotism—are associated with satisfaction, for they have the aspect of happiness.

“Which *anusayas* have we considered up to now? K56b. Those arisen in Kamadhatu. Having indicated the difference of these *anusayas*, the author notes a common characteristic: 56c. All are associated with indifference. All these *anusayas* are associated with the *indriya* of indifference, for, says the School, there is necessarily indifference when the series of the *klesa* is going to be broken.”

K56c-d: “In the higher stages, the *anusayas* are associated with the sensation which are proper to them, to the extent that these sensations exist there (see ii.12, viii.12). In the stage—the First Dhyana—where there are four consciousnesses, seeing, hearing, touch, and mental consciousness, the *anusayas* which are produced with each of these consciousnesses are associated with the sensations proper to this consciousness: there one finds (1) the sensation of pleasure corresponding to the consciousnesses of seeing, hearing, and touch; (2) the sensation of satisfaction corresponding to the mental consciousness; and (3) the sensation of indifference corresponding to the four consciousnesses.

“In the stages—the Second Dhyana, etc.—where only the mental consciousness is found, the *anusayas* which are produced with this consciousness are associated with the sensations proper to this consciousness in the state in question: Second Dhyana, satisfaction and indifference; Third Dhyana, pleasure and indifference; Fourth Dhyana and Arupyas, indifference.”

daurmanasyena kaukrīyamīrṣyā krodho vihimsanam|upanāhaḥ pradāśaśca mātsaryam tu viparyayāt||57||

諸隨煩惱中 嫉悔忿及惱 害恨憂俱起 慳喜愛相應

57a-c. Regret, envy, anger, hostility, aversion, and the esteeming of evil are associated with dissatisfaction. 57d. Avarice, with the contrary.

N/C: K57a-c: “These *upaklesas* are associated with the *indriya* of dissatisfaction because they have dejection for their mode and they belong to the sphere of the *manas*.”

K57d: “Avarice is associated with the *indriya* of satisfaction; it has happiness for its mode, for it proceeds greed.”

māyā sāthyamatho mraḥṣo middham cobhayathā madaḥ|sukhābhyām sarvagopekṣā catvāryanyāni pañcabhiḥ||58||

諂誑及眠覆 通憂喜俱起 憍喜樂皆捨 餘四遍相應

58a-b. Crookedness, cheating, hypocrisy, and languor are associated with one and the other. 58b-c. Pridefulness is associated with the two agreeable sensations. 58c. Indifference is everywhere. 58d. The four others with five.

N/C: 58a-b: “Associated with the *indriya* of satisfaction and with the *indriya* of dissatisfaction:’ it happens that one deceives another with satisfaction, and one deceives with dissatisfaction.”

K58b-c: “In the Third Dhyana, pridefulness is associated with the *indriya* of pleasure; below, with the *indriya* of satisfaction; above, with the *indriya* of indifference. Thus K58c. Indifference is everywhere. All are associated with indifference. In the way that there is no restriction in the association of the *klesa* and the *upaklesas* with ignorance, so too with indifference.”

K58d: “Four wrappings—namely disrespect, absence of fear, torpor, and dissipation—are associated with the five sensations, because the first two are *akusalamahabhūmikas*, and the last two are *klesamahabhūmikas* (ii.26).”

kāme nivarāṇāni ekavipakṣāhārakṛtyataḥ|dvayaketā pañcatā skandhaviḥātavicikitsanāt||59||

蓋五唯在欲 食治用同故 雖二立一蓋 障蘊故唯五

59a. The hindrances exist in Kāmadhātu. 59b-c. Two make up a single hindrance, because they have the same opposites, the same nourishment, and the same result. 59c-d. Only five, by reason of the destruction of a skandha, by reason of doubt.

N/C: Bhasya: “From another point of view, the Sutra declares that there are five ‘hindrances’ or ‘obstacles; (*nivaranas*), among the *klesas* and *upaklesas*: 1. *kamacchanda*, 2. anger, 3. torpor-languor, 4. dissipation-regret, and 5. doubt. Does this refer to the torpor, dissipation, and doubt of all the three Dhatus, or only of Kamadhatu? The Sutra says that the hindrances are exclusively bad; consequently K59a. The hindrances exist in Kamadhatu. But in none of the other Dhatus.”

K59b-c: “Why do torpor-and-languor and dissipation-and-regret constitute, as groups, two hindrances? [59b-c...] The Sutra teaches that torpor and languor have the same nourishment, and the same counter-nourishment: ‘What is the nourishment of torpor-languor? Five *dharmas*, namely *tandri* (bad omens seen in dreams), *arati* (unhappiness), *vijrmbhika* (physical exhaustion), *bhakte’samata* (uneven consumption of food), and *cetaso linatva* (mental depression). What is the counter-nourishment? *Alokasamjña*.”

“Torpor and languor have the same action or task of rendering the mind languid. In this same way dissipation and regret have the same nourishment, the same counter-nourishment, and the same effect. Its nourishment is four *dharmas*: preoccupation relative to one’s relatives (*jnativitarika*), preoccupation relative to one’s land (*janapadavitarka*), preoccupation relative to the deathless ones (*amaravitarka*), and remembrance of one’s former merry-making and companions. Its counter-nourishment is calmness. Its effect is to agitate the mind.”

K59c-d: “But all the *klesas* are a ‘hindrance.’ Why does the Sutra distinguish five hindrances? [K59c-d...] *Kamacchanda* and anger destroy the element of morality, torpor-languor destroy the element of discrimination, and dissipation-regret destroy the element of absorption. And in the absence of discrimination and absorption, there is doubt concerning the Truths.

“But, one would say, if this explanation is correct, dissipation-regret, which hinders absorption, should be listed, in the list of the hindrances, before torpor-languor. Thus these two hindrances destroy, in the order in which they are named, the two elements of absorption and discrimination: the danger to the person who applies himself to absorption is in torpor-languor; the danger to him who applies himself to discrimination of the *dharmas* is in dissipation-regret.”

“Other masters give another explanation. How do they explain this? The monk on his rounds perceives an agreeable or disagreeable object, and considers it as such; when he returns to the monastery the enjoyment and the aversion which proceed from this agreeable-disagreeable impression, first hinder his entry into absorption. Then, when the monk has entered into absorption, as he does not correctly cultivate calm and insight (*samatha* and *vipasyana*), there is then produced torpor-languor and dissipation-regret which, in this order, hinder his absorption (*samadhi* = *samatha*) and his discrimination (*prajna* = *vipasyana*). Finally, when he has left the absorption, doubt hinders his reflection on the *dharmas*. It is in this way that there are the five hinderances.”

ālambanaparijñānāttadālambanasamkṣayāt | ālambanaprahāṇācca pratipakṣodayāt kṣayaḥ ||60||

遍知所緣故 斷彼能緣故 斷彼所緣故 對治起故斷

60a-c. Destruction by a knowledge of the object, by the destruction of the *klesas* of which they are the object, and by the abandoning of the object. 60d. There is destruction through the arising of the opposition.

N/C: Bhasya: “It is not an absolute principle that the *klesas* are abandoned by a knowledge of their object. They are abandoned in four ways. With respect to the *klesas* abandoned through Seeing: [K60a-c...]

1. The *klesas* (1) bearing on the *bhumi* to which they belong, abandoned through the Seeing of Suffering and the Arising of Suffering, or (2) having a pure object, abandoned through the Seeing of the Extinction of Suffering and the Path (v. 14), are abandoned through a knowledge of their object.

2. The universal *klesas* in another sphere, abandoned through the Seeing of Suffering and the Arising of Suffering, are abandoned through the destruction of the *klesa* of which they are the object. These *klesas* (v. 12) are of the object of a universal *klesa* in its own sphere: by the destruction of those, these are also destroyed.

3. The *klesas* having an impure object, abandoned through the Seeing of the Extinction of Suffering and the Path are abandoned through the abandoning of their object. These *klesas* have for their object the *klesa* which has a pure object (v. 14). By the destruction of those, these are also destroyed.

“With respect to the *klesas* abandoned through Meditation, [K60d...] When a path is opposed to one category of *klesa*, this path, by arising, causes this category of defilement to be abandoned. Which path is opposed to which category? This will be taught in detail (vi.33): ‘The weak-weak path is opposed to the strong-strong category . . . The strong-strong path is opposed to the weak-weak category.’”

prahāṇādhārabhūtattva dūṣaṇākhyascatuṣṭayāḥ | pratipakṣaḥ prahātavyaḥ kleśa ālambanāt mataḥ ||61||

對治有四種 謂斷持遠厭 應知從所緣 可令諸惑斷

61a-c. Opposition is fourfold: abandoning, maintaining, removal, and disgust. 61c-d. The *kleśa* is supposed to become abandoned through separation from its object.

N/C: K61a-c: “1. The Uninterrupted Path (*anantaryamarga*, vi.28,65) is a *prahana-pratipaksa*, ‘an opposition which results in abandoning.’

2. The next path, the Path of Deliverance (*vimuktimarga*), is an *adhara-pratipaksa*, ‘opposition through which the abandoning obtained by the preceding path, is found to be maintained, affirmed.’

3. The next path, *visesamarga* is the *duribhava-pratipaksa*, ‘opposition by which the possession of the *kleśa* previously cut off, is found to be removed.’ According to others, the Path of Deliverance is itself the opposition of removal (*duribhava-pratipaksa*), for the possession of the *klesa* is also removed from it.

4. The path which consists of considering a sphere of existence as bad (impermanent, etc.) and which finds disgust in it is the path of opposition through disgust (*vidusana-pratipaksa*, see vi.50).

But we say, here is the correct order:

1. opposition through disgust is the Preparatory Path (*prayogamarga*);

2. opposition through abandoning is the whole of the Uninterrupted Path;

3. opposition through which the preceding path is maintained is the Path of Deliverance; and

4. opposition by which the possession of the *klesa* previously cut off, is removed is the Distinguished Path (V.63).”

K61c-d: “The *klesa*, in fact, cannot be separated from its *samprayoga*, (that is, from the *dharmas* associated with the mind, sensations, etc. ii.24); but it can be separated from its object in such a manner that it no longer re-arises bearing on this object. So be it. A future *klesa* can be separated from its object, but how can a past *klesa* be? [The thing that it has taken as its object remains having been taken as object]. Would you say that the expression ‘to be abandoned through

separation from its object,’ signifies ‘to be abandoned through perfect knowledge of the object?’ But the rule that the *klesa* is abandoned through knowledge of the object is not absolute (see above, p. 854); consequently there is a difficulty to be resolved here.

“What does one do in order that the *klesas* may be termed *prahma*, or ‘abandoned?’ A personal *klesa* is abandoned through the cutting off of *prapti* or the possession of this *klesa* (ii.36b) which exists in the personal series. As for the *klesa* of another, or for *rupa* in its totality (*kusala*, etc.), or for the undefiled *dharmas*, these diverse things are abandoned through the abandoning of the personal *klesa* which takes them as its object.”

vailakṣaṇyādvipakṣatvāddeśavicchedakālataḥ| bhūtaśīlapradeśādhvadvayānāmiva dūrataḥ||62||

遠性有四種 謂相治處時 如大種尸羅 異方二世等

62. Separation through different nature, through opposition, through separation of place, and through time; as, for example, the primary elements, the precepts, places, and the two time periods.

N/C: Bhasya: “1. Separation through difference of nature: although the primary elements (*mahsabhuta*) arise together (*sahaja*, ii.65), they are separated one from the other by the fact of their different natures.

2. Separation by opposition: one is separated from immorality by the precepts.

3. Separation of place by difference of place: the oceans of the East and the West.

4. Separation by time: as the past and the future. One says that the past and the future are separated: from what are they separated? They are separated from the present. How can the past which has just perished and the future which is about to arise be separated from the present? It is by reason of the difference of time period that, according to us, the past and the future are separated; not by reason of the fact that they will be distant in the past or in the future. For if this were the case, the present would also be separate, for it constitutes a different time period. We say that the past and the future are separated through their activity (*karitra*, see v.25).”

The Bhasya then takes up the question: “But how can an unconditioned thing, which is always inactive, be considered as near?” Further discussion ensues, concluding: “The future is separated from the unique, self characteristics of the *dharmas*, because it has not attained them; the past is separated from them because it has fallen away from them.”

sakṛt kṣayaḥ viśamīyogālābhasteṣām punaḥ pūnaḥ| pratipakṣodayaphalaprāptīndriyavivṛddhiṣu||63||

諸惑無再斷 離繫有重得 謂治生得果 練根六時中

63a. Destruction all at once. 63a-b. The acquisition of disconnection from the *kleśas* takes place many times. 63c-d. There is arising of the opposition, the acquisition of results, and the perfection of the faculties.

N/C: Bhasya: “It has been said that the *klesas* are not destroyed through the arising of their opposition or opposites (v.60d). We would ask if, through the Distinguished Path (*visesamarga*, vi.65b-d), there is a ‘progressive abandoning (*visesa-prahana*)’ of the *klesas*? No. Of all the *klesas*, there is K63a. Destruction all at once. The *klesa* is destroyed through the Path which is its ‘path of abandoning.’ But [K63a-b...] In how many moments? In six moments: [K63c-d...] ‘Opposition’ here means the ‘Path of Deliverance (*vimuktimarga*)’ ‘Results’ means the four results of the religious life, the result of Srotaapanna, etc. (vi.51). ‘Perfection of the faculties’ refers to *indriyasamcara* (vi.60c). Disconnection from the *klesas* is acquired in these moments: for certain *klesas*, according to the case, in six moments; but in decreasing number down to two for others.”

parijñā nava kāmādyaprakāradvayasamkṣayaḥ| ekā dvayoḥ kṣaye dve te tathordhvaṁ tisra eva tāḥ||64||

斷遍知有九 欲初二斷一 二各一合三 上界三亦爾

64a. There are nine perfect knowledges. 64b-c. The destruction of the first two types of *Kāma* constitute one perfect knowledge. 64c. The destruction of the two types consists of two. 64d. In that same way, above, there are three perfect knowledges.

N/C: Bhasya: “Under certain conditions, disconnection (*visamyoga*) receives the name of *parijña*, ‘perfect knowledge’. There are two types of perfect knowledge: *jnanaparijña*, ‘perfect knowledge consisting of knowledge,’ which is pure knowledge; and *prahanaparijña*, ‘perfect knowledge which produces abandoning,’ which is abandoning itself, for the effect is designated by the name of its cause.

“Does all abandoning constitute one perfect knowledge? No. Why is this? That is, [K64b-c...] That is, the destruction of the first two types of *klesa* of Kamadhatu, the *klesas* abandoned through the Seeing of Suffering and the Arising of Suffering.”

K64c: “The abandoning of the *klesas* of Kamadhatu abandoned through the Seeing of the Extinction of Suffering constitutes one perfect knowledge; the same for the abandoning of the *klesas* of Kamadhatu abandoned through the Seeing of the Path. As the abandoning of the *klesas* of Kamadhatu abandoned through the Seeing of the Truths constitutes three perfect knowledges, [K64d...]”

K64d: “The same for the two higher spheres taken together, the abandoning of the *klesas* abandoned through the Seeing of Suffering and the Arising of Suffering constitutes one perfect knowledge; the abandoning of the *klesas* abandoned through the Seeing of the Extinction of Suffering constitutes the second perfect knowledge; and the abandoning of the *klesas* abandoned through the Seeing of the Path constitutes one perfect knowledge. Thus there are six perfect

knowledges for the abandoning of the *klesas* which belong to the three spheres and which are abandoned by the Seeing of the Truths.”

anyā avarabhāgīyarūpasarvāsraṅgāyāḥ | tisraḥ pariññāḥ ṣaṭ kṣāntiphalaṃ jñānasya śeṣitāḥ ||65||

餘五順下分 色一切斷三 於中忍果六 餘三是智果

65a-c. There are three other perfect knowledges: the destruction of the avarabhāgiya cankerous influences, the cankerous influences of Rūpadhātu, and of all the cankerous influences. 65c. Six are the result of the patiences (see above p. 775) 65d. The others, the results of the knowledges.

N/C: K65a-c: “The abandoning of the *avarabhāgiya* cankerous influences (v.43a), that is, the cankerous influences of Kamadhātu, constitute one perfect knowledge. The abandoning of the cankerous influences of Rupadhātu, which is called *ruparagaksayaparijñāna* ‘perfect knowledge consisting of the destruction of attachment to Rupadhātu’ constitutes one perfect knowledge. The third perfect knowledge is the total abandoning of the cankerous influences of Arupyadhātu, which is called *sarvasamyogjanaparyadanaparijñāna*, ‘perfect knowledge consisting of the annihilation of all the bonds’ (v.41). [These three perfect knowledges are the abandoning of the types of *klesa* abandoned through Meditation.] “Rupadhātu is distinguished from Arupyadhātu with respect to the abandoning of the *klesas* abandoned through Meditation; one does not establish this distinction with respect to the abandoning of the *klesas* abandoned through the Seeing of the Truths: the opposition is the same for these (*anvayajñāna*, vii.2c-d), but not for those. Thus three are nine perfect knowledges.”

K65c: “The first six perfect knowledges, which consist of the abandoning of the *klesas* abandoned through Seeing the Truths, are the result of the “patiences” (*ksantis*, vi.25c).

K65d: “The three perfect knowledges, the first of which is the perfect knowledge which consists of the abandoning (of the cankerous influences) of Kamadhātu, are obtained through the Path of Meditation; thus they are the result of the ‘knowledges.’

“How can a perfect knowledge be the result of a patience? Because the patiences are the associates of the *jñānas* or knowledges: in the manner in which the associates of a king improperly receive the name of king; or rather, because a patience and a knowledge have the same result.”

anāgamyaḥ sarvā dhyānānāṃ pañca vāthavā | aṣṭau sāmāntakasyaikā maulārūpyatrayasya ca ||66||

未至果一切 根本五或八 無色邊果一 三根本亦爾

66a-b. All are the result of anāgamya; five or eight are the result of the dhyānas. 66c. One is the result of a sāmāntaka. 66d. One is also the result of three maulārūpyas.

N/C: K66a-b: “According to the Vaibhasikas, five are the result of the *maulādhyānas* or the ‘principal absorptions’ (in opposition to the *sāmāntakas* or absorptions preparatory to the Dhyānas, viii.6, 22a), namely, those which consist of the abandoning of the *klesas* of the sphere of Rupadhātu and Arupyadhātu (perfect knowledges four, five, six, eight and nine). The abandoning of the *klesas* of the sphere of Kamadhātu (perfect knowledges one, two, three, and seven) is the result of only *anāgamya*, that is, of the absorption preparatory to the First Dhyāna.”

The Bhasya then presents the view of Bhadanta Ghosaka (8 are the result of the dhyānas...).

K66c: “The perfect knowledge consisting of the destruction of attachment to Rupadhātu (perfect knowledge number 8) is the result of the *sāmāntaka*, or preparatory stage (viii.22a) of Akāśanāntyāyatana. (In order to enter into the First Arupya, one should disengage oneself from the defilements of Rupadhātu: this is what one does in this preparatory stage).”

K66d: “The perfect knowledge which consists of the annihilation of all the bonds is the result of the three principle Arupyas.”

āryamārgasya sarvāḥ dve laukikasya anvayasya ca | dharmajñānasya tisrastu ṣaṭ tatpakṣasya pañca ca ||67||

俗果二聖九 法智三類二 法智品果六 類智品果五

67a. All are the result of the Āryan Path. 67b. Two of the wordly path. 67c. Two also through anvaya; 67d. Three through dharmajñāna; 67e. Five or six, from one and the other groups.

N/C: K67a: “The nine perfect knowledges are obtained through the pure path.”

K67b: “Perfect knowledges numbers seven and eight are also obtained through the impure path.”

K67c: “The last two perfect knowledges are the result of *anvayajñāna* (vii.3c: a knowledge of Suffering etc., of the two higher spheres) included in the Path of Meditation.”

K67d: “The last three are the result of *dharmajñāna* (knowledge of Suffering, etc., of Kamadhātu) included in the Path of Meditation, for this knowledge is opposed to the *klesas* of the three spheres abandoned through Meditation.”

K67e: “Six are the result of the *dharmajñāna* group, namely those which are the result of the *dharmaksantis* and the *dharmajñānas*; five are the result of the *anvayajñāna* group, namely those which are the result of *anvayaksantis* and the *anvayajñānas*. The expression ‘group’ is to be understood for the *ksantis* and the *jñānas*.”

anāsravaviyogāpterbhavāgravikalīkṛteḥ| hetudvayasamudghātāt pariññā dhātvatikramāt||68||

得無漏斷得 及缺第一有 滅雙因越界 故立九遍知

68a-c. There is perfect knowledge by reason of the pure acquisition of disconnection, the partial abandoning of Bhavāgra, and the destruction of two causes. 68d. By the reason of the fact that one passes over a sphere.

N/C: Bhasya: “Why is not all abandoning (*prahana*) considered a perfect knowledge (*parijna*)? With regard to abandoning,—the result of the patiences (Path of Seeing the Truths)—:”

K68a-c: “The abandoning which includes these three characteristics receives the name of perfect knowledge. The abandoning of a Prthagjana (ii.40b-c) can include the abandoning of two causes (‘universal’ *klesas*); but a Prthagjana can never obtain the pure acquisition of disconnection (ii.38b); he never ‘mutilates’ Bhavagra. After his entry into the Path of Seeing until the third moment (*duhkhe’nvayajnanaksanti*, vi.25c), the Aryan’s abandoning include the pure acquisition of disconnection, but not the ‘mutilation’ of Bhavagra, nor the destruction of the two universal causes (*sarvatragahetu*, ii.54a, v. 12) abandoned through the Seeing of Suffering and the Arising of Suffering. In the fourth moment (*duhkhe’nvayajnana*), Bhavagra is ‘mutilated,’ and so too in the fifth (*samudaye dharmajnanaksanti*): but the two causes are not destroyed. But in the other *dharmajnanas* (moments six, ten, and fourteen) and in the other *anvayajnanus* (moments eight, twelve, and sixteen), the abandoning includes these three characteristics and receives the name of perfect knowledge.”

K68d: “With respect to the three perfect knowledges which consist of the abandonings, the results of knowledge (Path of Meditation on the Truths), they are thus called by reason of these three characteristics and by reason of a fourth: [K68d...] That is, because the ascetic detaches himself from a sphere (Kamadhatu in the seventh perfect knowledge, etc.) in its totality.”

naikayā pañcabhīryāvaddarśanasthaḥ samanvitaḥ| bhāvanāsthaḥ punaḥ ṣaḍibharekayā vā dvayena vā||69||

住見諦位無 或成一至五 修成六一二 無學唯成一

69a-b. One who is to be found in the Path of Seeing of the Truths is either not endowed with perfect knowledge, or is endowed with from one to five perfect knowledges. 69c-d. Abiding in Meditation, with six, with one, or with two.

N/C: K69a-b: “A Prthagjana has no perfect knowledges. In the Path of Seeing, the Aryan is not endowed with any perfect knowledge until *samudaye dharmajnanaksanti* (vi.25c...); he is endowed with one perfect knowledge in *samudaye’navayajnana* and *samudaye’nvayajnanaksanti*; with two in *samudaye’nvayajnana* and *nirodhe dharmajnanaksanti*; with three in *nirodhe dharmajnana* and *nirodhe’nvayajnanaksanti*, with four in *nirodhe’nvayajnana* and *marge dharmajnanaksanti*; with five in *marge dharmajnana* and *marge’nvayajnanaksanti*.”

K69c-d: “As long as one has not obtained detachment from Kamadhatu, the Aryan, after *marge’nvayajnana*—or when, having obtained it, one has fallen away from it—possesses six perfect knowledges in the Path of Meditation. When one has obtained this detachment—either before or after the comprehension of the Truths (*abhisamaya*=Path of Seeing, vi.25c)—one is endowed with a single perfect knowledge of the abandoning of the cankerous influences of Kamadhatu. The Arhat who obtains the quality of Arhat is endowed with a single perfect knowledge of the annihilation of all the bonds. The Arhat who falls away (vi.56a) from the quality of Arhat through a wrapping (*pariyavasthana*, v.47) of Rupadhatu finds himself again in the condition of an Aryan who is detached from Kamadhatu: one is thus endowed with a single perfect knowledge of the abandoning of the cankerous influences of Kamadhatu. Falling away through one defilement of Kamadhatu, he finds himself again in the condition of an Aryan not detached from this sphere: six perfect knowledges. Falling away through one defilement of Arupyadhatu, he finds himself in the condition of an Aryan who obtains detachment from Rupadhatu: he is endowed with two perfect knowledges: the perfect knowledge of the abandoning of the cankerous influences of Kamadhatu and the perfect knowledge of the destruction of attachment to Rupadhatu.”

tāsām samkalanam dhātuvairāgyaphalalābhataḥ| ekām dve pañca ṣaṭ kaścijjahātyāpnoti pañca na||70||

越界得果故 二處集遍知 捨一二五六 得亦然除五

70a-b. One reduces the perfect knowledges to a single unit where there is detachment from one sphere and the acquisition of a result. 70c-d. One loses one, two, five, or six perfect knowledges; in this same way one obtains them, but never five.

N/C: Bhasya: “Why is there only a single perfect knowledge attributed to the Anagamin and to the Arhat?”

K70a-b: “‘To add up’ (*samkalana*) means to total, to count together as a unit. The acquisition of the last two results coincides with the detachment from a sphere.”

K70c-d: “The saint who falls away from the quality of Arhat or from the detachment of Kamadhatu loses one perfect knowledge. The Anagamin detached from Rupadhatu who falls away from the detachment of Kamadhatu loses two perfect knowledges. When the saint who has arrived at the sixteenth moment (*marge’nvayajnana*) is detached from Kamadhatu before entering into the Path of Seeing, he loses five perfect knowledges, for at this moment he obtains the perfect knowledge that he has abandoned the cankerous influences of Kamadhatu. When one is not detached from

Kamadhatu before entering into the Path of Seeing, that is, when he is an *anupurvaka* (ii.16d) he then obtains the sixth perfect knowledge which he will lose, with the five others, when he acquires detachment from Kamadhatu. One who, in the two paths, obtains one perfect knowledge not previously possessed, obtains one perfect knowledge. One who falls away from a single detachment of Arupyadhatu, obtains two perfect knowledges (the sixth and the seventh). One who falls away from the result of Anagamin obtains six perfect knowledges.”

*samāptaḥ parijñāprasaṅgaḥ|| abhidharmakośe’nuśayanirddeśo nāma pañcamam kośasthānam samāptamiti||
śrīlāmāvākasya yadatra puṇyam|*

Chapter 6: *ṣaṣṭham kośasthānam*

分別賢聖品第六 (八十三頌)

CHAPTER SIX – THE PATH AND THE SAINTS*ṣaṣṭham kośasthānam om namo buddhāya*||

N/C: Basic outline of Chapter 6:

K1-4: Expository: Paths of Seeing & Meditation, Four Truths, Two Truths

K5-13: Preliminary Practices

K14-16: Foundations of Mindfulness

K17-23: Nirvedha-bhagiyas (Conducive to Penetration)

K24-30: Darsana-marga – The Path of Seeing (and those who traverse it)

K31-44: Bhavana-marga - The Path of Meditation (and those who traverse it)

K45-50: Worldly & Trans-worldly Paths

K51-55: Analysis of Results

K56-65: Classification of Saints

K65-66: Analysis of the Path

K67-73: Analysis of the 37 Limbs of Awakening

K73-75: Avetyaprasadas (Faiths)

K76-79: Deliverance, detachment, abandoning & disgust

kleśaprahāṇāmākhyātām satyadarśanabhāvanāt| dvividho bhāvanāmārgo darśanākhyastvanāsravaḥ||1||

已說煩惱斷 由見諦修故 見道唯無漏 修道通二種

1a-b. It has been said that the defilements are abandoned through Seeing the Truths and through Meditation. 1c-d. The Path of Meditation is of two types; the Path of Seeing is pure.N/C: Bhasya: “We have said (V.64) how the abandoning (*prahana*) of the defilements receives the name of ‘perfect knowledge’ (*parijna*). As for abandoning,”

K1a-b: “We have explained in detail that some of the defilements are to be abandoned through Seeing, and others through Meditation (V.3c-5a, etc.).”

K1c-d: “The Path of Meditation is worldly or impure as well as transworldly or pure. The Path of Seeing is opposed to the defilements of the Three Dhatus; it eliminates in one single stroke the nine categories (strong-strong, etc.) of the defilements to be abandoned through Seeing; it is thus exclusively transworldly; now such a power does not belong to a worldly path.”

satyānyuktāni catvāri duḥkham samudayastathā| nirodhamārga iti eṣām yathā' bhisamayam kramah||2||

諦四名已說 謂苦集滅道 彼自體亦然 次第隨現觀

2a. The Four Truths have been mentioned. 2b-c. Namely suffering, origin, extinction, and path. 2c-d. Their order is that in which they are understood.N/C: K2a: “In the First Chapter. By saying ‘The pure *dharmas* are the Truth of the Path . . .’ (I.5), we have designated the Truth of the Path by its name. By saying ‘*Pratisamkhyanirodha* is disconnection,’ (I.6) we have designated the Truth of Extinction. By saying ‘Suffering, origin, world . . .,’ we have designated the Truths of Suffering and Origin (I.8). Is that the order of the Truths? No. Rather: [K2b-c. . .]”K2c-d: “The Truth that is understood first is mentioned first. Otherwise there would be the occurrence of first mentioning the cause (Origin and Path) and then the result (Suffering and Extinction). Sometimes *dharmas* are arranged in the order in which they arise: this is the case for the applications of mindfulness, the *smṛtyupasthanas*, and for the Dhyanas. Sometimes they are arranged in an order favorable for teaching: this is the case for the right abandonings, the *samyakprahanas*, - existent *dharmas* and the black *dharmas* are easier to understand than non-arisen *dharmas* and the white *dharmas*, for it is not a fixed rule that one should make an effort to abandon the existent *dharmas* before making an effort for the non-arising of non-arisen *dharmas*.“The Truths are mentioned in the order in which they are comprehended (*abhisamaya*). Why are they comprehended in this order? Because, in the period preparatory to the Path proper, that is, the period of examination, the ascetic first creates an idea of that to which he is attached, of that by which he is tormented, of that from which he seeks to be delivered, namely, suffering. Then he asks what is its cause, and he creates an idea of its origin. Then he asks what does extinction consist of, and he creates an idea of extinction. Then he asks what is the Path to extinction, and he creates an idea of the path.

“So too, having seen a disease, one searches out its origin, its disappearance, and its remedy. . .

“In the order in which, in the course of the period of examination, he creates an idea of the Truths, in this same order, having reached the period of comprehension, he understands the Truths, because comprehension is projected by the preparatory exercises, the same way that a horse gallops without obstacle over familiar terrain. . .

“Why is comprehension only pure? Because it is a knowledge (*aya*) turned towards (*abhi*) Nirvana and the true (*sam*, *samyak*). *Samyak* means conforming to reality. To the extent that they are a result, the five *upadanaskandhas* (i.8a-b) are

the Truth of Suffering, that which one should see in truth as being suffering. To the extent that they are a cause they are the Truth of Origin or arising, because suffering arises from them (I.8c). Consequently suffering and arising differ in name, but do not differ in fact, since they are the same *upadanaskandhas* considered as result or as cause. But Extinction and the Path differ in fact as well as in name...

“...the Truths are called ‘truths of the Aryans’ and not truths of others, because the seeing of these latter is incorrect [whereas the Aryans see them as they are]. According to other masters, two are Aryan truths, and two are truths of both Aryans and others.”

duhkhā stridūhkhātāyogādyathāyogamaśeṣataḥ | manāpā amanāpāśca tadanye caiva sāsravāḥ ||3||

苦由三苦合 如所應一切 可意非可意 餘有漏行法

3. Impure dharmas, whether they are agreeable, disagreeable, or otherwise, are, without exception, suffering, by reason of the three types of suffering, each according to its type.

N/C: Bhasya: “There are three types of suffering: suffering which is suffering in and of itself (*duhkhaduhkhata*), suffering through the fact of being conditioned (*samskaraduhkhata*), and suffering which is change or transformation (*parinamaduhkhata*). By reason of these three, all impure conditioned things, without exception, are suffering: agreeable things are suffering because they are subject to transformation; disagreeable things are suffering in and of themselves; and neither-disagreeable-nor-agreeable things are suffering because they are conditioned. What are the agreeable, disagreeable, and neither-disagreeable-nor-agreeable *dharmas*? The three sensations, in this order; and, by reason of the three sensations, all the *samskaras* which result in agreeable sensation, etc., receive the name of agreeable, etc.

Agreeable sensation is suffering through transformation, as the Sutra says, ‘Agreeable sensation is agreeable when it arises, agreeable while it lasts, but suffering in its change.’ Disagreeable sensation is suffering by nature, as the Sutra says, ‘Suffering sensation is suffering when it arises, and suffering while it lasts.’ Neither-disagreeable-nor-agreeable sensation is suffering because it is so decreed by its causes, as the Sutra says, ‘That which is impermanent is suffering.’”

“According to other masters, the expressions *duhkhaduhkhata*, etc., should be analysed: *duhkhā eva duhkhata* (‘suffering is itself suffering’), *viparināma eva duhkhata* (‘transformation is itself suffering’), and *samskāra eva duhkhata* (‘conditioned things are themselves suffering’). The meaning is the same.”

“Agreeable *dharmas* do not participate in suffering which is suffering in and of itself, nor do the disagreeable *dharmas* participate in suffering which is transformation: the second state of suffering belongs to the first ones, and the first to the second ones. But all conditioned things are suffering from the fact of suffering through the fact of being conditioned, and they are seen under this aspect only by the Aryans. Therefore it is said, ‘One does not feel a hair placed on the palm of the hand; but the same hair, in the eye, causes suffering and injury. So too the ignorant, resembling the hand, do not feel the hair which is suffering through the fact of being conditioned: but the Aryans, resembling the eye, are tortured by it.’ The Aryans make of existence in the most sublime heaven (Bhavagra) an idea more painful than do fools make of existence in the most dreadful hell (Avici).”...

“But, since the agreeable or happiness does exist, why is only suffering, and not the agreeable, a truth of the Aryans? According to one explanation, it is because of the slightness of happiness... But, even if accompanied by happiness, existence in its totality has the same flavor of suffering through the fact of being conditioned...”

“One sees things as impermanent because their nature is to arise and perish; one sees them as suffering because they are hateful. When one has seen them as impermanent, they become hateful. The characteristic of impermanence implies the characteristic of suffering, but it is not subsumed in this characteristic.”

The Bhasya then presents arguments for the notion that agreeable things (and sensation) do not actually exist, including the notion: “...As long as a person is not tormented by sufferings which are caused by hunger, thirst, cold, heat, fatigue, or desire, he will not have any sensation which he will feel to be agreeable. Consequently the ignorant have the idea of pleasure, not with regard to true pleasure, but with regard to the relief of suffering...”

Vasubandhu then counters these arguments with a number of points, including: (a) The sensation which, in itself, is desirable, will never become, in itself, undesirable. Consequently, it is not from the point of view of its intrinsic nature, but from another point of view that Aryans do not cherish agreeable sensation. Rather, they hate it for its defects: it is the occasion for the loss of good *dharmas*, it is acquired only at great effort, it is directed toward suffering, and it is impermanent. If this sensation were undesirable in and of itself, who would ever be able to become attached to it?...

(b) agreeable sensation is, on the one hand, agreeable in and of itself, being pleasant; but on the other hand, it is in a certain sense suffering, since it changes and as such is impermanent. Persons not free from desire are bound to regard it as agreeable, because they savor its taste; Aryans are free from regarding it as agreeable, because they are free from desire with regard to it... (c) A given object is the cause of pleasure or suffering through the function of the state of the person who experiences it; it is not a cause of pleasure or suffering in an absolute manner. If a given object is a cause of pleasure when it is in a relationship with a body found in a certain state, then it will always be a cause of pleasure when it is again in a relationship with this body in the same state. A cause of pleasure is thus always a cause of pleasure...”

After this argument is concluded, the Bhasya then turns to different notions of the origin of suffering: “when the Buddha said, ‘It is desire which is the origin,’ he intended to define the cause of re-existence (*abhinivṛtti*). When, in the stanza,

he enumerates action, desire, and ignorance, he defined the cause of different births (*upapatti*) which is action; the cause of re-existence, namely desire; and the cause of births and of re-existence, namely ignorance. *Upapatti* signifies a birth or an existence characterized by a certain sphere (Kamadhatu, etc.), a certain realm of rebirth (god, human, etc.), a certain mode of birth (birth from a womb, from an egg, etc.), a certain gender, etc. *Abhinirvrtti* signifies re-existence without qualification. The cause of birth is action, and the cause of re-existence is desire: so too a seed is the cause of a shoot characterized as a rice-shoot, a wheat-shoot, etc.; whereas water is the cause of the simple germination of all the different species of shoots. How does one prove that desire is the cause of re-existence? From the fact that a person free from desire is not reborn... Again from the fact that the series is bent by desire. We state that the series of thoughts is unceasingly bent towards the object to which one has a desire. And the same holds for re-existence. There is no defilement which adheres to the person (*atmabhava*, to existence) as much as desire... There is no cause which binds one to rebirth as much as the attachment to a self does. This reasoning proves that desire is the cause of re-existence.”

yatra bhinnena tadbuddhiranyāpohe dhiyā ca tat| ghaṭārthavatsaṁvṛtisat paramārthasadanyathā||4||
彼覺破便無 慧析餘亦爾 如瓶水世俗 異此名勝義

4. The idea of a jug ends when the jug is broken; the idea of water ends when, in the mind, one analyzes the water. The jug and the water, and all that resembles them, exist relatively. The rest exist absolutely.

N/C: Bhasya: “The Blessed One proclaimed the Four Noble Truths, but he also declared Two Truths, relative truth (*samvṛtisatya*) and absolute truth (*paramarthatatya*). What are these Two Truths? [K4...]

“If the idea of a thing disappears when this thing is broken into pieces, then this thing has relative existence (*samvṛtisat*); for example, a jug: the idea of a jug disappears when it is reduced to pieces. If the idea of a thing disappears when this thing is dissipated, or broken to pieces, by the mind, then this thing should be regarded as having relative existence; for example, water. If we grasp and remember the *dharmas*, such as color, etc., in the water, then the idea of water will disappear. These things,—jug, clothes, etc., water, fire, etc.,—are given their different names from the relative point of view or conforming to conventional usage. Thus if one says, from the relative point of view, ‘There is a jug, there is water,’ one is speaking truly, and one is not speaking falsely. Consequently this is relatively true.

“That which differs is absolute truth. If, when a thing is broken to pieces or dissipated by the mind, the idea of this thing continues, then this thing has absolute existence (*paramarthatatya*); for example, physical matter: one can reduce physical matter into atoms, one can remember smell and other *dharmas* in the mind, but the idea of the unique nature of physical matter persists. The same holds for sensations, etc. And as this absolutely exists, it is absolutely true.

“The ancient masters say: Things are absolutely true in the manner in which they are perceived, either by transworldly knowledge or by the worldly knowledge acquired after transworldly knowledge. They are relatively true in the manner in which they are perceived by any other defiled or non-defiled worldly knowledge.”

vṛttasthaḥ śrutacintānābhāvanāyāṁ prayujyate| nāmobhayārthaviśayā śrutamayyādikā dhiyaḥ||5||
將趣見諦道 應住戒勤修 聞思修所成 謂名俱義境

5a-b. Firm in his cultivation, endowed with teaching and reflection, he will be capable of giving himself up to meditation. 5c-d. The wisdoms arisen from the teaching, etc., have respectively for their sphere name, name and the thing, and the thing.

N/C: Bhasya: “The Truths have been mentioned. We must now explain how they are seen. Consequently, beginning from the beginning, we would say: [K5a-b...] Whoever desires to see the Truths should first of all keep the Precepts. Then he reads the teaching upon which his Seeing of the Truths depends, or he hears their meaning. Having heard, he correctly reflects. Having reflected, he gives himself up to the cultivation of meditation. With the wisdom (*prajna*, ii.24, i.2a) arisen from the teaching (*śrutamayi*) for its support, there arises the wisdom arisen from reflection (*cintamayi*); with this for its support, there arises the wisdom arisen from meditation (*bhavanamayi*). What are the characteristics of these three wisdoms?”

K5c-d: “According to the Vaibhasikas, wisdom arisen from the teaching has name for its object; wisdom arisen from reflection has the name and the thing for its object: in fact, sometimes it grasps the thing by means of the name, and sometimes it grasps the name by means of the thing. Wisdom arisen from meditation has the thing for its object; it goes to the things as an abstraction made from its name. One can compare this to three persons who are crossing a river: one who does not know how to swim does not abandon even for one moment his swimming apparatus; one who knows how to swim a little sometimes holds on to it and sometimes lets go of it; and one who knows how to swim crosses the river without any support whatsoever.

“But, we would say, in this interpretation, wisdom arisen from reflection plays no role: in fact, when it has name for its object, it is wisdom arisen from the teaching, and when it has a thing for its object, it is the wisdom arisen from meditation. Thus the wisdom arisen from reflection does not exist. Rather, one should explain: the wisdom arisen from the teaching is a certitude which arises from a means of correct knowledge (*pramana*) termed ‘the word of a qualified person’ (*aptavacana*); the wisdom arisen from reflection is a certitude born of rational examination; and the wisdom

arisen from meditation is a certitude arisen from absorption. In this way the specific characteristics of the three wisdoms are proved in an irreproachable manner.”

vyapakarṣadvayavataḥ nāsantustāmahecchayoḥ | labdhe bhūyaḥsprhā tuṣṭiralabdhecchā mahecchatā ||6||

具身心遠離 無不足大欲 謂已得未得 多求名所無

6a. These are produced within one who is endowed with the two separations. 6a-b. Not for one discontented and with many desires. 6c-d. Discontent is desire for more than one now possesses; many desires is desire with regard to that which one does not possess.

N/C: Bhasya: “How does one who thus applies himself to meditation succeed in it?”

K6a: “When the ascetic is withdrawn with regard to his body and his mind by separating himself from promiscuity and bad thoughts, he succeeds. For whom are these two separations easy? For a contented person of few desires.”

K6c-d: “The Abhidharmikas say: To desire more of the fine things, clothes, etc., which one possesses is discontent. To desire what one does not possess is many desires. But is not the desire to have more also produced with respect to what one does not possess? What then is the difference between the two? Discontent is the dissatisfaction that one experiences from the goods that one possesses, of poor or of small quantity. Many desires is the desire for goods, of excellent or in great quantity, that one does not possess.”

viparyāsāttadvipakṣau tridhātṅvāptāmalau ca tau | alobhaḥ āryavamsāśca teṣāṃ tuṣṭayātmakāstrayaḥ ||7||

治相違界三 無漏無貪性 四聖種亦爾 前三唯喜足

7a. Their opposites are their oppositions. 7b. They are of the three spheres or pure. 7c. Non-desire. 7c. The lineages of the Āryans. 7c-d. Among them, three are contentment.

N/C: K7a: “The opposites of discontent and of many desires, namely contentment and few desires, are opposed to discontent and to many desires.”

K7b: “They belong to the Three Dhatus; they are also pure. But discontent and many desires only belong to Kamadhatu. What is the nature of content and few desires?” K7c: “They have for their nature [the root of good], non-desire.”

K7c: “Understand: ‘are non-desire.’ The four lineages of the Āryans, the *aryavamsas*, are so called because the Āryans arise from them. They are also non-desire in their nature.

K7c-d: “The first three—to be content with clothing, to be content with food, to be content with bed and with seat—are contentment by nature. The fourth *aryavamsa* is to take delight in Extinction and in the Path. It is not contentment. How is it non-desire? Because it turns its back on attachment to pleasure and attachment to existence (V.K2).”

karmāntena tribhīrvṛtīḥ tṛṣṇotpādavipakṣataḥ | mamāha kāravastvicchātatkālātyantaśāntaye ||8||

三生具後業 為治四愛生 我所我事欲 暫息永除故

8a-b. By three is taught the regimen; by the last, activity. 8b. In order to create an obstacle to the arising of desire. 8c-d. In order to momentarily or definitively arrest the desire of the object of the idea of self and of things pertaining to self.

N/C: K8a-b: “The Blessed One, the Master of the Law, established a certain regimen and a certain activity for his disciples who, having renounced their old regimen and their old activities, are engaged in searching out deliverance. He established the regimen in the first three *aryavamsa*; and he established activity in the fourth: ‘If, with this regimen, you do these actions, before long you will obtain deliverance.’

K8b: “The Sutra establishes that the arising of desire is fourfold. . . It is in order to create an obstacle to it that the four *aryavarhsas* are taught.”

K8c-d: “This is another way of saying the same thing. The object of the idea of self is clothing. The object of the idea of self (*aḥamkaravastu*) is the *atmabhava*, the sensorial and mental complex. Desire (*iccha*) is thirst (*trṣṇa*). The first three *aryavarhsas* destroy for a time the desire for the things that one regards as pertaining to self. The fourth *aryavarhsa* definitively arrests the twofold desire.”

tatrāvātāro ’śubhayā cānāpānasmṛtena ca | adhirāgavitarkāṇām śamkalā sarvārāgiṇām ||9||

入修要二門 不淨觀息念 貪尋增上者 如次第應修

9a-b. He enters therein, through visualization on the loathsome and through mindfulness of breathing (ānāpānasmṛta). 9c. Those in whom desire and imagination are predominant (adhirāgavitarkāṇām). 9d. The skeleton for all the categories of craving.

N/C: Bhasya: “We have explained the requisite qualities through which meditation can succeed. Being in this way a suitable receptacle, how would the ascetic enter into meditation? [K9a-b. . .] *Smṛta* is *smṛti* (mindfulness). Who enters through visualization on the loathsome? Who enters through mindfulness of breathing? Respectively, [K9c. . .] An *adhirāga* and an *adhivīṭarka* are those in whom *raga* (desire) and *vitarka* (imagining) are *adhika* (predominant). Those in whom desire appears lively and appears on many occasions, enter through the loathsome. Those who are imaginative enter through mindfulness of breathing.

“Certain masters say: Mindfulness of breathing, having an unvaried object,—it bears on wind in which there are no difference of color or shape,—has for its result the cutting off of the imaginative process; whereas the loathsome, having a variety of colors and shapes for its object, provokes imagination.

“Some other masters say: Mindfulness of breathing cuts off imagination because it is not turned towards externals, for it bears on breathing. The loathsome is turned outwards, like visual consciousness; it is not visual consciousness, but it is a contemplation (*upanidhyana*, viii.1 = *nirupana*) of an object of the visual consciousness.”

K9d: “Craving (*raga*) is fourfold: (1) craving for colors, (2) craving for shapes, (3) craving for contact or for tangibles, and (4) craving for honors. The visualization of the loathsome that has a cadaver turning blue, rotting, etc. for its object is opposed to the first craving. The loathsome visualization that has a cadaver wasted and torn to pieces for its object is opposed to the second craving. The loathsome visualization that has a cadaver eaten by worms and a skeleton held together by its tendons for its object is opposed to the third craving. And the loathsome visualization that has an immobile cadaver for its object is opposed to the fourth craving. In a general way, [K9d...] The skeleton for all the categories of craving. The fourfold object of craving,—color, shape, contact, and honors,—is lacking in the chain of bones. Thus the loathsome visualization which has bones for its object is opposed to all of the cravings.

“The loathsome visualization does not have the abandoning of the defilements for its result, but only an arresting of the defilements, for it is an act of attention bearing not on reality but on a voluntary representation; and bearing not on the totality of things, but only on one part of the visible of Kamadhatu.”

āsamudrāsthivistārasaṃkṣepādādikarmikāḥ | pādāsthna ākapālārđhatyāgāt kṛtajayaḥ smṛtaḥ ||10||

為通治四貪 且辯觀骨瑣 廣至海復略 名初習業位 除足至頭半 名為已熟修

10a-b. The beginner, by enlarging the visualization of the bones up to the sea, and by reducing it.

10c-d. The “master” by removing the toe, etc., until half of the skull.

N/C: K10-11: “The ascetic (*yogacara*) who cultivates the loathsome visualization is either ‘a beginner’ or ‘a master’ or ‘an absolute master of the act of attention.’”

K10a-b: “The ascetic who desires to cultivate a visualization of the loathsome, first of all fixes his mind on a part of his body, either the toe, or the forehead, or on any other part of his choosing; then he ‘purifies’ the bone, that is, he removes the flesh from it by supposing that the flesh rots and falls off; he then progressively enlarges his visualization and finally sees his entire body reduced to a skeleton. In this same way, in order to increase his power of visualization (*adhimukti*), he creates the same idea of a second individual, of the individuals of the Vihara, of the Arama, of the village, of the country, up to the earth surrounded by the ocean, as full of skeletons. Then he reduces his visualization, in order to strengthen his power of visualization, to the point where he only sees his own body as a skeleton. Then the visualization of the loathsome is complete; and from this time onward the ascetic is a beginner.”

K10c-d: “The ‘master’ by removing the toe, etc., until half of the skull. In order to strengthen this power of reduced visualization, the ascetic makes an abstraction of the bones of the foot, and considers the others; and so on, always reducing, to the point when, removing one half of the skull, he visualizes nothing more than its other half: the ascetic is then a master; he possesses mastery in the act of attention which constitutes visualization.”

atīkrāntamanaskāro bhrūmadhye cittadhāraṇāt | alobho daśabhūḥ kāmadrśyālabhā nrjā’śubhā ||11||

繫心在眉間 名超作意位 無貪性十智 緣欲色人生 不淨自世緣 有漏通二得

11a-b. Holding his thought between his two eyebrows, he is “an absolute master in the act of attention”. 11c-d. The loathsome is non-desire; it is in ten spheres; it has the visible of Kāmadhātu for its object; it is generated by humans.

N/C: K11a-b: “He again makes an abstraction of the half of the skull and holds his thought between its two eyebrows.

He is then an ascetic ‘in whom the act of the visualization of the loathsome has been achieved.’ The loathsome can be small through the smallness of its object, without being small through the mastery of the ascetic. Therefore there are four alternatives: (1) The ascetic is a master of the act of attention which constitutes visualization and considers only his own body; (2) the ascetic is not a master of the act of attention, but considers the earth as filled with skeletons; (3) the ascetic is not a master of the act of attention and considers his own body; (4) the ascetic is a master of the act of attention and considers the earth as filled with skeletons.”

K11c-d: “Its nature is non-desire. The ten spheres in which the ascetic can be found in order to produce them are the Four Dhyanas, the four *samantakas* (preparatory stages or thresholds of the Four Dhyanas, VIII.K22), *dhyananantara* and Kamadhatu. Its object is the visibles of the sphere of Kamadhatu. ‘Visible’ signifies color and shape. This means that it has a ‘thing’ and not a ‘name’ for its object. Only humans generate it; not beings of the other realms of rebirth, nor much less beings of the higher spheres. Also, among humans, the inhabitants of Uttarakuru do not produce it. As its name, ‘the loathsome’ (*asubha*), indicates, it is a visualization of a repulsive or unclean thing: thus it has the repulsive for its ‘aspect’. [It does not have the aspect of Impermanence, etc.: it contemplates a visible thing as horrible and not as impermanent, etc.] In the past, it had a past object; in the present, it has a present; and in the future, it will have a future object: in other words, its object is contemporaneous to it. When it is not destined to arise, its object is tritemporal. Since it is an act of attention on an imaginary object, it is impure. Accordingly as it has been, or not, cultivated in a previous

existence, it is obtained through detachment or through cultivation (VII.41d, 44b). Such are the characteristics of the loathsome.”

ānāpānasmṛtiḥ prajñā pañcabhūrvāyurgīcarā | kāmāśrayā na bāhyānām ṣaḍ vidhā gaṇanādibhiḥ||12||

息念慧五地 緣風依欲身 二得實外無 有六謂數等

12a-c. Mindfulness of breathing (ānāpānasmṛti) is prajñā belonging to the five spheres, having wind for its object, and it is cultivated by beings in Kāmadhātu. 12c. Not to outsiders. 12d. It has six aspects, counting, etc.

N/C: K12a-c: “*Ana* is in-breathing, the entry of wind; *apana* is out-breathing, the leaving of the wind. The mindfulness (*smṛti*) that bears on both of these is *anapanasmṛti*. [Mindfulness of breathing is by nature *prajna*, a knowledge bearing on in-breathing and out-breathing.] This *prajna* is called mindfulness, *smṛti*, the same as the applications of mindfulness (*smṛtyupasthanas*), because this knowledge of in-breathing and out-breathing, *anapanaprajna*, is provoked by the force of mindfulness.

“It can be cultivated in five spheres, namely the first three *samantakas*, *dhyānantara*, and Kamadhātu, because it is associated with indifference (see viii.7, 23, etc.). In fact, says the School, agreeable and painful sensations [in Kamadhātu] are favorable to imagining: thus mindfulness of breathing, which is the opposite of imagining, cannot be associated with happiness or with suffering. On the other hand, the two agreeable sensations [of the Dhyānas] form an obstacle to the application of the mind to any object, and mindfulness of breathing can only be realized by this application. But according to the masters who believe that the fundamental Dhyānas include the sensation of indifference, mindfulness of breathing can exist in eight spheres, by adding the first three Dhyānas: higher spheres are no longer spheres in which one breathes (see viii.7). The object of the mindfulness of breathing is wind. Its support is Kamadhātu, that is, it is cultivated by humans and by the gods of Kamadhātu, because imagination abounds there. It is obtained either by detachment or by cultivation. It is attention bearing on a real thing (*tattvamanasikara*). It belongs only to the Buddhists. K12c. Not to outsiders. In fact, on the one hand, the teaching of mindfulness of breathing is absent among them; and on the other hand, they are incapable of discovering the subtle *dharmas* by themselves.”

K12d: “It is perfect when it is endowed with six operations: counting, following, fixing, observing, modifying, and purifying.

- i. Counting. One fixes the mind on in-breathing and out-breathing, without effort or contention; one lets the body and mind be as they are; and one counts from one to ten only in the mind. One does not count to less than ten, nor to more than ten, for fear of contention and of mental distraction (vii.11). There are three faults to avoid: a. to omit counting, by taking two for one; b. counting too high, by taking one for two; c. counting in a confused manner, by taking in-breathing for out-breathing, and vice versa. The counting that avoids these faults is correct. If, in the course of this cultivation the mind becomes distracted, then one should count anew from the beginning until absorption (*samadhi*) is attained.
- ii. Following. Without contention, follow the progress of the air which enters and leaves until it goes into two senses: does the air breathed in occupy all of the body or does it go into only one part of the body? The ascetic follows the air breathed in into the throat, the heart, the navel, the kidneys, the thigh, and so on to the two feet; the ascetic follows the air breathed out to a distance of a hand and a cubit. According to other masters, he follows the air breathed out to the ‘circle of air’ (*vayumandala*) which holds up the universe and to the Vairambha Winds. This opinion is not admissible, for mindfulness of breathing is an attention to things as they really are (*tattvamanasikara*).
- iii. Fixing. Fix the attention on the tip of the nose, or between the eyebrows, or in another area all the way down to the toes; fix the mind; see the breath held in the body like the thread of a pearl necklace; state that it is cold or hot, unfavorable or favorable
- iv. Observing. Observe that ‘These breaths are not only air, but the four primary elements, and again physical matter derived from these four; and the mind with its mental *dharmas* rests on them’: in this way the ascetic discovers the five *skandhas* through analysis.
- v. Modifying. The ascetic modifies the mind that had the air as its object and now directs his mind to better and better *dharmas* [for example, to the *smṛtyupasthanas*, vi.14, and the *usmagatas*, vi.17, etc.] up to and including the transworldly *dharmas* (vi.19b).
- vi. Purifying. The ascetic enters the Path of Seeing (vi.26) and the Path of Meditation. According to some other masters, modification is progressive elevation from the foundations of mindfulness (the *smṛtyupasthanas*) up to Vajropamasamadhi (vi.44c). Purifying is the Knowledge of Extinction (*ksayajñana*), the Knowledge of Non-Arising (*anutpadajñana*) and the Right Views of the Arhat (*asaiksa samyagdrsti*, vi.50c).”

ānāpānau yataḥ kāyaḥ sattvākhyau anupāttakau | naiḥṣyandikau nādhareṇa lakṣyete manasā ca tau||13||

入出息隨身 依二差別轉 情數非執受 等流非下緣

13a. In-breathing and out-breathing are like the body. 13b. It belongs to living beings. 13b. It is not taken up. 13c. It is an outflowing. 13c-d. It is not observed by an inferior mind.

N/C: K13a: “The two breaths, being part of the body, belong to the same sphere as does the body. In-breathing and out-breathing do not exist among beings in Arupyadhātu, among embryonic beings, among non-conscious (*acitta*) beings,

and among beings who have entered into the Fourth Dhyana: their existence therefore presupposes a body [and bodies do not exist in Arupyadhātu], a certain body [a body has cavities, which embryonic beings do not have], a mind [which is absent among non-conscious beings], and a certain type of mind [which is absent in the Fourth Dhyana]. When the body has cavities in it, and when the mind belongs to a sphere in which there is breathing, then there is in-breathing and out-breathing.”

K13b: “It is not taken up. It does not form part of any sense organ (i.34c-d).”

K13c: “It diminishes when the body increases; cut off, it recovers: therefore it is not an increase (*aupacayiki*, i.37), and it does not arise from retribution. In fact, the physical matter arisen from retribution does not recover after having been cut off.”

K13c-d: “In-breathing and out-breathing is observed by a mind of its own sphere or by a mind in a higher sphere; but not by an *airyapathika* mind, nor by a *nairmanika* mind of a lower sphere.”

niṣprannaśamathāḥ kuryāt smṛtyupasthānabhāvanām|kāyaviccittadharmāṇām dvilakṣaṇaparīkṣaṇāt||14||

依已修成止 為觀修念住 以自相共相 觀身受心法

**14a-b. Having realized stilling, he will cultivate the foundations of mindfulness (smṛtyupasthānas).
14c-d. By considering the twofold characteristics of the body, sensation, the mind, and the dharmas.**

N/C: Bhasya: “We have spoken of the two teachings, the visualization of loathsome things, and mindfulness of breathing. Having attained absorption (*samadhi*) by these two portals, now, with a view to realizing insight (*vipasyana*),” [K14...] “By considering the unique characteristics (*svalaksana*) and the general characteristics (*samanyalaksana*) of the body, sensation, the mind, and the *dharmas*. ‘The unique characteristics’ means its self nature (*svabhava*). ‘The general characteristics’ signifies the fact that ‘All conditioned things are impermanent; all impure *dharmas* are suffering; and that all the *dharmas* are empty (*sunya*) and not-self (*anatmaka*).’

“What is the unique nature of the body? The primary elements and physical matter derived from these primary elements (i.12, ii.65). ‘*Dharmas*’ means the *dharmas* which are neither the body, nor sensation, nor the mind. According to the School, foundation of mindfulness of the body (*kayasmṛtyupasthana*) is realized when, being absorbed (*samahita*), one sees the atoms and the successive moments (*ksana*) of the body.”

prajñā śrutādīmayī anye saṃsargāmbanāḥ kramāḥ|yathotpatti catuṣkaṃ tu viparyāsavipakṣataḥ||15||

自性聞等慧 餘相雜所緣 說次第隨生 治倒故唯四

**15a. Prajñā. 15a. Proceeding from hearing, etc. 15b. The others, through connection and as object.
15b-c. The order is that of their production. 15c-d. Four, oppositions to errors.**

N/C: Bhasya: “What is the nature of the foundations of mindfulness? Foundation of mindfulness is threefold: foundation of mindfulness in and of itself (*svabhava*), foundation of mindfulness through connection, and foundation of mindfulness in the quality of being an object. Foundation of mindfulness in and of itself is K15a. *Prajna*. What is *prajna*? K15 a. Proceeding from hearing, etc. *Prajna* proceeds from hearing, from reflection, and from meditation. The foundations of mindfulness are likewise threefold, proceeding from hearing, reflection, and meditation.”

K15b: “The other *dharmas* which are not *prajna*, are, when they are *dharmas* coexistent with *prajna*- foundations of mindfulness through connection; when they are the object of *prajna* and of the *dharmas* coexistent with *prajna* [in other words, when they are the object of the foundation of mindfulness in and of itself and of the foundation of mindfulness through connection], they are a foundation of mindfulness as object.”

“What is *prajna*? The Blessed One said that it is the foundation of mindfulness. [Why give the name of foundation of mindfulness to *prajna*?] The Vaibhasikas say: By reason of the preponderant role of attention, [which presents the object to *prajna*]; as a wedge (*kila*) contributes to the splitting of wood; it is due to the force of mindfulness that *prajna* is active with respect to the object. But the best explanation is the following: Mindfulness is applied by it; thus the *prajna* is a foundation of mindfulness; in fact, as the object is seen by the *prajna*, so too it is expressed, that is to say, grasped by the attention. Therefore the Blessed One said, ‘He dwells having an exact notion of the body with respect to the body: his attention is set and fixed having the body for its object’ (*Samyutta*, v.294). And the Blessed One said, ‘He dwells with his attention fixed having his body for its object; his attention is applied, unexhausted’ (see *Samyutta*, v.331).”...

“Each foundation of mindfulness is threefold accordingly as it is considered as oneself, as another, or as oneself and another. [The ascetic has in view his own body, the body of another . . .]”

K15b-c: “Why are they produced in this order? According to the Vaibhasikas, because one first sees that which is the coarsest. Or rather: the body (1) is the support of sensual attachment which has its origin in the desire for sensation (2); this desire takes place because (3) the mind is not calmed; and the mind is not calmed because (4) the defilements are not abandoned.”

K15c-d: “The foundations of mindfulness are taught in this order as oppositions to the four errors, belief in purity, happiness, permanence, and self (v.9). They are therefore four, no more and no less. Of the four foundations of mindfulness, three have an unmixed object; the fourth is of two types: when it bears only on the *dharmas*, its object is not mixed; when it bears on two, or three, or four things at one and the same time, its object is mixed [or universal, *samastā*].”

sa dharmasmṛtyupasthāne samastālabane sthitaḥ| ānityaduḥkhataḥ sūnyānātmatastānvipaśyati||16||

彼居法念住 總觀四所緣 修非常及苦 空非我行相

16. Placed in the foundation of mindfulness having the dharmas as its universal object, he sees that the dharmas are impermanent, suffering, empty, and not-self.

N/C: Bhasya: “Placed in the foundation of mindfulness having the *dharmas* as its mixed object, placing together the body, sensation, etc., he sees them under the fourfold aspect of Impermanence, suffering, empty, and not-self.”

tata uśmagatotpattiḥ taccatuḥsatyagocaram| ṣoḍaśākāram uśmabhyo mūrdhānaḥ te'pi tādrśāḥ||17||

從此生煖法 具觀四聖諦 修十六行相 次生頂亦然

17a. From this there arises the Heat. 17b. Which has the Four Truths for its object. 17c. Which has sixteen aspects. 17c-d. From Heat, the Summits. 17d. Which are similar to it.

N/C: K17a: “From this cultivation of the foundation of mindfulness having the *dharmas* as its object, there finally arises a root of good called *Uśmagata* (‘Heat attained’), because it is similar to heat (*usma*), being the first indication or the anticipation of the Noble Path, a fire which burns the fuel which are the defilements.”

K17b: “Since it is prolonged for a certain period of time, *Uśmagata*, the Heat, has the Four Truths for its object.”

K17c: “The seeing of suffering as suffering, impermanent, empty, and not-self;

seeing arising or origin as arising, appearance, cause, and condition;

seeing extinction as extinction, calm, excellent, and definitive salvation;

and the seeing of the Path as path, truth, obtaining, and definitive release.

We shall define these different aspects later (see vii.13).”

K17c-d: “The Heat develops, weak, medium, and strong; there finally arises the Summits (*murdhan*).”

K17d: “Like Heat, the Summits have the Four Truths for their object and include the sixteen aspects: they receive another name by reason of their excellence. They are called Summits (or ‘Heads’), because they are the most elevated or the head of the unfixed roots of good, that is, those from which one can fall away; or one can fall away from the Summits; or one goes beyond them by penetrating into a Patience (*ksanti*).”

ubhayākaraṇam dharmeṇa anyairapi tu vardhanam| tebhyah kṣāntiḥ dvidhā tadvat kṣāntyā dharmeṇa vardhanam||18||

如是二善根 皆初法後四 次忍唯法念 下中品同頂

18a. It is through dharma that these two imprint. 18b. They grow through the others also. 18c. From that, Patience. 18c. Two are as above. 18d. Three grow totally through the dharmas.

N/C: K18a: “It is through the foundation of mindfulness that has the *dharmas* for its object that Heat and the Summits imprint. What does ‘imprint’ mean? This refers to the first application of the different aspects of the Truths.”

K18b: “Heat and the Summits grow by means of the four foundations of mindfulness together. The progressing ascetic does not manifest the previously acquired roots of good, because he does not esteem them very much. The Summits have grown by passing through weak, medium, and strong states.”

K18c: “Patience (*ksanti*) is so-called because in this stage, the Truths please (*ksamate*) extremely much. In the Heat they please weakly, and in the Summits, medium,—as one sees from the fact that one cannot fall away from Patience, but can from the first two stages. Patience is threefold, weak, medium, strong: K18c. Two are as above. Weak and medium Patience (*Divya*) are like the Heads, in that they imprint first, like the Heads, by the foundation of mindfulness having the *dharmas* as its object. But they differ from the Heads in respect to their increase.”

K18d: “Weak, medium, strong, they grow only through the foundation of mindfulness which has the *dharmas* for its object; not by the other foundations of mindfulness.”

kāmāptaduḥkhaviṣayā tvadhimātrā kṣaṇam ca sā| tathāgradharmāḥ sarve tu pañcaskandhāḥ vināptibhiḥ||19||

上唯觀欲苦 一行一剎那 世第一亦然 皆慧五除得

19a-b. Strong, it has the suffering of Kāmadhātu for its object. 19b. It is of a moment. 19c. So too, the Supreme Dharmas. 19c. All include the five skandhas. 19d. With the exclusion of the possessions.

N/C: K19a-b: “Strong Patience, contiguous with the highest *dharmas*, has only the suffering of Kamadhatu for its object. A similar restriction is not formulated concerning the preceding stages; thus they have the suffering, arising, etc., of the three spheres for their objects. Medium Patience lasts from the moment when the ascetic ceases to consider the sixteenth aspect [=definitive release] bearing on the two higher spheres, but continues to successively eliminate the higher aspects and spheres, until the moment when, in two moments of thought, he is impressed with only two aspects [=Impermanence and suffering] of the suffering of Kamadhatu. Strong Patience exists when the ascetic considers, in a single thought, only one aspect [Impermanence] applied to the sufferings of Kamadhatu. Such is the explanation of the Vaibhasikas.”

K19b: “It is momentary; it does not form a series.”

K19c: “These, exactly like strong Patience, bear on the suffering of Kamadhatu and are momentary. They are termed Supreme Worldly Dharmas (*laukika agradharmas*): because they are worldly, being impure; because they are supreme *dharmas*; and because they are supreme among the worldly *dharmas*. They are Supreme Worldly Dharmas because, in the absence of any similar cause (*sabhaḡahetu*), by their own power, they manifest the Path of Seeing the Truths.”

K19c-d: “The four roots of good, Heat, etc., are by their nature foundations of mindfulness; they are thus *prajna*. However K19c. All include the five *skandhas*. Considering the root of good, Heat, etc., with their attendants, they include the five *skandhas*. K19d. With the exclusion of the possessions. The possessions (*praptis*),—that is to say, the *praptis* of Heat, etc.,—are not included within Heat, etc., for it is inadmissible for Aryans to manifest Heat, etc., anew, which would be the case if they were to manifest its *praptis*.”

iti nirvedhabhāgīyaṃ caturdhā bhāvanāmayam| anāgamyā ntaradhyānabhūmikam dve tvadho'pi vā||20||

此順決擇分 四皆修所成 六地二或七 依欲界身九

20a-b. This is the fourfold nirvedhabhāgīya. 20b. Arise from absorption. 20c-d. Their sphere is anāgāmya, the intermediate state, and the Dhyānas. 20d. Or rather, two are also of the lower sphere.

N/C: Bhasya: “i. When the Heat begins and when it has three Truths for its object, a foundation of mindfulness that has the *dharma*s for its object is present; the four foundations of mindfulness of the future, are possessed [One of the aspects is presently seen; four of the future are possessed]. When it has the Truth of Extinction for its object, the same foundation of mindfulness which has the *dharma* for its object which is present is also the only one which is possessed in the future. The aspects, in all cases, are those of the Truth presently considered [One does not acquire, in the future, the aspects of the Truths which are not present]. In the period of increase, when the Heat has the three Truths for its object, any of the foundations of mindfulness may be present; the four of the future are possessed. When it has the Truth of Extinction for its object, the fourth foundation of mindfulness is present; four of the future are possessed. All the aspects of the future are possessed, because the *gotras* have been acquired.

ii. In the Summits, having for their object the Four Truths at their beginning, and having for their object extinction in the period of growth, the last foundation of mindfulness is present; four of the future are possessed; all the aspects of the future are possessed. Having for its object the three other Truths in the period of increase, any of the foundations of mindfulness are present; four of the future are possessed; and so too all of the aspects.

iii. In Patience, in the beginning and in the period of increase whichever of the Truths is considered, the last foundation of mindfulness is present; four of the future are possessed; and so too all of the aspects.

iv. In the Supreme Worldly Dharmas, the last foundation of mindfulness is present; four of the future are possessed—those which are not destined to arise; four aspects only, those of the Truth of Suffering—for the aspects of the other Truths do not belong to the Supreme Worldly Dharmas; for the Supreme Worldly Dharmas are similar to the Path of Seeing, in which one acquires only in the future the four aspects of the Truth that one considers under one aspect.”

K20a-b: “These four—Heat, Summits, Patience, and the Supreme Worldly *Dharmas*—are the roots of good called *nirvedhabhagiyas* (‘parts pertaining to the Path’). The first two, being non-fixed since one can fall away from them, are weak *nirvedhabhagiyas*; the Patiences are medium *nirvedhabhagiyas*; and the Supreme Worldly Dharmas are strong *nirvedhabhagiyas*. What does *nirvedhabhagiya* mean? 1. *Nirvedha* signifies *niscita vedha* (‘definitely known’), the Noble Path. Through it doubt is abandoned: it is thus *niscita* (‘definitive’), and the Truths are distinguished (*vedha*): ‘This is suffering..., this is the Path’; 2. the Path of Seeing is one part (*bhaga*) of the Path; thus *nirvedhabhaga*. The *dharma*s useful to one part of the Path are *nirvedhabhagiya* (with the suffix *chan*) because they lead to it.”

K20b: “All these four *nirvedhabhagiyas* K20b. Arise from absorption. Not from hearing or reflection.”

K20c-d: “Their sphere are *anagāmya* (viii.22c), *dhyānantara* (viii.22d), and the Four Dhyānas: one can obtain them only in these six states of absorption. They do not exist above, in the Arupyas, because they constitute the attendants of the Path of Seeing. They do not exist in the Arupyas, because they bear on Kamadhatu, for the ascetic should first of all perfectly know and abandon Kamadhatu as suffering and origin. The retribution [of the *nirvedhabhagtyas*] consists of the five *skandhas* of Rupadhatu. They are actions of the completing class, and not of the projecting class (iv.95a-b), for they hate existence.” K20d: “The expression ‘or rather’ indicates another opinion. According to the Bhadanta Ghosaka, the first two *nirvedhabhagiyas* are of seven spheres, with the addition of Kamadhatu.”

kāmāśrayāṇi agradharmān dvayāśrayān labhate'ṅganā| bhūmityāgāttyajatyāryastāni anāryastu mṛtyunā||21||

三女男得二 第四女亦爾 聖由失地捨 異生由命終

21a. Belong to the beings of Kāmadhātu. 21a-b. Women obtain the Supreme Worldly Dharmas destined to be found in female and male bodies. 21c-d. The Āryan loses them by losing the sphere.

21d. The non-Āryans, through death.

N/C: K21a: “Three can be produced only by human beings of the three Dvipas [continents]. Once produced, they can be manifested among the gods. The fourth can be produced by the gods. Three, acquired by men and women, can be found in a male or female body.”

K21a-b: “Acquired by a female, the Supreme Worldly Dharmas will be found in a female body [=their present body] and in a male body [=the body that the female will necessarily produce in a new existence]; acquired by a male, it will only be found in a male body,—for there is, from the fact of the Supreme Worldly Dharmas, destruction (*apratisamkhyanirodha*, ii.55d) of the quality of female.”

K21c-d: “When the Aryan loses the sphere in which he has obtained the *nirvedhabhagiyas*, he loses the *nirvedhabhagiyas*. He does not lose them in any other way, through death or through falling. One sphere is lost by passing into another sphere, [and not through detachment from the said sphere].”

K21d: “The Prthagjana, whether or not he has passed to another sphere, loses them by abandoning the *nikayasabhaga*.”

ādye dve parihānyā ca maulestatraiva satyadr̥k| apūrvāptirvihīneṣu hānī dve asamanvitih||22||

初二亦退捨 依本必見諦 捨已得非先 二捨性非得

22a. He also loses the first two through falling away. 22b. When they belong to the fundamental Dhyāna, the Seeing of the Truths arises from this seeing. 22c. Lost, they are acquired anew. 22d. The two losses are non-possession.

N/C: K22a: “The Prthagjana loses the first two through death and through falling away. The Aryan does not fall from out of the first two, and the Prthagjana does not fall from out of the last two.”

K22b: “He who has produced the *nirvedhabhagiyas* by cultivating the fundamental Dhyanas, shall certainly see the Truths in this very same life, because his disgust with existence is very strong.”

K22c: “When the *nirvedhabhagiyas* have been lost and are acquired anew, one acquires them afresh, like the Pratimoksa discipline (iv.38); one does not acquire the *nirvedhabhagiyas* previously abandoned. Because they have not been habitually cultivated, they are not obtained through detachment; and because they are realized through effort, they are not regained once they are lost. If the ascetic meets a master possessing knowledge resulting from resolution (*pranidhijana*, vii.37), he produced the *nirvedhabhagiyas* beginning from the one which, having been acquired, had been lost. If he does not meet him, he should produce the *nirvedhabhagiyas* from the beginning.”

K22d: “We have seen that the Aryan discards the *nirvedhabhagiyas*, whereas the Prthagjana loses them through falling. One distinguished loss (*vihani*) and loss through falling (*parihani*): these are two types of loss, *hani*. What do they consist of? [K22d...] Loss through falling necessarily results from the defilements; but not unqualified loss (*vihani*), which can result from a quality, for example, the loss of the quality of Prthagjana at the production of the Path, etc.”

mūrdhalābhī na mūlacchit kṣāntilābhyanapāyagaḥ| śiṣyagotrā nīvartya dve buddhaḥ syāt trīṇyapītarah||23||

煖必至涅槃 頂終不斷善 忍不墮惡趣 第一入離生

23a. He who has attained the Summits does not cut off the roots. 23b. He who obtains the Patience does not go to the painful realms of rebirth. 23c-d. One can attain two *nirvedhabhāgīyas* of the Śrāvaka family, and become a Buddha. 23d. One can attain three, and become the other.

N/C: Bhasya: “Even though he may lose it through falling, whoever obtains Heat is destined to attain Nirvana. But what is the distinction between Heat and the *mokṣabhagiyas* (iv.125c-d, vi.24, vii.30)? Whoever plants a root of good which should end in Nirvana (*nirvanabhagīya*) will obtain Nirvana. If there is no obstacle, Heat is quite close to the Seeing of the Truths.”

K23a: “Even though he may lose them by falling, he who has obtained the Summits does not cut off the roots of good (iv.79); but he can go to the painful realms of rebirth and commit mortal transgressions (iv.96).”

K23b: “He who loses the Patience through simple loss, *vihani*, does not go to the painful realms of rebirth, because he is removed from the actions and the defilements which lead to them. When one obtains Patience, and enters into the conditions not to be produced, there are certain realms of rebirth, wombs, rebirths, bodily forms, existences and defilements that no longer arise for him: the painful realms of rebirth, the womb of an egg, or moisture; rebirth among the Asamjñisattvas, the Uttarakurus, or the Mahabrahmas: bodies of the two types of eunuchs, and androgynous bodies; the eighth, ninth rebirth, etc.; and those defilements which are abandoned by the Seeing of the Truths. The abandoning is in relation to the degree of the Patience: through weak Patience, the painful realms of rebirth enter into the condition of not arising;... through strong Patience, all of the bad *dharmas* mentioned above.”

K23c-d: “The *nirvedhabhagiyas* are of three types by reason of the distinction of the three *gotras* or families. The ascetic belongs to the family of the Sravakas, Pratyekabuddhas or Buddhas; and Heat, the Summits, etc., are of the family of the ascetic who cultivates them. [K23c-d...] It is possible for a person who belongs to the Sravaka family to attain in this family the Heat and the Summits, and to become a Buddha. But once Patience is acquired, this is no longer possible, because the future painful rebirths are destroyed by the possession of the Patience. Now the Bodhisattvas, with the intention of being useful to their fellow creatures, go to the painful realms of rebirth. Such is the explanation of the Vaibhasikas. We say however that a person of the Sravaka family, once he acquires Patience, cannot become a Buddha, because the Sravaka family, once penetrated and confirmed by the Patience, can no longer be modified.”

K23d: “‘The other’ in relation to the Buddha, is the Pratyekabuddha. A person of the Sravaka family can attain for a second time from this family the first three *nirvedhabhagiyas* and become a Pratyekabuddha. The *nirvedhabhagiyas* of the Buddha family and of the Pratyekabuddha family are not susceptible of being attained a second time.”

ābodheḥ sarvamekatra dhyānāntye śāstrīkhaḍgayoḥ| prāktebhyo mokṣabhāgīyaṃ kṣīpraṃ mokṣastribhirbhavaiḥ||24||

轉聲聞種性 二成佛三餘 麟角佛無轉 一坐成覺故

24a-b. The Master and the Rhinoceros go as far as Bodhi in one sitting, by relying on the last Dhyāna. 24c. First, the *mokṣabhāgīyas*. 24d. The most rapid obtains deliverance in three existences.

N/C: K24a-b: “‘The Master’ is the Buddha. ‘The Rhinoceros’ is one who resembles a rhinoceros, that is, the Pratyekabuddha. Both abide in the Fourth Dhyana because this Dhyana is an absorption free from all agitation and sharpness. ‘In one sitting’, without rising from it, they go from the *nirvedhabhagiyas* to the arising of Bodhi. We shall see later (iv.67) that Bodhi is the knowledge of extinction (*ksayajñana*) and the knowledge of non-arising (*anutpadajñana*). According to others, the sitting begins with the visualization of loathsome things. For the Abhidharmikas who admit the existence of Pratyekabuddhas different from those likened to a rhinoceros, nothing prevents these other Pratyekabuddhas from changing their family.”

K24c-d: “Does the preparation for the *nirvedhabhagiyas* and the production of the *nirvedhabhagiyas* take place in the same existence? This is not possible. Of necessity, one must produce K24c. First, the *moksabhagiyas*. Of them all [K24d...] The planting of the seed, the growth of the plant, and the production of the fruit: three different stages. In this same way, in Religion, the series gradually enters, matures, and is delivered: first existence, to plant the so-called *moksabhagiya* roots of good; second, to produce the *nirvedhabhagiyas*; and third, to produce the Path.”

śrutacintāmayāṃ trīṇi karmāṇi ākṣipyate nr̥ṣu | laukikebhyo'gradharmebyo dharmakṣāntiranāsravā||25||

前順解脫分 速三生解脫 聞思成三業 殖在人三洲 世第一無間 即緣欲界苦 生無漏法忍 忍次生法智

25a. Arise from hearing and reflection. 25a. The three actions. 25b. Projected among humans. 25c-d. From out of the Supreme Worldly Dharmas there proceeds one Patience, a Patience having the dharmas for its object, which is pure.

N/C: Bhasya: “The School admits that the *moksabhagiyas* K25a. Arise from hearing and reflection. But not from absorption or meditation. How many types of actions can be *moksabhagiya*? K25a. The three actions. But primarily mental action. Bodily action and vocal action are also *moksabhagiya* when they are embraced by the resolution (*pranidhana*) for deliverance; this resolution is a type of volition (*cetana*, ii.24): by giving alms, a bodily action, by obliging oneself to observe a rule, a vocal action, or by studying a stanza of four *padas*, one projects a *moksabhagiya*, when the force of the desire for deliverance comes to qualify these actions.”

K25b: “Only persons of the three Dvipas [continents] project or plant the *moksabhagiyas*. In fact, disgust, or intelligence (*prajna*), or disgust and intelligence are absent among the gods, among beings in hell, and among the inhabitants of Uttarakuru.”

K25c-d: “Exactly one Patience having Dharma Knowledge for its aspect (*dharmajñanaksanti*) immediately follows the Supreme Worldly Dharmas.”

kāmaduḥkhe tato'traiva dharmajñānaṃ tathā punaḥ | śeṣe duḥkhe'nvayakṣāntijñāne satyatraye tathā||26||

次緣餘界苦 生類忍類智 緣集滅道諦 各生四亦然

26a. Bearing on the suffering of Kāmadhātu. 26a-b. From this, a Dharma Knowledge having the same object. 26b-c. In the same way, relating to the rest of suffering, one consecutive Patience and a Knowledge. 26d. In that same way, relating to the three other Truths.

N/C: K26a: “Its object is the suffering of Kamadhatu. Therefore it is called *Duḥkhe Dharmajñanaksanti*, the Patience that has the Dharma Knowledge of Suffering for its object. In order to indicate that it is pure, it is qualified by its outflowing result (*nisyanda*, ii.26c-d) which is a Dharma Knowledge (*dharmajñana*). The expression *dharmajñanaksanti* therefore signifies: a *ksanti* or Patience which produces a *dharmajñana* (Dharma Knowledge), which has for its intention and result a Dharma Knowledge... This Patience is the entry into *niyama*, for it is the entry into the certitude (*niyama*) of the acquisition of absolute good or *samyaktva*. What is *samyaktva*? The Sutra says that it is Nirvana... Entering into this absolute determination of the acquisition of *samyaktva* is the arriving, the taking possession of (*prapti*). Once this possession arises, the ascetic is an Aryan. It is in a future state, that is, in its arising state, that this Patience brings about the cessation of the quality of Prthagjana; for it is admitted that in a future state it possesses this efficacy, which does not belong to any other *dharmas*; in the same way that a future lamp destroys darkness, and in the same way that a future arising *laksana* (ii.45c-d) causes arising.

“According to other masters, the Supreme Worldly Dharmas bring about the cessation of the quality of Prthagjana. An inadmissible opinion, since these *dharmas* are Prthagjana *dharmas*. This objection does not hold, for these *dharmas* are in contradiction to the quality of Prthagjana: this is as if someone climbed onto the shoulders of his enemy and killed him. According to others, the quality of Prthagjana ceases both by the Supreme Worldly Dharmas, which take the place of the Irresistible Path (*anantaryamarga*), and by the Patience which takes the place of the Path of Deliverance (*vimuktimarga*, vi.28a-b). By the first, the quality of Prthagjana is in the process of being abandoned (*prahiyate*) and by the second, it is abandoned (*prahina*).”

K26a-b: “Immediately after the Patience that has the Dharma Knowledge of Suffering for its object there arises a Dharma Knowledge having for its object the suffering of Kamadhatu. It is called the Dharma Knowledge of Suffering. The qualification of ‘pure’ applied to the first Patience holds for all of the following Patiences. The knowledge in question is therefore pure.”

K26c-d: “Immediately following the Dharma Knowledge of Suffering, there arises one Patience of Consecutive Knowledge, having a composite object, bearing on the Suffering of Rupadhatu & Arupyadhatu. It is called *dukkhe'nvayajñana-ksanti* (the Patience which consists of Consecutive Knowledge of Suffering). From this Patience there arises a consecutive Knowledge which receives the name of Consecutive Knowledge of Suffering. Dharma Knowledge, or Knowledge of the Dharmas (*dharmajñana*) is so-called because it is the first knowledge which the ascetic obtains, since the origin of time, on the nature of the *dharmas*, suffering, etc. Consecutive Knowledge (*anvayajñana*) is so-called because it has the Dharma Knowledge for its cause, and because it knows the Truth in question as does Dharma Knowledge.”

K26d: “When, immediately after the Consecutive Knowledge of Suffering, there arises a Patience of Dharma Knowledge bearing on origin in Kamadhatu, from this Patience there arises a Dharma Knowledge of Origin; in the same way, by the immediate succession of arising, there arises a Patience of Consecutive Knowledge, bearing on the rest of origin, and a Consecutive Knowledge of Origin. There arises one Patience of Dharma Knowledge, bearing on the extinction of suffering in Kamadhatu, and the Dharma Knowledge of Extinction. There then arises one Patience of Consecutive Knowledge, bearing on the rest of extinction, and the Consecutive Knowledge of Extinction. There then arises one Patience of Dharma Knowledge bearing on the path which is opposed to the suffering of Kamadhatu, and the Dharma Knowledge of the Path. There then arises one Patience of Consecutive Knowledge bearing on the rest of the Path, and the Consecutive Knowledge of the Path.”

iti śoḍaśacitto'yaṃ satyābhisamayaḥ tridhā | darśanāmbakāryākhyāḥ so'gradharmaikabhūmikaḥ||27||

如是十六心 名聖諦現觀 此總有三種 謂見緣事別

27a-b. In this way, the comprehension of the Truths consists of sixteen mental states. 27b. It is threefold: insight, application, and result. 27d. It is of the same sphere as the Supreme Worldly Dharmas.

N/C: K27a-b: “In this order, the comprehension of the Truths (*satyabhisamaya*) is made up of sixteen mental states. According to other schools, the comprehension of the Truths is single, ‘unique.’ [including the Theravada, although Vasubandhu is probably referring to Dharmaguptakas, Mahasamghikas or the Vibhajyavadins] One should examine what is their point of view. For it is without making any distinctions that we have spoken of this comprehension [by saying that it is made up of sixteen mental states]. If one were to distinguish, [K27b...]

“Insight comprehension (*darśanabhisamaya*) is the comprehension of the Truths by one pure *prajna*.

“Application comprehension (*alambanabhisamaya*) is the comprehension of the Truths by this *prajna* and also by the *dharmas* associated with this *prajna*.

“Resultant comprehension (*karyabhisamaya*) is the comprehension of the Truths by this *prajna* by the *dharmas* which are associated with it, and also by the *dharmas* not associated with it but which accompany it, for example, morality, the arising *laksana* (ii.45c), etc.

“When the ascetic sees suffering, the three comprehensions take place relative to suffering; the third comprehension takes place relative to the other Truths, for origin is abandoned, extinction is experienced, and the path cultivated. Stated in this way, if the partisan of a single, unique comprehension intends to speak of comprehension which consists of the seeing of the Truths, his thesis is inadmissible, by reason of the variety of the aspects (vii.10c): one does not see origin, etc., under the aspects of suffering. But, he would say, one sees all the Truths under the aspect of non-self. If this were the case, then one would not see the Truths under the aspects of suffering, etc.; and this hypothesis contradicts the Sutra which says, ‘The Sravaka, when he judges suffering as suffering, or origin as origin, or extinction as extinction, or path as path, there is then for him discernment of the *dharmas* associated with these pure judgments ...’

“[But, would he not say that this declaration of the Sutra refers to the preparatory period, before comprehension? This is inadmissible, for there is no pure judgment in this period.]

“But, he would say, does this declaration refer to the Path of Meditation, to the period during which one meditates on, and cultivates the Truths already seen? This is inadmissible, for one cultivates the Truths in the same manner in which one has seen them.

“If the partisans of a single, unique comprehension pretend that this comprehension is unique because the ascetic who sees one Truth obtains mastery with respect to the others, this is to say that, through the seeing of the Truth of Suffering, the ascetic obtains the capacity of experiencing the seeing of the other Truths without any new preparatory exercise,— and this we approve. Nevertheless, one should examine whether there is produced, or not, in the interval, a departing from the comprehension. But if the partisans of a single comprehension affirm the unity of comprehension because suffering is perfectly known, origin is abandoned, extinction realized, and the path cultivated, then this we approve, for we have said that when one Truth is seen, there is resultant comprehension with regard to the three others.

“Objection: If you approve this opinion, you contradict the Sutra which teaches gradual (*kramena*) comprehension. It is with reference to insight comprehension that the Sutra teaches the gradual comprehension of the Truths, ‘Oh householder, comprehension is not unique, but gradual (*anupurva*)...’ and the rest; in all there are three Sutras accompanied by examples. But, one would say, the Sutra says that ‘one who is free from perplexity and doubt with regard to suffering is also free from perplexity and doubt with regard to the Buddha.’ Therefore comprehension is not gradual,

but single and unique. This objection does not hold: for this Sutra means to say that when suffering is understood, the perplexity and the doubt relative to the Buddha does not become active and will necessarily be abandoned.”

K27d: “These sixteen mental states are of the same sphere as the Supreme Worldly Dharmas. We have seen that these can be of six spheres (20c-d).”

kṣāntijñānānyanantarya muktimārgā yathākramam| adṛṣṭadrṣṭerdr̥ṣṭmārgastatra pañcadaśa kṣaṇāḥ||28||

皆與世第一 同依於一地 忍智如次第 無間解脫道

28a-b. The Patiences and Knowledges are, in this order, the Irresistible Path and the Path of Deliverance. 28c-d. Because they are produced within anyone who sees that which has not been seen, fifteen moments are the Path of Seeing.

N/C: Bhasya: “Why are there necessarily Patiences and Knowledges?”

K28a-b: “The Patiences cannot be hindered (*antarayitum asakyatvat*) in their cutting off of the possession of the defilements; they are therefore, according to *Panini*, iii.3.171-2, the Irresistible Path (*anantaryamarga*). The Knowledges arise among the persons who are thus delivered from the possession of the defilements, at the same time as does possession of disconnection from the defilements (*visamyoga*, i.6a, ii.55d): they are therefore the Path of Deliverance (*vimuktimarga*). As a consequence there is Patience and Knowledge, in the same way that there are two actions: expelling the thief, and closing the door.

“If the possession of disconnection takes place only with the second Patience or second Irresistible Path [=the Patience that has the Consecutive Knowledge of Suffering as its object], then the Knowledge,—which is free from doubt (vii.1)—will not arise having the same object of the first Irresistible Path, namely the suffering of *Kamadhatu*.”

K28c-d: “Fifteen moments, from the Patience that has the Dharma Knowledge of Suffering for its object to the Patience of Consecutive Knowledge that has the Path for its object, constitute the Path of Seeing. Why? Because the seeing of what has not been seen continues. In the sixteenth moment there is nothing more to see which has not been seen. This moment meditates on the Truth as it has been seen, and so forms part of the Path of Meditation.

“But, one would say, the sixteenth moment sees the fifteenth moment, the Patience that has the Consecutive Knowledge of the Path as its object, which has not been seen previously. Without doubt; but that to which it refers is the knowledge as to whether the Truth [of the Path] has been seen or not, not whether a moment [of the said Truth] has been seen or not. The fact that a moment has not been seen does not create the fact that the Truth has not been seen, in the same way that a field is not unharvested because one stalk remains to be cut. Furthermore, the sixteenth moment, the Consecutive Knowledge of the Path forms part of the Path of Meditation: a. because it constitutes a result, a *sramanyaphala* (vi.51); b. because it embraces meditation, the possession or acquisition of the eight Knowledges and the sixteen aspects, [in contrast to the Path of Seeing, vii.21]; c. because it embraces the abandoning of a Path, the path of a follower; and d. because it belongs to a series.

“Objection: The sixteenth moment should be considered as forming part of the Path of Seeing, because it is certainly free from falling away. And its non-falling away results from the fact that it supports or confirms the abandoning of the defilements abandoned through the Path of Seeing.

“If you maintain that, for this reason, the sixteenth moment is of the Path of Seeing, this then leads to absurd consequences: the sixteenth moment and the following, and also the seeing of the Truths the second day and following, will be the Path of Seeing, for they also confirm the abandoning of the defilements abandoned through the Path of Seeing. How is it that the first seven Knowledges are of the Path of Seeing and not the eighth? In fact, all eight see what has been seen through the Patience which precedes. Because the seeing of the Truths has not been finished: it is completed in the fifteenth moment. The first seven Knowledges are of the Path of Seeing because, the seeing of the Truths not being finished, they are produced in the interval, that is, either in the course of the Path of Seeing, or between two Patiences.”

mṛdutīkṣendriyau teṣu śraddhādharmānusāriṇau| ahīnabhāvanāheyau phalādyuapratipannakau||29||

前五見道 見未曾見故 名隨信法行 由根鈍利別

29a-b. In these moments, the ascetics of weak and sharp faculties are respectively Śraddhānusārin and Dharmānusārin. 29c-d. If they have not abandoned the defilements to be abandoned through Meditation, they are candidates for the first result.

N/C: Bhasya: “We have explained how the Path of Seeing and the Path of Meditation arise. We should now define the persons (*pudgala*) in whom the Noble Path arises. In the course of the fifteen moments which are the nature of the Path of Seeing,”

K29a-b: “Placed in these moments, the ascetic with weak faculties is called a *Sraddhanusarin*; the ascetic with sharp faculties is called a *Dharmanusarin*. Here the word ‘faculties’ (*indriyas*) signifies the faculties of faith, absorption, etc. [ii.2, faith, energy, mindfulness, absorption, discernment] The term *Sraddhanusarin* is explained etymologically: *śraddhaya anusdrah = śraddh anusdrah*, ‘pursuit by reason of faith’; one in whom there is this pursuit, or in whom the habit is to pursue by reason of faith, is called a *Sraddhanusarin*, because, first, he has pursued the Truth [that is to say: to become conscious of the Truths] under the impulse of another, through confidence in another (see vi.63). *Dharmanusarin* is explained in the same way: *dharmair anusarah = dharmanusarah*, ‘pursuit by means of the *dharmas*...’ It is by

himself, by means of the *dharma*s, that is, by means of the twelvefold Scripture, Sutra, etc. (see vi.63a-c), that this ascetic has first pursued the Truth.”

K29c-d: “The first result’, that is, the first of the results, the state of Srotaapanna which is in fact the first resultant state in the order of acquisition. If the Sraddhanusarin and the Dharmanusarin have not previously abandoned, by the worldly path (vi.49), any category of the defilements to be abandoned through Meditation, and as a consequence are found to be ‘bound by all the bonds’ (*sakalabandhana*), they are candidates for the state of Srotaapanna from the time in which they entered the Path of Seeing.”

yāvāt pañcaprakāraghnau dvītīye’rvāñnavakṣayāt| kāmādviraktāvūrdhvaṃ vā tṛtīyapratipannakau||30||

具修惑斷一 至五向初果 斷次三向二 離八地向三

30a. Up to the abandoning of the five categories. 30b. Candidates for the second, until the abandoning of the ninth category. 30c-d. Candidates for the third, through detachment either with respect to Kāmadhātu, or with respect to higher sphere.

N/C: K30a: “If they have, through the worldly path, abandoned the first, second, third, fourth or fifth category of the defilements of Kamadhatu to be abandoned through Meditation, once having entered the Path of Seeing, they are the same candidates for the first state.”

K30b: “But if they have previously abandoned the sixth, seventh, or eighth category, they are candidates for the second state, that is, for the state of Sakrdagamin.”

K30c-d: “In the case (1) where they are detached from Kamadhatu through the abandoning of the ninth category of defilements of Kamadhatu to be abandoned through Meditation, (2) or they are detached with respect to the higher spheres up to and including Akincanyayatana, they are candidates for the third state, that is, for the state of Anagamin.”

śoḍaśe tu phalasthau tau yatra yaḥ pratipannakaḥ| śraddhādhimuktadrṣṭyāptaḥ mṛdutiḥkṣendriyau tadā||31||

至第十六心 隨三向往果 名信解見至 亦由鈍利別

31a-b. In the sixteenth moment, the ascetic becomes an abider in the state for which he was a candidate. 31c-d. At this moment, the ascetics with weak and sharp faculties become respectively Śraddhādhimukta or Drṣṭiprāpta.

N/C: K31a-b: “In the sixteenth moment, these two ascetics no longer bear the name of Sraddhanusarin or Dharmanusarin; they no longer bear the name of candidates. They are ‘abiders in a result’: candidates for the state of Srotaapanna, Sakrdagamin, or Anagamin, now become Srotaapannas, Sakrdagamins, or Anagamins. The quality of Arhat cannot be acquired directly, that is to say without the state of Anagamin first being acquired--for, on the one hand, the defilements abandoned through meditation cannot be abandoned through the Path of Seeing and, on the other hand, there cannot have been detachment by a worldly path previous to Naivasamjnanasamjnatana.”

K31c-d: “The ascetic with weak faculties, who was a Sraddhanusarin, now takes the name of Śraddhādhimukta (vi.56, 63). The ascetic with sharp faculties, who was a Dharmanusarin, now takes the name of Drstiprāpta. When faith (*śraddha*) predominates [in the ascetic with weak faculties], the ascetic is informed by his aspiration (*adhimoksa*): he is therefore called a Śraddha-adhimukta. When *prajna* predominates [in the ascetic with sharp faculties] the ascetic is informed by speculative views (*drsti*): he is therefore called a Drstiprāpta. (vi.57, 61, 63a-c)

phale phalaviśiṣṭasya lābho mārgasya nāstyataḥ| nāprayukto viśeṣāya phalasthaḥ pratipannakaḥ||32||

諸得果位中 未得勝果道 故未起勝道 名住果非向

32. At the moment of the acquisition of a result, the ascetic does not acquire the path of a higher result; consequently the abider in a result does not exert himself with a view to a higher progress, and he is not a candidate for a result.

N/C: Bhasya: “By what reason does the ascetic who has abandoned the first categories [from one to five] of the defilements of Kamadhatu abandoned through meditation, become, in the sixteenth moment, a Srotaapanna and not a candidate for the state of Sakrdagamin? The same question is posed for the ascetic who has abandoned the sixth, seventh, and eighth categories, and who in the sixteenth moment, becomes a Sakrdagamin and not a candidate for the state of Anagamin; and also for the ascetic who has abandoned the higher categories of the defilements, and who, in the sixteenth moment, becomes an Anagamin and not a candidate for the state of Arhat. [K32...]

“Upon the acquisition of a result, one does not acquire a path higher than this state (vi.65b-d), for example, upon the acquisition of Srotaapanna, one does not obtain the path of Sakrdagamin: such is this principle. As a consequence, the abider in a result, as long as he does not exert himself with a view to a higher progress for the acquisition of a new state, that is, as long as he does not cultivate the preparatory exercises which have for their result the abandoning of the defilements not yet abandoned and which is the cause of the acquisition of a new state, this resident is not a candidate for this new state.”

navaprakārā doṣā hi bhūmau bhūmau tathā guṇāḥ | *mṛdumadhyādhimātrāṇām punarmṛdvādibhedataḥ* ||33||
 地地失德九 下中上各三

33a-b. Each sphere has nine categories of vices. 33b. So too there are nine categories of qualities.

33c-d. By distinguishing weak, etc., in the categories of weak, medium, and strong.

N/C: Bhasya: “As the defilements of Kamadhatu are divided into nine categories, K33a-b. Each sphere has nine categories of vices. Each sphere, up to and including Naivasamjnanasamjnayatana. As each sphere has nine categories of vices, 33b. So too there are nine categories of qualities. Each sphere has nine categories of qualities which are as many as the paths, the Irresistible Paths and the Paths of Deliverance, opposed to these said vices. How is this?”

K33c-d: “There are three fundamental categories, weak, medium, and strong. Each one of these is divided into weak, medium, and strong; this gives us nine categories: weak-weak, weak-medium, weak-strong, medium-weak, medium-medium, medium-strong, strong-weak, strong-medium, and strong-strong. The weak-weak path has the power to bring about the abandoning of the strong-strong defilement; and so on to: the strong-strong path has the power to bring about the abandoning of the weak-weak defilement. For it is impossible for the strong strong path to be produced from the very beginning; and it is impossible that there would be a strong-strong defilement when there is a strong-strong path.

“In the same way, when one washes a piece of cloth, the greater stains are washed out first and only lastly the subtle stains; so too a great darkness is vanquished by a small light, whereas a great light is required to get rid of a small amount of darkness. Such are the types of examples that one can supply.

“An Aryan path, although momentary and weak, is capable of uprooting the defilements which have accrued through a succession of their causes in eternal transmigration- his path cuts off the possessions of the defilements which are similar to roots—for the white *dharma*s are powerful, whereas the black *dharma*s are weak. In this same way, the vices of wind, the bile, etc., accumulated over a long period of time, are gotten rid of by one grain of powder of the *trivrt* root; so too a great darkness is broken up by a small, momentary light.

“There are therefore nine categories of defilements abandoned through meditation.”

akṣīṇabhāvanāheyaḥ phalasthaḥ saptakṛtparaḥ | *triciturvidhamuktastu dvitrijanmā kulamkulaḥ* ||34||

未斷修斷失 住果極七返 斷欲三四品 三二生家家

34a-b. The abider in a result who has not destroyed that which one should abandon through meditation is a Saptakṛtparamaḥ. 34c-d. Delivered from three or four categories, destined for two or three rebirths, he is a Kulamkula.

N/C: K34a-b: “The abider in a result who has not even abandoned one category of the defilements abandoned through meditation is a Srotaapanna; as he can be reborn seven times but no more, he is an ‘at the most seven times.’ As it is not an absolute rule that he will be reborn seven times, one says, ‘at the most.’ The expression of the Sutra, *saptakṛtvah paramaḥ*, signifies ‘there is rebirth for him seven times at the most.’ The word *paramaḥ* is understood as *prakarsena* (‘at a maximum’).

“Srotaapanna: the river or stream (*srotas*), the stream of Nirvana, the path, for one goes by means of a stream. The ascetic who has entered into it, who has arrived at it and who has attained it, is called ‘one who has entered into the stream’ (*srota-apanna*).” [The Bhasya then takes up a discussion of why other attainments are not also called Srotaapanna, stream-entry. The Bhasya then takes up a few major related issues:]

(1.) “The Vaibhasikas say: Independently of the present existence, the Srotaapanna again takes up birth among humans, seven existences properly so-called, and seven intermediate existences (*antarabhava*, iii.10); and in this same way, he again takes up birth among the gods. That is, he takes up birth up to twenty-eight existences. Yet, as he has everywhere the series of seven existences, the ascetic is said to be ‘reborn at the most seven times’; the same way that a Bhikṣu is called ‘wise in seven things’ (*saptasthanakusala*) when he knows the ‘groups of seven’; so too a tree is termed ‘having seven leaves’ (*saptaparna*) because its buds produce some seven leaves.” [Objections and alternate views to this notion are discussed in the Bhasya.]

(2.) “Why is a Srotaapanna not reborn an eighth time? Because, in this limit of time, in the course of seven existences, his series is necessarily matured. Such is the nature of the Path: so too, such is the nature of the venom of the ‘seven-footed serpent’ that a person bitten dies after having walked only seven paces; such is the nature of this illness that the four-day fever returns during each of the four days. He does not obtain Nirvana in less time because some seven bonds remain, two of the *avarabhagiya* or lower class, namely sensual desire (*kamacchanda*) and anger (*vyapada*), and five of the *urdhvabhagiya* or higher class, namely two cravings (*raga*) [in Rupadhatu and Arupadhatu], dissipation (*auddhatya*), pride (*mana*), and delusion (*moha*) (v.43). Because, even though he realizes the Noble Path [of Sakrdagamin or Anagamin], he does not obtain Nirvana in the interval by reason of the force of the actions which should be rewarded in the course of the seven existences. If a Buddha has not arisen in the period when one should obtain Nirvana, it is as a householder that he will obtain the quality of Arhat, but he does not then remain as a householder: by the force of *dharmata*, that is, by the force of the Path of the Arhat or the Asaiksa, he is endowed with the marks of a Bhikṣu; according to other masters, with the marks of a non-Buddhist Bhikṣu.”

(3.) “Why is the Srotaapanna declared to be an *avinipatadharman*, ‘one incapable of falling into a painful realm of rebirth’ (*apaya*)? Because he does not accumulate actions which cause him to fall into it; because, by the actions of this

type which have already been previously accumulated, his mind has become refractory to the maturation of these actions, being perfumed by the powerful roots of good by reason of the purity of his behavior, and by reason of the purity of his sentiments with regard to the Three Jewels. A person who has accumulated an action which should necessarily mature in a painful realm of rebirth cannot even produce Patience (vi.18), much less the pure Path.

“There is a stanza, ‘The ignorant, if they have committed only a small transgression, go below; the wise, if they have committed a great transgression, avoid painful rebirth. A small mass of iron, in a mass, sinks; the same iron, in a greater mass but fashioned into a bowl, floats.’”

K34c-d: “The Srotaapanna becomes a Kulamkula, ‘one who goes from family to family,’ (1) from the point of view of the abandoning of the defilements, through the abandoning of three or four categories of defilements of Kamadhatu; (2) from the point of view of the *indriyas* or moral faculties, through the acquisition of pure faculties opposed to these defilements; or (3) from the point of view of existences, because there remain only two or three more rebirths for him. In the Karika only two of these causes are mentioned. For, from the fact that the Srotaapanna abandons the defilements after the acquisition of his state, one concludes, without one having to say so, that he acquires the pure faculties opposed to these defilements. But the number of rebirths is indicated: in fact, after having acquired the state of Srotaapanna, the saint is capable of obtaining the quality of Sakrdagamin, Anagamin, or Arhat, and the number of his rebirths will be found, from this fact, to be either more or less.

“Why does the Srotaapanna who abandons the fifth category not become a Kulamkula? Because, when the fifth category is abandoned, the sixth is also certainly abandoned, and the saint therefore becomes a Sakrdagamin. In fact here one category of defilement is not capable of creating an obstacle to the acquisition of a state, as in the case of one who is separated by only one more rebirth from Nirvana (an Ekavlcika, vi.36a-c): the reason is that here the saint, by acquiring a new state, does not pass into another sphere of existence or Dhatu.

“A Kulamkula is of two types: (1) a Devakulamkula, the saint who, having transmigrated to two or three families among the gods, attains Nirvana in the same heaven or in another; and (2) a Manusyakulamkula, the saint who, having transmigrated to two or three families among humans, attains Nirvana in this Dvlpā or in another.”

āpañcamaparakāraghno dvitīyapratipannakaḥ | kṣīṇaśaṣṭhaprakārastu sakṛdāgāmyasau punaḥ ||35||

斷至五二向 斷六一來果

35a-b. Who has conquered up to five categories, is a candidate for the second. 35c-d. Having destroyed the sixth category, he is a Sakṛdāgāmin.

N/C: K35a-b: “The abider who has abandoned from 1 to 5 categories of defilements is a candidate for the second state.”

K35c-d: “He obtains the second state. The Sakrdagamin, ‘the once-returner,’ having gone to be among the gods, returns to be among humans, and has then no further rebirth: whence his name. The Sutra says that one becomes a Sakrdagamin ‘by reason of the weakness of lust, anger, and delusion,’ because only the three weak categories of these defilements remain.”

kṣīṇasaptāṣṭadoṣāṃśa ekajanmaikavīcikaḥ | tṛtīyapratipannaśca so'nāgāmi navakṣayāt ||36||

斷七或八品 一生名一間 此即第三向 斷九不還果

36a-c. Having destroyed seven or eight categories, and destined for one rebirth, is an Ekavīcika; he is also a candidate for the third state. 36d. He is an Anāgāmin by the destruction of the ninth category.

N/C: K36a-c: “This Sakrdagamin becomes an Ekavīcika for three reasons, (1) because he abandons seven or eight categories of defilements; (2) because he acquires the faculties opposed to these defilements; and (3) because he has to be reborn only one more time. Why does the only category that remains to him, the ninth, create an obstacle to the acquisition of later states? Because the acquisition of this state involves passage to another sphere [to Rupadhatu]. We have seen (iv.107) that actions create obstacles in three circumstances: they hinder the acquisition of the Patience, the quality of Anagamin, and the quality of Arhat. Now this holds here for the defilements as for actions, for they refer to going beyond the sphere where they should be manifested as the results of retribution—with respect to actions—and of outflowing—with respect to the defilements (ii.56). *Vici* signifies interval, separation. Nirvana is separated from this saint by one rebirth; the state of Anagamin is separated from this saint by one category of defilement: he is therefore termed an Ekavīcika. Having abandoned seven or eight categories of defilements, he is a candidate for the third state.”

K36d: “This abider in a result, through the abandoning of the ninth category of the defilements of Kamadhatu—the weak-weak defilements,—becomes an Anagamin, because he is no longer reborn in Kamadhatu. The Sutra says that one becomes an Anagamin through the abandoning of the five so-called *avarabhagiya* bonds (v.65a-c): we get the number five by adding all the bonds that the Anagamin is found to have abandoned (v.70a-b); according to his situation he has, in the first stage, abandoned two or three bonds.”

so'ntarotpannasamkārasamkāraparinirvṛtiḥ | ūrdhvastratāśca sa dhyāne vyavakīrṇo'kaniṣṭhagaḥ ||37||

此中生有行 無行般涅槃 上流若雜修 能往色究竟

37a-c. He is a saint who “obtains Nirvāṇa in the interval”, “by arising”, “with effort”, “without effort”, and “by going higher”. 37c-d. When he combines his Dhyāna, he is an Akaniṣṭhaga.

N/C: K37a-c: “One who obtains Nirvana in the interval’ (*antaraparinirvayin*) signifies one who attains Nirvana in the intermediate existence (iii.10, 12). The other terms are explained in the same way: one who attains Nirvana by being born (*upapadyaparinirvayin*), and one [one who makes an effort] (*sabhisamskaraparinirvayin*) and one who does not make any effort (*anabhisamskaraparinirvayin*). There are five types of Anagamins: an Antaraparinirvayin, an Upapadyaparinirvayin, a Sabhisamskaraparinirvayin, an Anabhisamskaraparinirvayin, and an Urdhvasrotas. The first one, who obtains Nirvana in the intermediate existence, is one who obtains Nirvana in an intermediate existence, by attaining it in Rupadhatu. The second one obtains Nirvana as soon as he is reborn, soon, through *sopadhisesa* Nirvana, Nirvana with remnant; and because he is energetic and because the path is spontaneous, he realizes it by himself... “The third one, the Anagamin who obtains Nirvana with effort, obtains Nirvana after having been born, without relaxing his exercises, for he is energetic; with effort, for the Path is not spontaneous. The fourth one, who obtains Nirvana without effort, obtains Nirvana without effort, for he is not energetic, and the Path is not spontaneous. Such are the definitions of these two saints according to the Vaibhasikas... “In the Sutra (*Samyukta*, TD 2, p. 197a26), the Anagamin who obtains Nirvana without effort is listed before the Anagamin who obtains it with effort. This order is justified... “The fifth, the Urdhvasrotas, is the saint ‘for whom there is *srotas*, that is to say, *gati* or movement, to the height.’ *Srotas* and *gati* have the same meaning. He does not obtain Nirvana where he is reborn upon leaving Kamadhatu, but he goes higher.”

K37c-d: “There are two types of Urdhvasrotas: either he combines his Dhyana and, as a consequence, he rises up to Akanistha Heaven and obtains Nirvana there; or he does not combine his Dhyana and, as a consequence, rises up to Naivasamjnanasamjnayatana, Bhavagra.”

sa pluto’rdhaplutaḥ sarvacyutaśca anyo bhavāgragaḥ| ārūpyagaścaturdhānyaḥ iha nirvāpako’paraḥ||38||

超半超遍歿 餘能往有頂 行無色有四 住此般涅槃

38a-b. The Akanisthaga is either a Jumper, a Half-Jumper, or One who Dies Everywhere. 38b. The other is a Bhavāgraga. 38c. Another, who goes to Ārūpyadhātu, is of four types. 38d. Another, who obtains Nirvāṇa here.

N/C: K38a-b: “The saint who rises up to Akanistha in order to obtain Nirvana there is of three types: he is a Jumper (*pluta*), a Half-Jumper (*ardhapluta*), or One who Dies Everywhere (*sarvacyuta*).

“A Jumper is one who has, down here, combined his Dhyanas; he has tasted the First Dhyana (viii.6) and, as a consequence, having fallen from the three higher Dhyanas, is reborn among the Brahmakayikas. There, by the force of his previous enthusiasm, he combines the Fourth Dhyana: also, dying from among the Brahmakayikas, he is reborn among the Akanisthas. As he does not immerse himself in any of the fourteen intermediate heavens between the first heaven of Rupadhatu (=the Brahmakayikas) and the last one (Akanistha), he is called a Jumper.

“A Half-Jumper is the saint who, passing beyond any one place, enters the Akanisthas after having been reborn among the Suddhavasas (vi.43a-b). An Aryan is never reborn among the Mahabrahmas, because this heaven is a place of heresy: one considers Mahabrahma as the creator there; and because only one leader can be found there: an Aryan would be superior to Mahabrahma there.

“One who Dies Everywhere transmigrates through all of the other heavens, with the exception of the Mahabrahmas, before he enters into Akanistha.

“An Anagamin never takes up two existences in the same place of rebirth, because he goes in successive order. Therefore his quality of Anagamin, ‘a non-returner’, is perfect: he is never reborn, either in a place lower than where he was once born, or in this same place.

K38b: “The Urdhvasrotas who has not combined his Dhyana goes up to Naivasamjnanasamjnayatana, or Bhavagra. Tasting the other concentrations (*samapatti*), he is reborn in all other places, but he does not enter the Suddhavasas; traversing the Arupyas he arrives at Bhavagra and there he obtains Nirvana. In fact this saint is essentially dedicated to absorption, whereas the Akanisthaga is essentially dedicated to insight.

“We think—even though the authors of the Sastras have not decided this point—that the two types of Urdhvasrotas can obtain Nirvana ‘in the course of the way,’ before arriving at Akanistha or Bhavagra. The quality of Akanisthaparama and Bhavagraparama only imply the non-production of a new existence after the saint has obtained Akanistha Heaven or Bhavagra, not a birth in these same heavens; the same way that the Srotaapanna, destined to be reborn at the most seven times (*saptakrtvahparama*), can be reborn less than seven times.”

K38c: “There are five types of Anagamins who go to Rupadhatu and attain Nirvana there: an Antaraparinirvayin, and Upapadyaparinirvayin, a Sabhisamskaraparinirvayin, an Anabhisamskaraparinirvayin, and an Urdhvasrotas. [K38c...] There is another Anagamin, the Arupyopaga, ‘one who goes to Arupyadhātu and who attains Nirvana there.’ Being detached from Rupadhatu, and dying here, he is reborn among beings in Arupyadhātu. This Anagamin is only of four types, Upapadyaparinirvayin, etc., for the intermediate state (and the Antaraparinirvayin) does not exist in the births of Arupyadhātu. Therefore there are six Anagamins, the five named above and the Arupyaga, not taking into account the different types of Arupyaga.”

K38d: “Another obtains Nirvana right here, the saint who obtains Nirvana in this existence (vi.41a). This is the seventh Anagamin.”

punastrīṃstrivīdhān kṛtvā nava rūpopagāḥ smṛtāḥ| tadviśeṣaḥ punaḥ karmakleśendriyaviśeṣataḥ||39||

行色界有九 謂三各分三 業惑根有殊 故成三九別

39a-b. It is said that there are nine saints going to Rūpadhātu, by making a threefold distinction among the three. 39c-d. Their differences are due to the difference of actions, faculties, and defilements.

N/C: K39a-b: “Three Anagamins, each divided into three categories, make nine Anagamins, because they go to Rupadhatu. What are these three? The Antaraparinirvayin, the Upapadyaparinirvayin and the Urdhvasrotas. How are the three categories distinguished? 1. According to the comparisons of the Sutra, there are three Antaraparinirvayins who obtain Nirvana, the first, quickly, the second, not quickly, and the third, after a long time; 2. with respect to the Upapadyaparinirvayin, one should distinguish the Upapadyaparinirvayin properly so called, the Sabhisamskaraparinirvayin, and the Anabhisamskaraparinirvayin: all three, obtaining Nirvana after having been reborn, are Upapadyaparinirvayins; 3. with respect to the Urdhvasrotas, one should distinguish the Jumper, the Half-Jumper, and the One who Dies Everywhere. Or rather one can say that these three Anagamins are each divided into three categories accordingly as Nirvana is acquired by them quickly, not quickly, or after a long time.”

K39c-d: “The distinction of these three Anagamins and of these nine Anagamins, is due to the differences of their actions, their moral faculties, and their defilements.

“i. The three Anagamins differ (a) from the point of view of their accumulated actions (iv.120) which should be rewarded either in an intermediate existence or in the existence immediately to come: [after having been reborn], or later (iv.50b); (b) from the point of view of the activity of their defilements, which are, in this order, weak, medium, or strong; and (c) from the point of view of their moral faculties, which are strong, medium, or weak.

“ii. Each of the three Anagamins is of three categories: (a) from the point of view of their defilements, as above (weak-weak, weak-medium, weak-strong for the three categories of Antaraparinirvayin, etc.), (b) from the point of view of their faculties (which are strong-strong, etc.); and (c) from the point of view of their actions also with respect to the three Urdhvasrotas: the actions ‘to be rewarded later’ differ among the Jumper, the Half-Jumper, and the One who Dies Everywhere.

“There are therefore nine categories of Anagamin by reason of the differences of their actions, their defilements and their faculties.”

ūrdhvastrōturabhedena sapta sadgatayo matāḥ| sadasadvṛtṭyavṛttibhyāṃ gatāpratyaḡateśca tāḥ||40||

立七善士趣 由上流無別 善惡行不行 有往無還故

40a-b. In not establishing any distinction among the Ūrdhvasrotas, there are seven realms of rebirth for the good. 40c-d. By reason of the cultivation of good and the non-cultivation of evil, and of the non-returning from whence they have come.

N/C: K40a-b: “An Urdhvasrotas is a saint who has the characteristic of ‘flowing’ towards the heights. This Sutra, the *Gatisutra* (iii.12), by not distinguishing the categories of Jumper, Half-Jumper, and One who Dies Everywhere, teaches seven realms of rebirth for good persons, namely three Antaraparinirvayins, three Upapadyaparinirvayins, in all six realms of rebirth,—and the realm of Urdhvasrotas, the seventh. Why are only these the realms of rebirth for good persons? Why not consider the other realms of rebirth of the Saiksas, such as the realms of the Srotaapanna and the Sakrdagamin, as such? Those who are in the seven realms of rebirth did only good and did not do evil; having arrived at these realms of rebirth, there is no turning back. Now three characteristics do not exist among the other Saiksas:”

K40c-d: “Only these seven realms of rebirth are the realms of rebirth for good persons. It is true that the Sutra says, ‘What is a good person (*satpuruṣa*)? One who is endowed with the Right Views of a Saikṣa . . .’ It expresses itself in this manner because the Srotaapanna and the Sakrdagamin are in fact good persons from a certain point of view: 1. They have acquired the discipline that makes impossible (iv.33a-b) the committing of the five types of transgressions, [killing, stealing, forbidden sexuality, lying, and alcohol]; 2. They have abandoned, in a general manner, their bad defilements, that is, the defilements of Kamadhatu (v.19, 52). But here the *Sutra of the Saptasatpuruṣagati* refers to the saints who are absolutely good persons.”

na parāvṛttajanmāryaḥ kāme dhātvantaropagaḥ| sa cordhvajaśca naivākṣasaṃcāraparihāṇibhāk||41||

經欲界生聖 不往餘界生 此及往上生 無練根并退

41a-b. The Āryan who obtains the state of Anāgamin after having been reborn in Kāmadhātu, does not go to another sphere. 41c-d. This Āryan and one who is born in a higher sphere, are incapable of modifying their faculties, and are incapable of falling away.

N/C: Bhasya: “It happens that an Aryan, who became an Aryan in the first birth through the acquisition of the state of Srotaapanna or Sakrdagamin, obtains in his following existence the state of Anagamin. This Anagamin is called a *parivṛttajanma anagamin* (‘one who becomes an Anagamin by rebirth [in Kamadhatu]’). The question is posed whether this Anagamin is of the five types, Antaraparinirvayin, etc.”

K41a-b: “This Aryan, once he has obtained the state of Anagamin, obtains Nirvana in this same existence (vi.38b), [by reason of the intensity of his disgust at the extreme suffering of Kamadhatu]. But the Aryan who obtains the state of Anagamin after having been reborn in Rupadhatu, goes sometimes to Arupyadhatu as a Bhavagraparana Urdhvasrota.”

41c-d: “The Aryan who has become an Anagamin by being reborn in Kamadhatu and one who is born in a higher sphere are not even capable of modifying their faculties; how could they fall away (*parihani*)? Why not admit a modification of faculties and a falling away in the case of the Aryan who has entered into Rupadhatu or Arupyadhatu? Because neither a modification of faculties nor a falling away occur in the case of these saints. Why is this? Because, from the fact of their stay in two existences, their faculties (*prajna*, etc.) have acquired an advanced state of maturity; and because the saint has acquired a personality favorable to the Path.”

“Why is not a Saiksa not detached from Kamadhatu, that is a Srotaapanna and a Sakrdagamin, an Antaraparinirvayin? That is, why does he not obtain Nirvana in the intermediate existence which follows his death? Since he has not mastered the Path, this saint cannot manifest it; and because these latent defilements (*anusaya*) are not extremely weak. Such is our answer. The Vaibhasikas answer: Because it is very difficult to leave Kamadhatu. In fact, in order to obtain Nirvana, the Saiksam question should do many things: 1. abandon the bad defilements, that is to say, the defilements of Kamadhatu; 2. abandon the neutral defilements, that is, those of Rupadhatu and Arupyadhatu (v. 19); 3. acquire three results in the case of the Srotaapanna, two results in the case of the Sakrdagamin;—whereas a detached being, that is, an Anagamin only has to obtain one more result; and 4. pass beyond the three Dhatus. Now a saint, in his intermediate existence, is not capable of doing this.”

ākīryate caturtha prāk niṣpatti kṣaṇamiśraṇāt | upapattivihārārtha kleśabhīrutayā'pi ca||42||

先雜修第四 成由一念雜 為受生現樂 及遮煩惱退

42a. First, combination of the Fourth Dhyāna. 42b. The combination is achieved through the combining of moments. 42c-d. With a view to arising, to bliss and also through fear of the defilements.

N/C: Bhasya: “What Dhyana is first combined? [K42a...] First, combination of the Fourth Dhyana. Because it is the most powerful of the absorptions and the best of the easy paths (*sukha pratipad*, vi.66a). This is how one proceeds. [According to the Vaibhasikas,] the Arhat or the Anagamin enters the Fourth Dhyana, pure and prolonged, that is, constituting a series of thoughts. He leaves it, and returns to the same Fourth Dhyana, but impure and prolonged. He continues in this way, diminishing gradually the number of thoughts of each pure, impure, and pure Dhyana, until, having entered a pure Dhyana of two thoughts, he leaves it in order to enter an impure Dhyana of two thoughts, which will be followed by a pure Dhyana of two thoughts. This constitutes the preparatory stage for the combination.”

K42b: “The Vaibhasikas say: When, following a pure thought, an impure thought is called up, and, following this impure thought, a pure thought is called up: then, through the combining of an impure thought and two pure thoughts, the combination of the Dhyana is achieved. The first two moments are similar to the Irresistible Path (vi.28a), the third to the Path of Deliverance. Having thus combined the Fourth Dhyana, by the force of this combined Dhyana, the saint also combines the other Dhyanas. The combination takes place first in Kamadhatu; later, in the case of falling away, the saint combines these in Rupadhatu. In our opinion, the combination of a single, unique impure moment with two pure moments, is impossible to everyone, with the exception of the Buddha. Consequently the combination of a Dhyana is achieved when one enters, for the period of time that one wants, into three prolonged Dhyanas, pure, impure, and pure.”

K42c-d: “To what end does the saint combine his Dhyanas? [K42c-d...] It is for three reasons that the saint combines his Dhyanas: (1) the Anagamin of sharp faculties, with a view to a rebirth among the Suddhavasas and with a view to happiness in this life; the Anagamin of weak faculties, also through fear of the defilements, so that he may avoid falling away by holding the absorption of disgust at a distance (viii.6); (2) the Arhat of sharp faculties, with a view to happiness here below; the Arhat of weak faculties, also through fear of the defilements, so that he may avoid falling away.”

tatpāñcavidhyātpāñcaiva śuddhāvāsopapattayah | nirodhalābhyānāgāmī kāyasākṣī punarmataḥ||43||

由雜修五品 生有五淨居 得滅定不還 轉名為身證

43a-b. As it is fivefold, there are five births or types of existence among the Śuddhāvāsas. 43c-d. The Anāgāmin who has acquired extinction is considered a Kāyasākṣin.

N/C: Bhasya: “The cultivation of the combination of the Fourth Dhyana, described above,

K43a-b: “The cultivation of the combination is fivefold, weak, medium, strong, stronger, and strongest. In the weak cultivation, one calls up three thoughts, one pure, one impure, and one pure; in the second cultivation, six thoughts; in the third, the fourth, and the fifth cultivations, nine, twelve, and fifteen thoughts. The five births are, in this order, the result of these five cultivations. They are produced by the force of the impure moments included in these cultivations.

According to others, the five births take place by reason of the predominance of the different faculties: Avrhas, by the predominance of faith . . . Akanisthas by the predominance of *prajna*.”

K43c-d: “One who is in possession of the absorption of extinction (*samjñavedītanīrodhasamapatti*) is called one who has acquired extinction. As the Anagamin, whichever one he may be, has acquired extinction—as he has, in his body, seen the absence of thought and immediately experienced (*saksatkaroti*) a *dharma* similar to Nirvana, namely the

Absorption of Extinction—he is called a Kayasaksin, a bodily witness. How does he immediately experience by the body alone? Because, in the absence of thought, this immediate perception takes place dependent on the body. [Such is the theory of the Vaibhasikas.]

“But this is how the Sautrantikas would explain this. When the saint leaves the Absorption of Extinction, from the moment when he thinks, ‘Oh! This absorption of extinction is calm like Nirvana!’, he acquires a calmness of his conscious body [that is, of the body in which the consciousness has arisen again] never previously acquired. In this way, he directly perceives by the body the calmness [of extinction], and this by two acts of perception: in the first, during the absorption there is the acquisition (*prapti*) of a body conforming to the extinction, and in the second, upon leaving the absorption, there is a consciousness which becomes conscious of the state of the body. Perception or experience, *saksatkriya*, is the fact of making present (*pratyaksikara*). There is *saksatkriya* when one ascertains the calmness of the body which has again become conscious; and, from this ascertaining, it results that this calmness has been acquired while the body was non-conscious.

“According to the Sutra, there are eighteen Saiksas. Why is not the Kayasaksin mentioned as one of the types of Saiksa? Because the quality of Kayasaksin is not one of the causes of the quality of Saiksa. What are the causes of this second quality? They are the three *siksas*, learnings or disciplines, *adhisilam*, *adhicittam*, and *adhiprajnam*, which constitute the Path, and the result of these three *siksas*, namely disconnection (i.6a, ii.55d). It is by reason of the diversity of the *siksas* and of their result that one distinguishes the Saiksas. Now the Absorption of Extinction is not a *siksa*, not being a path of abandoning, nor a result of *siksa*, not being disconnection. Consequently a saint, merely by virtue of the fact that he possesses the Absorption of Extinction, is not called a type of Saiksa.”

[The Bhasya then enters into continued enumeration of types of Aryans:] “The Antaraparinirvayin is

(1) from the point of view of his faculties, of three types, of sharp, medium, and weak faculties;

(2) from the point of view of his sphere (*bhumi*), of four types, accordingly as he has for his support a certain Dhyana [this refers to an Anagamin who goes to Rupadhatu];

(3) from the point of view of his family (*gotra*), of six types...[see below: K56-57]...

(4) from the point of view of place, of six types: the places towards which he shall enter as an intermediate being, are the sixteen heavens, from the Brahmakayikas to the Akanisthas;

(5) from the point of view of his detachment from the different spheres, of thirty-six types: the Antaraparinirvayin can be 1. bound by all the bonds of Rupadhatu; 2-9. he can be detached from one category... from eight categories of defilements of the First Dhyana; 10. he can be bound by all the bonds of the Second Dhyana . . . We thus have four groups of nine Antaraparinirvayins. . .

“Therefore, by taking into consideration the different distinctions of place [16], *gotras* [6], detachment [9], and faculties [3], one obtains the total of 2,592 [=16*6*9*3] types of Antaraparinirvayins. . . As for the Antaraparinirvayin, so too for the others, the Upapadyaparinirvayin . . . and the Urdhvasrotas. We have therefore, for the Anagamins who go to Rupadhatu, 5 times 2,592 for a total of 12,960. In this same way one could calculate the number of types of Anagamins who go to Arupyadhatu.”

ābhavāgrāṣṭabhāgākṣidarhattve pratipannakah| navamasyāpyānantaryapathe vajropamaśca saḥ||44||

上界修惑中 斷初定一品 至有頂八品 皆阿羅漢向 第九無間道 名金剛喻定

44a-b. Up to the moment when he destroys the eighth part of Bhavāgra, he is a candidate for the quality of Arhat. 44c. Also in the ninth path of abandoning. 44d. This path is similar to a diamond.

N/C: K44a-b: “We are speaking of the Anagamin. From the moment when he is detached from the first category of the defilements of the First Dhyana, up to the moment when he abandons the eighth category of the defilements of Bhavagra (=Naivasamjnanasamjnayatana), the Anagamin is a candidate for the state of Arhat.”

K44c: “In the path of abandoning (=the Irresistible Path, iv.28a) which brings about the abandoning of the ninth category of defilements of Bhavagra, he is again a candidate for the state of Arhat.

K44d: “This ninth path, which breaks all of the latent defilements (*anusayas*) is called the absorption similar to a diamond (Vajropamasamadhi). In truth, it does not break all of the latent defilements because many are already broken: but it has the power to break all of them, being the most powerful of all the paths of abandoning (=the Irresistible Path).

“There are many types of Vajropamasamadhi. The ascetic can produce it by entering into the different states of absorption in any one of the nine stages, *anagamyā*, *dhyananantara*, the Four Dhyanas, or three Arupyas.

“i. Produced in *anagamyā*, there are eight Vajropamasamadhis associated with each of the four aspects of the Consecutive Knowledge of suffering and with each of the four aspects of the Consecutive Knowledge of origin, these Consecutive Knowledges bearing respectively on suffering and origin in Bhavagra (vii.13a). Eight Vajropamasamadhis are associated with each of the four aspects of the Dharma Knowledge of extinction, and with each of the four aspects of the Dharma Knowledge of the Path. [According to the principle elucidated in vii.9]. Four Vajropamasamadhis associated with each of the four aspects of the Consecutive Knowledge of Extinction bear on the First Dhyana; and so on until: four Vajropamasamadhis associated with each of the four aspects of the Consecutive Knowledge of Extinction bear on Bhavagra. Four Vajropamasamadhis are associated with each of the four aspects of the Consecutive Knowledge of the Path, because the Consecutive Knowledge of the Path has a universal sphere. [There is no reason to distinguish the

spheres, as in the case for the Consecutive Knowledge of Extinction]. We have therefore, in the sphere of *anagamyā*, fifty-two Vajropamasamadhis by reason of the distinction of the aspects and the objects of the Knowledges and the Consecutive Knowledges.

“ii. The same calculation holds with respect to the Vajropamasamadhis produced in the other spheres up to and including the Fourth Dhyana.

“iii. For the Vajropamasamadhis produced in the first three Arupyas, we have, in this order, twenty-eight, twenty-four, and twenty. 1. Dharma Knowledge is absent there; 2. the Consecutive Knowledge having the extinction of a lower sphere for its object is also absent there (viii.21); 3. the Consecutive Knowledge exists there having for its object the Path which is opposed to a lower sphere, by reason of the quality of cause which the paths have among themselves (ii.52c).

“[Certain Abhidharmikas maintain that] the Consecutive Knowledge of the Path does not bear on all the spheres at one and the same time, but that one must distinguish the different spheres, as for the Consecutive Knowledge of Extinction: in this theory, one must add twenty-eight to the calculation of the Vajropamasamadhis which are produced in *anagamyā*, etc. For the Arupyas, we have forty, thirty-two and twenty-four. By taking into consideration the families (*gotras*, vi.58c) and the faculties, we obtain even higher figures.”

tatṣayāptyā kṣayajñānaṃ āśaikṣo’rhanasau tadā lokottareṇa vairāgyaṃ bhavāgrāt anyato dvidhā||45||

盡得俱盡智 成無學應果 有頂由無漏 餘由二離染

44d-45a. With the acquisition of the destruction of this category, there is the knowledge of destruction. 45b. Then the saint is a Aśaikṣa, an Arhat. 45c-d. Detachment from Bhavāgra is through the trans-worldly path. 45d. There is detachment from the other spheres in two ways.

N/C: Bhasya: “We have seen that the ninth category of Bhavagra is abandoned by Vajropamasamadhi. [K44d-45a. . .] At the moment when the saint acquires the destruction of the ninth category, there arises the knowledge of destruction (*ksayajñana*). Immediately after Vajropamasamadhi, the last path of abandoning (=the Irresistible Path), there arises the last Path of Deliverance. This is why this Path of Deliverance, arising at the same time as the acquisition of the destruction of all the vices (*asravas*), is the first knowledge of the destruction which arises; it is thus called the *ksayajñana* [by eliminating the middle word: *ksayaprathamajñana*].”

K45b: “When this knowledge has arisen, the candidate for the quality of Arhat has acquired the state of Asaiksa, the state of Arhat: he no longer has to apply himself (*siks*) with a view to another state; he is therefore an Asaiksa. For the same reason, having achieved his task with respect to himself, he is worthy (*arhattva*) to do good for others; he is worthy to receive offerings from all beings who are still subject to desire.

“From the fact that one defines an Arhat as an Asaiksa, it results that the seven other saints, four candidates and three abiders, are Saiksas. Why are they Saiksas? Because it is their nature to be always applying themselves to the three *siksas* with a view to the destruction of their vices. These three *siksas*, namely *adhisilam siksa*, *adhicittam siksa*, and *adhiprajam siksa*, are by their nature morality, absorption (*samadhi*), and speculative knowledge (*prajna*). But, according to this definition, can a Prthagjana be a Saiksa? No, because he does not exactly discern the Truths; and because he is susceptible to completely losing the *siksas* that he has acquired.”

[The Bhasya takes up further questions and clarifies that among the 8 Aryans (4 candidates + 4 abiders in a result:)]

“Eight in considering their names, but in fact, only five, namely the first candidate, that is to say, the person who is in the Path of the Seeing of the Truths, and the four abiders. In fact, the last three candidates are confused with the first three abiders. This should be understood of the case in which the ascetic obtains the four states in sequential order. In fact, the *bhuyovitaraga* and the *kamavitaraga*, who have respectively abandoned six and nine categories of defilements of Kamadhatu before entering into the Path of Seeing, are, within the Path of Seeing, candidates for the states of Sakrdagamin and Anagamin, without being Srotaapannas and Sakrdagamins. Here the candidate for a higher state is not confused with the abider in a lower state (vi.30).”

K45c-d: “We have said that the Path of Meditation is of two types, worldly or impure, transworldly or pure (vi.1c-d). Through what type of Path of Meditation does the Saiksa detach himself from the different spheres? [K45c-d. . .] And not through the worldly path. In fact. (1) there is no worldly path higher than Bhavagra [one detaches oneself from a sphere by the worldly path of a higher sphere; now Bhavagra is the highest sphere]; (2) the worldly path of a certain sphere cannot be opposed to this same sphere, because the defilements of this sphere attach themselves to this path. Since it is a given that one defilement attached itself to a path, this defilement cannot be expelled by this same path; and since it is a given also that a path is opposed to a defilement, it is certain that this defilement does not attach itself to this path.”

K45d: “One detaches oneself from the eight other spheres, with the exception of Bhavagra, either through the worldly path or through the transworldly path.”

laukikenāryavairāgye viśamīyogāptayo dvidhā lokottareṇa cetyeke tyakte kleśāsamanvayāt||46||

聖二離八修 各二離繫得

46a-b. For the Āryan who detaches himself through the worldly path, his acquisitions of the disconnections are of two types. 46c. According to other masters, he becomes detached through the transworldly path, in the same way. 46d. For, even when pure disconnection is lost, the Āryan is not filled with the defilements.

N/C: K46a-b: “The Āryan who detaches himself from the first eight spheres [Kamadhatu, the Four Dhyanas, and three Arupyas] obtains disconnection from the defilements of these spheres through the worldly path; in other words, he acquires the *prapti* or possession of the *pratisamkhyanirodha* of these defilements (ii.55a). This possession is worldly and transworldly.”

K46c: “Some other masters say that in the case also where the Āryan becomes detached through the transworldly path, his acquisition of disconnection is twofold. Why is this?”

K46d: “Let us admit an instance, [say these other masters,] when the Āryan becomes detached through the transworldly or Āryan Path; he then does not have worldly possession of disconnection. In this hypothesis, there may be an Āryan who, through the Āryan Path, becomes detached from Akincanyayatana; who then, in a Dhyana (according to vi.61c-d), transforms, that is, sharpens (*samcarati*) his faculties (*indriya*). This Āryan—by the fact that he abandons the paths previously acquired, [namely, the paths of Arupya in relation to his weak faculties], by the fact that he only possesses the path of the state of Anagamin, in relation to his sharp faculties—will no longer be in possession of disconnection from the defilements of Arupyadhatu; and, having lost this disconnection, he will be filled with these defilements.”

bhavāgrādhavimuktordhvajātavattvasamanvayaḥ anāsraveṇa vairāgyamanāgāmyena sarvataḥ||47||

無漏未至道 能離一切地 餘八離自上 有漏離次下

47a-b. But, if he is not filled with these defilements, he is like a saint half delivered from Bhavāgra, like a person who is reborn above. 47c-d. One becomes detached from all the spheres by means of pure anāgamyā.

N/C: K47a-b: “This Āryan does not have worldly acquisition of disconnection; nevertheless this Āryan is not filled with the said defilements. So too, the saint who is delivered from half of the categories of defilements of Bhavagra, certainly does not possess a worldly acquisition of disconnection from these categories, since only the transworldly or Āryan Path destroys the defilements of Bhavagra. Let us suppose that this saint, sharpening his faculties in a Dhyana, abandons the transworldly acquisition of disconnection from these defilements of Bhavagra: you yourself recognize, nevertheless, that he is not filled with these defilements. So too, a Prthagjana is born above the First Dhyana, in the Second Dhyana, etc. By the fact that he passes into the Second Dhyana (changing his *bhumi*, *bhumisamcara*, vi.21c), he loses the acquisition of disconnection from the defilements of K&madhatu; nevertheless you admit that he is not filled with these defilements. [Therefore the argument of the other masters is not demonstrative.]”

K47c-d: “By means of what spheres does one obtain detachment from the different spheres? [K47c-d...] From all the spheres up to Bhavagra.”

dhyānātsāmantakādvā'ntyo mukti mārgastribhūjaye nordhvaṃ sāmantakāt āryairaṣṭābhiḥ svordhvaḥbhūjayaḥ||48||

近分離下染 初三後解脫 根本或近分 上地唯根本

48a-b. At the detachment from the Three Dhātus, the last Path of Deliverance arises either from the Dhyāna, or from a sāmantaka. 48c. Above, it does not arise from a sāmantaka. 48c-d. Through the eight pure paths, he triumphs over his sphere, and over a higher sphere.

N/C: Bhasya: “When the ascetic becomes detached from a lower sphere in a *samantaka* (viii.22), should one admit that all of the Paths of Deliverance arise from the *samantaka*, as is the case for the Irresistible Paths? No. Why is this?”

K48a-b: “There are nine spheres of arising: Kamadhatu, the Four Dhyanas and the Four Arupyas. When one triumphs over the Three Dhātus,—that is, when one becomes detached from Kamadhatu, from the First Dhyana, or from the Second Dhyana,—it is with a ninth Path of Deliverance which arises either from a *samantaka* or from the Dhyana itself.”

K48c: “With respect to the higher spheres, the last Path of Deliverance always arises from the fundamental absorption (*samapatti*) never from the preliminary stage or threshold of this absorption. In fact, after the Fourth Dhyana, the fundamental absorption and the preliminary absorption have the same sensation, the sensation of indifference. In the spheres of the first Dhyanas, the two sensations differ: ascetics with weak faculties are not capable of entering, in the ninth Path of Deliverance, the fundamental absorption, for the transformation of their sensation is difficult. Therefore the ninth Path of Deliverance of detachment from the first three spheres arises from preliminary absorption.

“We have seen that the ascetic can detach himself from all the spheres through the pure paths practiced in *anagamyā* (vi.47c). It is not said that the same power belongs to the pure paths cultivated in spheres other than *anagamyā*.”

K48c-d: “Through the pure path cultivated in eight spheres,—the Dhyanas, *dhyānantara*, and three Arupyas,—the ascetic detaches himself from the sphere in which he finds himself and from higher spheres; but not from a lower sphere because he is already detached from it.”

vimuktyānantaryapathā laukikāstu yathākramam| śāntādyudārādyākārāḥ uttarādharagocarāḥ||49||

世無間解脫 如次緣下上 作麤苦障行 及靜妙離三

49a-c. The worldly paths, paths of deliverance and paths of abandoning, have respectively the aspects of calm, etc.; coarse, etc. 49d. They have for their objects the higher sphere, and the lower sphere.

N/C: Bhasya: “It is established that the transworldly paths, the Irresistible Path as well as the Path of Deliverance, proceed from aspects of the Truths (*satyakarapravrta*, vii.13a), that is to say, from seeing the *dharmas* as impermanent, suffering, etc.”

K49a-c: “The worldly paths of deliverance (the Path of Deliverance) have the aspects of calm, etc., that is, seeing their objects as calm, etc. The worldly paths of abandoning (the Irresistible Path) have the aspect of coarse, etc. Respectively,” K49d: “The paths of deliverance can see the higher spheres (or higher places, *sthana*) as calm, excellent, and as definitive liberation. The paths of abandoning see the lower spheres as coarse, bad, as a thick wall: as coarse, because it is not calm, entailing a great effort; as bad, because it is not excellent, because it is odious as well as presenting the greatest incapacity to the body and the mind; and as a thick wall, because, by means of this lower sphere, it is impossible to escape from this sphere, as if it were a wall. The aspects of calm, excellent, definitive liberation, are the opposite.”

yadyakopyaḥ kṣayañānādanutpādamatiḥ na cet| kṣayañānāmaśaikṣo vā drṣṭiḥ sarvaśya sārhatāḥ||50||

不動盡智後 必起無生智 餘盡或正見 此應果皆有

50a-b. When he is Immovable, after his Knowledge of Destruction, there is the consciousness of non-arising. 50b-c. In the contrary case, there is either the Knowledge of Destruction or the “seeing of the Aśaikṣas”. 50d. These Views belong to all the Arhats.

N/C: K50a-b: “If the Arhat is of the class of the Immovable Ones (*akopyadharman*, vi.56), immediately after his Knowledge of Destruction (*kṣayañana*, vi.45a) there arises the consciousness of the future non-arising of the vices or *asravas* (*anutpadajñana*, vi.67a, viii.1b, 4c).”

K50b-c: “If the Arhat is not of this class, then after his Knowledge of Destruction there arises either the same Knowledge of Destruction, or the Right Views of the Asaiksas; but not the Knowledge of Non-Arising: for, as the ascetic who is not immovable can fall away (vi.56), he cannot produce the Knowledge of Non-Arising. Is this to say that the Immovable Arhat does not possess the Views of the Asaiksa?”

K50d: “In the Immovable Arhat, sometimes the Knowledge of Non-Arising succeeds Knowledge of Non-Arising, sometimes the Right Views of the Asaiksa.”

śrāmaṇyamamalo mārgaḥ saṃskṛtāsaṃskṛtaṃ phalam| ekānnavatistāni muktimārgāḥ saha kṣayaḥ||51||

淨道沙門性 有為無為果 此有八十九 解脫道及滅

51a. Śrāmaṇya is the immaculate path. 51b. His result is both conditioned and unconditioned. 51c. There are eighty-nine. 51d. The paths of deliverance with their destructions.

N/C: Bhasya: “We have spoken of the four states or results. Of what are they the results? They are the results of *sramanya* or ‘the religious life.’ What is *sramanya*?”

K51a: “*Sramanya* is the pure path. By this path, by *sramanya*, one becomes a Sramana, that is to say a person who calms or who makes cease (*samayati*) the defilements. (*Dhammapada*, 265)...The Prthagjana is not a true Sramana (*paramarthasramana*) because he does not calm the defilements in an absolute manner.”

K51b-c: “The results of *sramanya* are conditioned and unconditioned *dharmas*. The Sutra says that these results are four in number. On the other hand, [K51c...] What are these eighty-nine?”

K51d: “We have eight Irresistible Paths, followed by eight Paths of Deliverance, for the abandoning of the defilement to be abandoned through seeing (=the sixteen moments of comprehension, vi.27a). We have eighty-one Irresistible Paths for the abandoning of the defilements abandoned through meditation, namely nine paths through which one abandons the nine categories of defilements of each of the nine spheres (Kamadhatu... Bhavagra), and also as many for the Paths of Deliverance. The eighty-nine Irresistible Paths constitute *sramanya*. The eighty-nine Paths of Deliverance are the conditioned results of *sramanya*, being outflowing results (*nisyandaphala*, ii.56c-d) and virile results (*purusakaraphala*, ii.56d) of *sramanya*. The abandoning or *pratisamkhyanirodha* of the eighty-nine categories of defilements is the unconditioned result of *sramanya*, being the virile result of *sramanya* (ii.55d). We have therefore eighty-nine results of *sramanya*.”

catuṣṭhalavyavasthā tu pañcakāraṇasaṃbhavāt| pūrvatyāgo’nyamārgāptiḥ kṣayasamkalanam phale||52||

五因立四果 捨曾得勝道 集斷得八智 頓修十六行

52a-b. But four results are established for five reasons which are encountered therein. 52c-53b. In a result, there is the abandoning of a previous path, the acquisition of another path, the addition of destructions, the acquisition of a group of eight knowledges, and the acquisition of sixteen aspects.

N/C: Bhasya: “But, if this theory is correct, is there not reason to complete the teaching of the Buddha? No. The results are indeed eighty-nine in number;”

K52a-b: “The Blessed One defined as results the stages (*avastha*) of the path of abandoning in which some five causes are encountered. Such is the opinion of the School. What are these five causes?”

K52c-53b: “That is to say: (1-2) there is the abandoning of the path of the candidate, and the acquisition of the path of the result; (3) the acquisition of a single possession of abandoning in its entirety (v.70); (4) the acquisition at one and the same time of eight Knowledges, the fourfold Dharma Knowledge, and the fourfold Consecutive Knowledge (vi.26, vii.3); and (5) the acquisition of the sixteen aspects, impermanence, etc. (On acquisition, see vii.22.) These characteristics exist in each of the four results.”

jñānāṣṭakasya lābho'tha ṣoḍaśākārahāvanā|laukikāptam tu miśratvānāsravāptiḥ dhr̥teḥ phalam||53||

世道所得斷 聖所得雜故 無漏得持故 亦名沙門果

53c-d. (The abandoning) obtained by a worldly path is a result, because it is combined, and because it is supported by pure possession.

N/C: Bhasya: “But if only the pure path receives the name of *sramanya*, how can the two states, those of Sakrdagamin and Anagamin, when they are obtained by a worldly path, be the results of *sramanya*?”

K53c-d: “The state of Sakrdagamin and the state of Anagamin, even if they were acquired by a worldly path, are not only abandoning resulting from a worldly Path of Meditation: in fact, they also include an abandoning result of the Path of Seeing; this second abandoning is not separable from the first abandoning; for there is inherent in the results of Sakrdagamin and Anagamin the single possession of abandoning in its entirety, on the one hand, of defilements abandoned by Seeing, and on the other hand, of defilements abandoned by the worldly Path of Meditation.

“This is why the Sutra says, ‘What is the result of Sakrdagamin? The abandoning of the three bonds (*satkayadrsti*, clinging to rule and ritual, and doubt)-which are abandoned through Seeing—and the reduction of lust, anger, and delusion.’ ‘What is the result of Anagamin? The abandoning of the five bonds here below (*avarabhagiya*).’ ...”

brāhmaṇyaṃ brahmacakraṃ ca tadeva brahmavartanāt|dharmacakraṃ tu dṛṇmārgaḥ āśugatvādyarādibhiḥ||54||

所說沙門性 亦名婆羅門 亦名為梵輪 真梵所轉故 於中唯見道 說名為法輪 由速等似輪 或具輻等故

54a-b. Is brāhmaṇya; it is brahmacakra. 54b. Because it is set into motion by a Brahmā. 54c. The Wheel of the Dharma is the Path of Seeing. 54d. Because it goes quickly, etc.; because it has spokes, etc.

N/C: Bhasya: “*Sramanya* or the religious life [K54a-b...] It is *brahmacakra* because it expells the defilements; it is *brahmacakra*, the Wheel of Brahma, [K54b...] The Blessed One, possessing supreme *brahmanya*, is Brahma. In fact, the Sutra says, ‘This Blessed One is Brahma’; it says that the Blessed One is calm and pacified. This *cakra* belongs to him; this *cakra* is therefore of Brahma, because he sets it into motion.”

K54c: “It is termed wheel, *cakra*, because it moves (*carikramanat*). The Path of Seeing, being of the nature of a wheel (a Jewel of a Wheel, *cakraratna*), is called the Wheel of the Dharma.”

K54d: “1. Because it goes quickly, for it comprehends the Truths in fifteen moments of thought;

2. because it leaves one spot and occupies another, leaving the Irresistible Path and occupying the Path of Deliverance;

3. because it subdues the unsubdued and rules over those subdued, triumphing over the defilements through the Irresistible Path by cutting off the possession of these defilements; ruling over the vanquished defilements by the Path of Deliverance by obtaining possession of disconnection from these defilements;

4. because it rises and descends, either because it is alternatively the Irresistible Path and the Path of Deliverance, or because it successively takes as its object Kamadhatu and the higher spheres.

“The Bhadanta Ghosaka says: The Noble Eightfold Path is a wheel, because its parts are in the nature of spokes, etc.: Right Views, Right Thought, Right Effort, and Right Mindfulness are similar to spokes; Right Speech, Right Actions, and Right Livelihood are similar to the axle; and Right Concentration is similar to the rim.

“On what rests the doctrine that the Wheel of the Dharma is the Path of Seeing the Truths? On the Agama which says that, at the moment when this Path arose within the Aryan Kaundinya, [the gods] declared that the Wheel of the Dharma had been set into motion.”

“How is this Path of threefold revolution and of twelve aspects? The Vaibhasikas say: The three revolutions are 1. ‘this is the Noble Truth of Suffering’; 2. ‘It should be perfectly known’; and 3. ‘It is perfectly known.’ At each revolution there arises sight (*caksus*), knowledge (*jnana*), knowing (*vidya*), and intelligence (*buddhi*). Thus we have twelve aspects. The same holds true for the other Truths: ‘This is the Origin of Suffering,’ etc. Since the revolutions and the aspects are the same for each Truth, the Wheel of the Dharma is of three revolutions and twelve aspects; not of twelve revolutions and forty-eight aspects... The three revolutions correspond, in this order, to the Path of Seeing, the Path of Meditation, and the Path of the Arhat or Asaiksa. Such is the explanation of the Vaibhasikas.

“But if this is the case, then the Path of Seeing would not have three revolutions and twelve aspects. Therefore how would the Wheel of the Dharma be the Path of Seeing? Consequently one should understand that the Wheel of the Dharma is this sermon itself (*dharmaparydya*), the Sermon of Benares, which sets into motion (*pravartana*) the Wheel of the Dharma, which includes three revolutions and twelve aspects: three revolutions, because it causes the Truths to be

turned some three times; and twelve aspects, because it considers each Truth under a threefold aspect. Through the setting into motion of this sermon, one should understand that it goes, that it is cast into the intelligence of another; it goes towards the intelligence of another, in that it comes to be known by another.

“Or rather, the entirety of the Noble Path, the Path of Seeing, the Path of Meditation, and the Path of the Asaiksa, is the Wheel of the Dharma, because it penetrates into the intelligence of those to be disciplined (*vineya*)? If the Sutra says that the Wheel was set into motion (*pravartita*) when Kaundinya realized the Path of Seeing, this is because the prefix *pra* indicates the beginning of action: *pravartita* signifies what begins to be *vartita*. When the Path of Seeing is produced in the intelligence of another, in the intelligence of Kaundinya, the Wheel of the Dharma begins to be set into motion, begins to be cast into the intelligence of another.”

kāme trayāptiḥ antyasya triṣu nordhva hi drkpathaḥ| asaṁvegādiha vidhā tatra niṣṭheti cāgamāt||55||

三依欲後三 由上無見道 無間無緣下 無厭及經故

55a. Three are acquired in Kāmadhātu. 55a-b. The last, in the three Dhātus. 55b. Higher, the Path of the Seeing of the Truths is absent. 55c-d. Disgust is absent there, because the Sūtra says, “Here one undertakes, and there one achieves”.

N/C: Bhasya: “How can one obtain the results within each sphere? [K55 a. . .] Three can only be acquired in Kamadhatu, not elsewhere. [Let us understand: by beings born in Kamadhatu]. [K55a-b. . .] The last state of *sramanya*, or the quality of Arhat, can be acquired in the Three Dhatus. We can understand why the first two states, which suppose that the ascetic is not detached from Kamadhatu, cannot be acquired in the higher spheres; but why does the same hold for the third?

K55b: “Above Kamadhatu, the Path of Seeing is absent. In its absence, a person detached from Kamadhatu and reborn in a higher heaven cannot obtain the state of Anagamin. Why is the Path of Seeing absent there? With respect to Arupya-dhatu, because hearing is absent there; and because the Path of Seeing bears on Kamadhatu. With respect to Rupadhatu,”

K55c-d: “Prthagjanas, reborn in Rupadhatu, are totally given over to the bliss of absorption: all suffering sensation is absent in them; therefore disgust is impossible there, and one cannot enter the Noble Path except through disgust. Furthermore the Sutra says, ‘Five persons, the Antaraparinirvayin being the first and the Urdhvasrotas being the fifth, undertake here and achieve there.’ ‘Undertake’, *vidha*, means to establish the Path, because it is the means (*upaya*) to Nirvana.”

ṣaḍarhanto matāḥ teṣāṁ pañca śraddhādhimuktijāḥ| vimuktiḥ sāmāyikyeṣāṁ akopyākopyadharmāḥ||56||

阿羅漢有六 謂退至不動 前五信解生 總名時解脫

56a. Six types of Arhat are known. 56a-b. Five arise from the Śraddhādhimuktas (“those liberated through faith”). 56c. Their deliverance is occasional. 56d. For an Immovable One, is it immovable.

N/C: K56a: “The Sutra says that there are six types of Arhats: Parihanadharmans (those who can fall away), Cetanadharmans (those who can at will put an end to their existences), Anuraksanadharmans (those who can preserve themselves), Sthitakampyas (those who cherish deliverance), Prativedanadharmans (those who can penetrate the state of Arhat at will), and Akopyadharmans (those who have immovable deliverance of mind).”

K56a-b: “Five, with the exception of the Immovable Ones (the Akopyadharmans) have been Sraddhadhimuktas (vi.32).”

K56c: “It should be known that the deliverance of mind (*cetomivukti*) of these five types of Arhats is occasional (*samayiki*) and dear, for it should be constantly guarded. Consequently these Arhats are called *samayavimukta*. Depending (*apeksa*) on the occasion (*samaya*), they are delivered (*vimukta*): this compound is made by omitting the middle term (= *apeksa*). We have thus *samayavimukta*, delivered by reason of the occasion. . . For them, the realization of absorption depends on *samaya*, on circumstances: possession of a number of material goods, the absence of illness, a certain place.”

K56d: “The deliverance of an Immovable One cannot be moved because he cannot fall away from this deliverance; consequently it is immovable.”

ato’samayamukto’sau drṣṭiprāptānvayaśca saḥ| tadgotrā āditaḥ kecitkeciduttāpanāgatāḥ||57||

後不時解脫 從前見至生 有是先種性 有後練根得

57a. Thus he is not occasionally delivered. 57b. He proceeds from Drṣṭiprāpta. 57c-d. Some Arhats are of their present families from the very beginning; some become part of their present families through purification or perfecting.

N/C: K57a: “It follows that an Immovable One is not occasionally delivered (*asamayavimukta*). As he realizes absorption of his own accord, he is delivered independently or circumstances (*samaya*). Or rather *samaya* signifies ‘time’: the first five Arhats are susceptible of falling away from their deliverance, they are thus delivered for a time, and so are *samayavimukta*; the sixth Arhat is not susceptible of falling away from his deliverance, he is thus definitively delivered, and so he is an *asamayavimukta*.”

K57b: “The Immovable One has been a Drstiprāpta (vi.32). Do these six Arhats belong, from the beginning of their religious careers, to the family (gotra) [that is to say, to the family of Parihanadharman, one who can fall away, etc.] to which, as Arhats, they belong? Or rather have they acquired this family later?”

K57c-d: “Certain Arhats are, from the very beginning, Cetanadharmans; other Arhats, after having been Parihanadharmans, become Cetanadharmans through the purification of their faculties and so on.

1. A Parihanadharman is an Arhat who is susceptible of falling away and who is not a Cetanadharman . . . nor a Prativedhanadharman.
2. A Cetanadharman is an Arhat who is capable of putting an end to his existence at will, without being an Anuraksanadharman, etc.
3. An Anuraksanadharman is an Arhat who is capable of preserving himself from falling away.
4. A Sthitakampya is an Arhat who when strong causes of falling away are absent, even without preserving himself, is not capable of being budged, that is to say, who dwells in his result; but, not falling away, in the absence of any effort, he is not susceptible of progressing.
5. A Prativedhanadharman is an Arhat who is capable of penetrating without effort the Immovable Ones.
6. An Akopyadharman or an Immovable One is an Arhat who is not capable of falling away.

“When they were Saiksas, the first two lacked continual cultivation and intensive cultivation; the third only cultivated continual practices; the fourth cultivated only intensive practices; the fifth cultivated these two practices, but with weak faculties; and the sixth cultivated these two practices with sharp faculties.

“The Parihanadharman does not necessarily fall away; and so on: the Prativedhanadharman does not necessarily penetrate. These persons receive their different names because it can happen that they fall away, etc. Having admitted this principle, one then concludes that the six types of Arhats can exist within the Three Dhatus.

“But, in the hypothesis where the Parihanadharman necessarily falls away . . . where the Prativedhanadharman necessarily penetrates, the situation changes: 1. there are six types of Arhats in Kamadhātu; 2. two types, namely the Sthitakampya and the Akopyadharman, exist in the higher spheres: for, in these spheres, there is 1. neither falling away (vi.41c-d), therefore there is no Parihanadharman nor a Anuraksanadharman there, since there is no reason to guard oneself from falling away; 2. nor is there any volitional thought, *cetana*, therefore the Cetanadharman is absent; 3. nor any perfecting of the faculties (vi.41c-d), therefore the Prativedhanadharman is absent, for a Prativedhanadharman should make his faculties sharp through penetrating, in order to become an Akopyadharman.”

gotrāccaturṇām pañcānām phalāddhāniḥ na pūrvakāt| śaikṣānāryāśca ṣaḍgotrāḥ samcāro nāsti darśane||58||
 四從種性退 五從果非先 學異生亦六 練根非見道

58a-b. Four fall from their families, and five fall from their states. 58b. But one does not fall away from the first family nor from the first state. 58c. The Śaikṣas and the non-Āryans are also of six families. 58d. In the Path of Seeing, there is no perfecting.

N/C: K58a-b: “Four, the Cetanadharman, etc., can fall away from their families; the Parihanadharman cannot fall away from his family. Five, the Parihanadharman, etc., can also fall away from their states.”

K58c: “1. The Arhat does not fall away from his first family, from the family which he obtained before he became an Arhat, for this family has been made firm by the Path of the Saikṣa and the Asaikṣa. The Saikṣa does not fall away from his first family, for this family has been made firm by the worldly path and the transworldly path. But one can fall away from the family which one has obtained by the perfecting of his faculties.

“2. The ascetic does not fall away from the first state which he has obtained, but he can fall away from the others.

Therefore he does not fall away from the state of Srotaapanna.” [Bhasya then enumerates the cases for each gotra.]...

“Why does one not fall away from the first state? Because the defilements abandoned through Seeing have no support (*avastuka* = *anadhisphana*, vii.36): in fact, having *satkayadrsti* (v.7) for their root, they exist with the *atman* for their support; now there is no *atman*.

“Do you pretend that these defilements have for their object (*alambana*) a thing that does not exist (*abhava*)? No. They have the Truths for their object, [they consist of considering the *upadanaskandhas* as permanent, etc.]; therefore they do not have a thing that does not exist for their object, but they are mistaken with respect to this object. How do the defilements which are abandoned through Seeing differ from those which are abandoned through Meditation? These defilements are also mistaken with respect to their objects.

“They differ from those which are abandoned through Seeing. One indeed sees that the idea of self (*atmadrsti*) falsely attributes to real things, physical matter, etc., which are not ‘self’ the quality of ‘self’ under the aspect of a being which acts, a being which feels, or of Isvara. And the other views, the view of clinging to extremes (*antagrahadrsti*), etc. (v.7) exist having as their support this same ‘quality of self’ (*atmatva*); as a consequence their support is non-existent, they have no support. But the defilements which are abandoned through Meditation, namely desire, hatred, pride, and ignorance, have for their nature attachment, antipathy, satisfaction, and confusion with respect to physical matter, etc.: they are therefore, speaking absolutely, a support and in this respect differ from the defilements which are abandoned through Seeing. For the agreeable, the painful, etc., is real with respect to what exists, whereas there is not a trace of self, of things pertaining to self, of Isvara, etc.

“Another explanation: The defilements which are abandoned through Meditation have a determined support, characterized as agreeable, painful, etc. But, for the defilements which are abandoned through Seeing, there is no determined support which is characterized as self or as a thing pertaining to self; consequently they do not have a support.

“Another point: Among the Āryans (= the Saiksas) who do not reflect, the defilements which are abandoned by Meditation can arise by reason of the weakness of mindfulness; these defilements do not arise among the Āryans who

reflect. In the same way that one thinks a rope is a snake if one does not observe it carefully; [so too when one's attention is lacking, one forgets its metaphysical characteristics, the impermanence of the pleasant, etc.] but the error of personalism (*atmadṛsti*) cannot arise among Aryans who do not reflect, because this error is a product of reflection.”

The Bhasya then initiates a new discussion: “The Sautrantikas say that one can no longer fall away from the quality of Arhat. And their opinion is correct, as one can demonstrate by scripture and by reasoning.” Discussion follows with citations from scripture with the conclusion: “Consequently immovable deliverance of the mind belongs to all the Arhats. As for the ‘blisses,’ a certain Arhat can fall away from them, when, being distracted by property and honors, he loses his mastery in absorption: this is an Arhat whose faculties are weak. A certain Arhat does not fall away from them: this is an Arhat whose faculties are sharp. The Arhat who falls away from the ‘blisses’ is a Parihanadharman; one who does not fall away is an Aparihanadharman. One should explain the Cetanadharman, etc., in the same way.” [Various clarifications follow. Then the discussion turns to arguments from reason: if an arhat has cut-off all outflows, how can defilements arise (=falling away)?]...”The Vaibhasikas maintain that one can also fall away from the quality of Arhat.” K58c: “Saikṣas and Prthagjanas are also of six families: the families of the Arhats have their antecedents in these families.”

K58d: “One can perfect his faculties outside of the Path of Seeing the Truths, but not while one traverses this Path, for, in view of its rapidity [in all fifteen moments, vi.28], one cannot accomplish the preparatory practices required for perfecting. Some perfect their faculties as Prthagjanas; some, as Sraddhadhimuktas.”

parihāṇīstridhā jñeyā prāptāprāptopabhogataḥ| antyā śāsturakopyasya madhyā cānyasya tu tridhā||59||
應知退有三 已未得受用 佛唯有最後 利中後鈍三

59a-b. There are three types of falling away: from that which is acquired, from that which has not yet been acquired, and from fruition. 59c-d. The last, with respect to the Master; the second also, with respect to an Immovable One; all three, with respect to others.

N/C: Bhasya: “How can it be that an Immovable Arhat can fall away from the blisses?”

K59a-b: “Whoever falls away from the possession of a spiritual quality, falls away from what has been acquired. Whoever does not acquire a spiritual quality that is to be acquired, falls away from that which has not yet been acquired. Whoever does not actualize a spiritual quality that he possesses, falls away from his fruition (*upabhoga*).”

K59c-d: “1. The Buddha falls away only from fruition: [occupied with the good of his followers, he ceases his enjoyment of the blisses]. 2. The Immovable One (the Akopyadharman) falls away from both his fruition and from what has not yet been acquired: for he has not necessarily acquired the *dharmas* proper to very distinguished persons. 3. The Arhats who are not immovable also fall away from what they have acquired.”

mriyate na phalabhraṣṭaḥ tadakārya karoti na| vimuktyānantaryapathā navākopye atisevanāt||60||
一切從果退 必得不命終 住果所不為 慚增故不作 練根無學位 九無間解脫

60a. He does not die having fallen away from his result. 60b. He does not do what should not be done. 60c-d. For the Immovable One, there are nine paths of two types. 60d. By reason of his intense cultivation.

N/C: Bhasya: “Does the saint who falls away from the state of Arhat take up a new existence?”

K60a: “He never dies in the state of having fallen away from his result. In fact the Sutra says, ‘Oh Bhiksus, it happens that the wise Aryan Sravaka experiences weakness of mindfulness, that his mindfulness becomes slow. But he quickly rejects, he makes disappear, destroys, annihilates [this weakness of mindfulness].’ If it were otherwise, if a person, having become an Arhat, falls away from the state of Arhat, and could continue to transmigrate, the religious life (*brahmacarya*) would not inspire confidence.

“A person fallen away from a state does not do that which a person who resides in this state cannot do.”

K60b: “Even though fallen, he does not do that which is in contradiction with his state (for example, *abrahmacarya*). In the same way a hero can be moved, but he does not fall.”

K60c-d: “The Prativadhanadharman who perfects his faculties and penetrates the family of the Immovable Ones, should produce nine Irresistible Paths, nine Paths of Deliverance, exactly like the Saikṣa, in order to obtain the quality of Arhat [in detaching himself from Bhavagra]. Why is this?”

K60d: “The Prativadhanadharman has intensely cultivated the family of weak faculties; consequently this family cannot be transformed without a great effort: it has, in fact, been made firm both by the Path of the Saikṣa and by the Path of the Asaikṣa.”

drṣṭayāptatāyāmekaikaḥ anāsravāḥ nṛṣu vardhanam| aśaikṣo nava niśritya bhūmīḥ śaikṣastu ṣaṭ yataḥ||61||
久習故學一 無漏依人三 無學依九地 有學但依六 捨果勝果道 唯得果道故

61a. For the Drṣṭiprāpta, one of each type. 61b. Pure paths. 61b. There is transformation among humans. 61c. The Aśaikṣas in nine spheres. 61d. The Saikṣa, in six.

N/C: K61a-b: “For the transformation of the faculties by which a Sraddhadhimukta [=a Saikṣa of weak faculties] becomes a Drstiprapta [=a Saikṣa of sharp faculties], there must be an Irresistible Path and a Path of Deliverance. In the

two cases (60c-d and 61a), there is a preparatory path (*prayogamarga*). These Irresistible Paths and Paths of Deliverance are K61b. Pure paths. For the faculties of Aryans cannot be transformed by impure paths.”

K61c-d: “Only humans can transform their faculties; there is no transformation elsewhere, for elsewhere falling away is impossible. K61c. The Asaiksas in nine spheres. Namely in *anagamyā*, *dhyānantara*, the Four Dhyānas and three Arupyas, [for the same state of Arhat can be obtained in these spheres]. K61d. The Saiksa, in six. With the exception of the three Arupyas. Why is this?”

saviśeṣaṃ phalaṃ tyaktvā phalamāpnoti vardhayan| dvau buddhau śrāvakāḥ sapta navaita navadhendriyāḥ||62||

七聲聞二佛 差別由九根 加行根減定 解脫故成七

[62] 61d-62b. Because the Śaikṣa who increases his faculties by abandoning his state and his progress, obtains the state. 62c-d. Two Buddhas and seven Śrāvakas, the Arhats have nine classes of faculties.

N/C: K61d-62b: “When the Saiksa perfects his faculties, he loses a state (=Sakrdagamiphala), a state that he had acquired by the path of weak faculties; he loses his *viśeṣa*, that is, the progress that he had made—preparatory paths, Irresistible Path, Path of Deliverance, and Path of Excellence,—in the detachment of the Dhyānas, a progress realized with his weak faculties. He obtains only a state belonging to the family of sharp faculties, a state forming part of the detachment of Kamadhatu, not the state of Anagamin which is of Arupya-dhatu.”

K62c-d: “The Sravakas are seven in number, the five the first of which is the Parihanadharman, plus the Immovable One (=the Akopyadharman) which is divided into two, depending on whether he was from his beginnings of the immovable family, or whether he has obtained this family through the perfecting of his faculties. The two Buddhas, - the Pratyekabuddha and the Buddha, - are varieties of Immovable Ones. These make nine persons whose faculties are respectively weak-weak, etc.”

prayogākṣasamāpattivimuktyubhayataḥ kṛtāḥ| pudgalāḥ sapta ṣaṭ tvete dvau dvau mārgatraye yataḥ||63||

此事別唯六 三道各二故 俱由得減定 餘名慧解脫

63a-c. Seven pudgalas, by reason of their cultivation, their faculties, absorption, deliverance, of two. 63c. They are six. 63d. Two exist in each of the three paths.

N/C: Bhasya: “In general, the Aryans are seven in number: 1. the Sraddhanusarin, 2. the Dharmanusarin, 3. the Sraddhadhimukta, 4. The Drstiprapta, 5. the Kayasaksin, 6. the Prajnavimukta, and 7. The Ubhayatobhagavimukta.”

L63a-c: “1. By reason of their cultivation (*prayoga*), there exists the Sraddhanusarin and the Dharmanusarin (vi.29a-b). In the beginning, in the state of Prthagjana, it is by reason of faith (*sraddha*) that the first, under the impulse of another [that is, learning the foundations of mindfulness, etc., from another] applied himself (*prayoga*) to things, that is, he devoted himself to reflection and meditation. The second applied himself in the same way, but by following (*anusara*) the *dharmas*, that is, the twelfefold Scriptures, and by pursuing (*anusarati*) the *dharmas*, that is, the parts of Bodhi (*bodhipaksikas*) by himself.

2. By reason of their faculties, there exists the Sraddhadhimukta and the Drstiprapta (vi.31c-d). Their faculties are respectively weak and sharp by reason of the predominance, among the first, of intention proceeding from faith (*sraddaya adhimokṣah*), and, among the second, of wisdom (*prajña*).

3. By reason of absorption (*samapatti*), there exists the Kayasaksin (vi.43c-d), because he has realized the Absorption of Extinction (vi.43c, viii.33a).

4. By reason of deliverance, there exists the Prajnavimukta (vi.64a-b).

5. By reason of absorption and deliverance, there exists the Ubhayatobhagavimukta (vi.64a-b).

“Thus, from the point of view of their enumeration, there are seven. K63c. They are six. These seven, from the point of view of substantial entities, are six.”

K63d: “In the Path of Seeing, there exists two *pudgalas* or persons, the Sraddhanusarin and the Dharmanusarin; who, in the Path of Meditation, become a Sraddhadhimukta and a Drstiprapta, and, in the Path of the Arhat (=the Asaiksamarga), a Samayavimukta and an Asamayavimukta.

“The Sraddhanusarin, (1) from the point of view of his faculties, is of three types: his faculties are weak by definition; but they can be either weak-weak, weak-medium, or weak-strong; (2) from the point of view of his family, of five types: of the family of the Parihanadharman, etc. (vi.56); (3) from the point of view of the Path, of fifteen types: accordingly as he is in one of the eight Patiences or in one of the seven Knowledges (vi.26-27); (4) from the point of view of detachment, of seventy-three types: 1. Bound by all of the bonds of Kamadhatu, 2-10. detached from one . . . from nine categories of bonds of Kamadhatu; 11-19. detached from one . . . from nine categories of bonds of the First Dhyāna, and so on up to and including Akincanyayatana. Eight times nine—detachment from Kamadhatu, from the Four Dhyānas, and from three Arupyas,—make seventy-two, plus all the bonds of Kamadhatu, seventy-three; (5) from the point of view of the physical person (*asraya*), of nine types: born in one of the three Dvipas. [with the exception of Uttarakuru], born in one of the six heavens of Kamadhatu. Higher, the Path of Seeing is absent. By taking into account all of these differences, there are some 147,825 types of Sraddhanusarin (=3*5*15*73*9). The calculation relative to other saints is established according to the same elements, with the differences of title.”

nirodhalābhyubhayatovimuktaḥ prajñāyetaḥ | samāpattīndriyaphalāḥ pūrṇaḥ śaikṣo 'bhidhīyate||64||

有學名為滿 由根果定三 無學得滿名 但由根定二

64a-b. He who possesses extinction is doubly delivered; the other is delivered through prajñā. 64c-d. It is from the point of view of absorption, of faculties, and of result that a Śaikṣa is said to be complete.

N/C: Bhasya: “Who is the saint that is called an Ubhayatobhagavimukta, (‘one who is doubly delivered’)? Who is the saint that is called a Prajnavimukta (‘one who is delivered through *prajna*’)?”

K64a-b: “One who has entered the Absorption of Extinction (vi.43c-d), that is to say, one who is endowed with extinction, is called ‘doubly delivered’, because, by the power of *prajna* and absorption, he is delivered from the hindrance of the defilements and from the hindrance that opposes the arising of the eight liberations. The other is ‘one who is delivered through *prajna*,’ because, by the power of *prajna*, he is delivered from the hindrance of the defilements.”

K64c-d: “The complete Saiksa is of three types, complete by his result, his faculties, and his absorption. The Anagamin of the Sraddhadhimukta class (vi.31c) who is not a Kayasaksin (vi.43) is complete from the point of view of only his result. The saint of the Drstiprapta class (vi.32) who is not detached from Kamadhatu is complete from the point of view of only his faculties. The Anagamin of the Drstiprapta class who is not a Kayasaksin is complete from the point of view of his result and his faculties. The Anagamin of the Sraddhadhimukta class who is a Kayasaksin is complete from the point of view of his result and his absorption. The Anagamin of the Drstiprapta class who is a Kayasaksin is complete from the point of view of his result, his faculties, and his absorption. A Saiksa cannot be complete from the point of view of only his absorption, for the Absorption of Extinction supposes the state of Anagamin, and consequently fullness or perfection from the point of view of result. In the same way a Saiksa cannot be complete only from the point of view of his faculties and his absorption.”

aśaikṣaparipūrṇatvaṁ dvābhyām mārgaḥ samāsataḥ | viśeṣamuktyānantaryaprayogākhyā ścaturvidhaḥ||65||

應知一切道 略說唯有四 謂加行無間 解脫勝進道

65a. The Aśaikṣa is complete from two points of view. 65b-d. In short, the path is of four types, Preparatory, Irresistible, Deliverance, and Excellence.

N/C: K65a: “From the point of view of his faculties and his absorption. There is no Asaiksa in fact who is not complete from the point of view of his state: consequently perfection from the point of view of state is counted as a perfection. The Prajnavimukta (vi.64) who is an Asamayavimukta (vi.56) is complete from the point of view of his faculties. The Ubhayatobhagavimukta who is a Samayavimukta is complete from the point of view of his absorption. The Ubhayatobhagavimukta who is an Asamayavimukta is complete from the point of view of his faculties and his absorption.”

K65b-d: “*Prayogamarga*, the Path of Application or of Preparatory Cultivation, is the path by which and following upon which there arises the Irresistible Path.

Anantaryamarga, the Irresistible Path (vi.28b), is the path by which an obstacle is abandoned (vi.64a-b, 77).

Vimuktimarga, the Path of Deliverance, is the first path which arises free from the obstacle abandoned by means of the Irresistible Path.

Visesamarga, the Path of Excellence, is the path differing from the preceding paths.

“What is the meaning of the word *marga*, path? The path is the path to Nirvana because it goes from here; or rather, because it is through it that Nirvana is searched out. But how are the Path of Deliverance and the Path of Excellence paths? In fact, it is on the Preparatory Path and the Irresistible Path that the acquisition of Nirvana depends. Because the Path of Deliverance and the Path of Excellence are parallel to the paths of abandoning (*Prahanamarga* = the Irresistible Path *par excellence*) from the point of view of their object (the Truths), their aspects (sixteen aspects, impermanence, etc.), and their purity; they are distinguished by being superior, for they have for their causes all the causes of the paths of abandoning plus the paths of abandoning themselves. And moreover because, by means of these two paths, one obtains higher and higher paths: (the Path of Deliverance is necessary for the acquisition of a new Irresistible Path). Or rather because, by these two paths, one enters into *nirupadhisesa* Nirvana, Nirvana without remnant.”

dhyāneṣu mārgaḥ pratipatsukhā duḥkhā'nyabhūmiṣu | dhanyābhijñā mṛdumateḥ kṣiprābhijñetarasya tu||66||

通行有四種 樂依本靜慮 苦依所餘地 遲速鈍利根

66a. The path belonging to the Dhyānas is the easy route. 66b. The difficult routes belong to other spheres. 66c-d. When intelligence is weak, a route for slow intelligence; in the contrary case, a route for a quick intelligence.

N/C: Bhasya: “The path is also called *pratipad*, route, because, by it, one arrives at Nirvana. There are four routes: routes difficult for slow and quick intelligences, and routes easy for slow and quick intelligences.”

K66a: “The path (the Preparatory Path, etc.), cultivated in the Dhyanas, that is to say, while one is in Dhyana, is the easy route. For the Dhyanas are endowed with parts (viii.1,10) and present a perfect balance of calm (*samatha*) and insight (*vipasyana*): it results from this that, in the Dhyanas, the route flows on effortlessly.”

K66b: “The path in *anagamyā*, *dhyānantarā*, and the Arupyas, is the difficult route, for these absorptions are not endowed with parts, and calm and insight are not in balance. In *anagamyā* and *dhyānantarā*, the power of insight, which is great, outweighs calm, which is small. But the opposite holds true in the Arupyas.”

K66c-d: “Whether the route is easy or difficult, when the faculties are weak, the route is for slow intelligences (*dhandhabhijna*); when the faculties are sharp, the route is for quick intelligences. The route is termed for slow intelligences when intelligence (*abhijna*) is slow (*dhandha*) in it. *Abhijna* is the equivalent of *prajna*, and *dhandha* the equivalent of *manda*. So too, the route is for quick intelligences when *abhijna* is rapid in it, that is to say, when *prajna* is sharp in it. Or rather one can explain: the *abhijna* of a person of weak mind, is slow . . . ; the *abhijna* of a person with a sharp mind, is quick.”

anutpādakṣayajñāne bodhiḥ tādanulomyataḥ | saptatrimśattu tatpakṣyāḥ nāmato dravyato daśa ||67||

覺分三十七 謂四念住等 覺謂盡無生 順此故名分

67a-b. The Knowledge of Destruction with the Knowledge of Non-Arising is Bodhi. 67b-c. Because they are favorable to it, thirty-seven dharmas are its adjutants. 67d. Thirty-seven from the point of view of name, but ten substantial entities.

N/C: Bhasya: “The Path receives the name of *bodhipaksika*, ‘containing the adjutants of Bodhi.’ There are thirty-seven adjutants of Bodhi, namely the four foundations of mindfulness, the four right exertions, the four supernormal powers (*rddhipadas*) the five faculties, the five powers, the seven parts of Bodhi (*bodhyangas*) and the Noble Eightfold Path.”

K67a-b: “The Knowledge of Destruction and the Knowledge of Non-Arising are Bodhi which, by reason of the differences of the saints who obtain it, is threefold: Sravaka Bodhi, Pratyekabuddha Bodhi, and Unsurpassed, Perfect Bodhi. In fact, by these two Knowledges, one completely abandons ignorance; by the first, one knows in all truth that the task is accomplished; and by the second, that there is nothing more to be accomplished in the task.”

śraddhā vīryam smṛtiḥ prajñā samādhiḥ prītyupekṣaṇe | praśrabdhiśīlasaṅkalpāḥ prajñā hi smṛtyupasthitiḥ ||68||

此實事唯十 謂慧勤定信 念喜捨輕安 及戒尋為體

68a-c. Faith, energy, mindfulness, prajñā, absorption, joy, indifference, resolution, morality, and aptitude.

N/C: Bhasya: “What are these ten entities [favorable to bodhi]? [K68a-c...] How is that?” [see K68d-69b below for how these ten substantial entities are derived from the 37 adjutants.]

vīryam samyakprahāṇākhyamṛddhipādāḥ samādhayaḥ | pradhānagrahaṇam sarve guṇāḥ prāyogikāstu te ||69||

四念住正斷 神足隨增上 說為慧勤定 實諸加行善

[69] 68d-69b. Foundation of mindfulness is prajñā; energy receives the name of right exertion; the supernormal powers are samādhis. 69c-d. A definition according to their essentials; they are also all the qualities that arise from cultivation.

N/C: K68d-69b: “The foundations of mindfulness, the right exertions (*samyakpradhanas*), and the supernormal powers are, by their nature, *prajna*, energy, and *samadhi*.

“i. We have therefore at first five items, faith, energy, mindfulness, *samadhi*, and *prajna*, which, under their own names, make up five faculties and five powers. Among these five items, *prajna* is made up of: a. the four foundations of mindfulness, b. one of the parts of Bodhi, the investigation into the *dharmas* (*dharmapracicaya*), and c. one of the parts of the Noble Eightfold Path, Right Views. Energy is made up of: a. the four right exertions; b. one of the parts of Bodhi, energy; and c. one of the parts of the Noble Eightfold Path, Right Effort. *Samadhi* is made up of: a. the four supernormal powers; b. one of the parts of Bodhi, *samadhi*; and c. one of the parts of the Noble Eightfold Path, Right Concentration. Mindfulness is made up of: a. one of the parts of Bodhi, mindfulness; b. one of the parts of the Noble Eightfold Path, Right Mindfulness.

“ii. What do we have in addition that are not these first five items? Among the parts of Bodhi, joy, resolution (ii.25), indifference; among the parts of the Noble Eightfold Path, Right Thoughts and the three parts of morality- Right Speech, Right Action, and Right Livelihood—which are counted as being one item, morality, We have five plus five items; therefore the adjutants of Bodhi are made up of ten items.

“According to the Vaibhsikas, there are eleven items; Right Speech and Right Actions together form one item, and Right Livelihood is another item (iv.85c-d). Therefore morality (*sila*) counts for two items added to the nine preceding items.”

K69c-d: “The preceding definitions refer to the principal elements of the foundations of mindfulness, etc.; but all these adjutants of Bodhi are also a collection of qualities, pure or impure, which have arisen from preparatory cultivation (*prayogika*, ii.71b), from hearing, reflection, or meditation.

“Why is energy termed right exertion? Because the body, speech, and mind are, through energy, correctly placed into action. Why is *samadhi* termed a supernormal power (*rddhipada*)? Because *samadhi* is the foundation (*pada* = *pratistha*) of *rddhi*, that is to say, of the ‘success’ of all spiritual qualities.

“But certain masters, [the Vaibhasikas], maintain that supernormal power is *samadhi*, and that the four,--desire, mind, energy, and examination,--are the ‘feet’, *padas*, of this supernormal power: they should therefore say that the adjutants of Bodhi are thirteen in number by adding desire and mind to their list of eleven. Furthermore, to affirm that supernormal

power is *samadhi* is to contradict the Sutra which defines supernormal power, ‘What is supernormal power? The ascetic accomplishes different works of miraculous power; being one, he becomes many,’ and so on.

“Why are faith, energy, etc., termed faculties and powers? Accordingly as they are weak or strong, for the faculties and the powers cannot be broken or crushed. How is the order of the faculties explained? In order to obtain the result in which one believes (*sraddha*), one makes an effort (*yiryam arabhate*). When one forces oneself, there is a setting up of mindfulness (*smrtyupasthiti*). When mindfulness is set up, one fixes the mind (*samadhi*) in order to avoid distraction. When the mind is fixed, there arises a consciousness which conforms to the object (*prajna*).”

ādīkarmikanirvedhabhāgīyeṣu prabhāvitāḥ| bhāvane darśane caiva sapta vargā yathākramam||70||

初業順決擇 及修見道位 念住等七品 應知次第增

70. They form seven groups which are distributed, in order, between the beginning stage, the nirvedhabhāgīyas, Meditation, and Seeing.

N/C: K70: “In the beginning stage, there are the foundations of mindfulness, because, in this stage, one examines the body, etc. In the Heats (*Usmagata*), there are the right exertions (*samyakpradhana*), for, in this stage one increases his energy, an increase which is the principle of progress. In the Summits (*Murdhan*), there are the supernormal powers, for, due to them, one obtains the condition in which the roots of good cannot be lost. The faculties are in the Patiences, for faith, energy, etc., become predominant (*adhipatyaprapta*, see ii.2a-b) in this stage from the fact that, in the Patiences, one is no longer capable of falling away (vi.23b). The powers are in the Supreme Worldly Dharmas, for, in this stage, faith, energy, etc., can no longer be crushed either by the defilements—for these are not activated—nor by any other worldly *dharmas*. The parts of Bodhi are in the Path of Meditation, for this Path is close to Bodhi, that is to say, to the Knowledge of Destruction and the Knowledge of Non-Arising in which the Path of Seeing is separated by the Path of Meditation. The parts of the Noble Eightfold Path are in the Path of Seeing, for this Path is characterized by progress: for one goes quickly.

“[But, one would say, the Path of Seeing proceeds from out of the Path of Meditation. Why not respect this order?] The Sutra lists the parts of Bodhi (=the Path of Meditation) first, and the parts of the Noble Eightfold Path (=the Path of Seeing) second, with an end to having an order corresponding to the number of parts, at first seven, and then eight. Investigation into the *dharmas* (*dharmapracicaya*) is at one and the same time Bodhi and a part of Bodhi, and Right Views is both the Path and a part of the Noble Eightfold Path. Such is the doctrine of the Vaibhasikas.”

[Bhasya then describes another justification for the order of the 7 groups of 37 adjutants (keeping the original order).]

anāsravāṇi bodhyaṅgamārgāṅgāni dvidhetare| sakalāḥ prathame dhyāne anāgamyē prūṭivarjitāḥ||71||

七覺八道支 一向是無漏 三四五根力 皆通於二種 初靜慮一切 未至除喜根

71a-b. The parts of Bodhi and the parts of the Path are pure. 71b. The others are of two types. 71c. All exist in the First Dhyāna. 71d. In anāgamyā, with the exception of joy.

N/C: K71a-c: “They are only pure, for they are placed in the Path of Seeing and the Path of Meditation. Without doubt, there are worldly right views, etc., but they are not called the parts of the Noble Eightfold Path. K71b. The others are of two types. The other adjutants of Bodhi are either impure or pure...[K71c...] In all, thirty-seven.”

K71d: “Why is joy (a part of Bodhi) absent from *anagamyā*? Because the thresholds of absorption (*samantakas*) are realized only through force, and again, because they include the fear of falling into a lower sphere.”

dvitīye’nyatra saṅkalpāt dvayostaddvayavarjitāḥ| dhyānāntare ca śīlāṅgaistābhyām ca triṣvarūpiṣu||72||

二靜慮除尋 三四中除二 前三無色地 除戒前二種

72a. In the Second, with the exception of thoughts. 72b. In two, with the exception of the one and the other. 72c. Also, in dhyānāntara. 72c-d. In three Ārūpyas, with the exception of the preceding and the parts of morality.

N/C: K72a: “In the Second Dhyana, thoughts (a part of the Eightfold Path) are absent, but the other thirty-six adjutants of Bodhi remain. Thought is absent since *vicāra* is also absent.

K72b: “In the Third and the Fourth Dhyanas, there is absent both joy and thought, but the other thirty-five adjutants of Bodhi remain.”

K72c: “There one finds thirty-five adjutants of Bodhi with the exception of these same two.”

K72c-d: “In the three Arūpyas there is also absent Right Speech, Right actions, and Right Livelihood, but thirty-two adjutants of Bodhi remain.”

kāmadhātau bhavāgre ca bodhimārgāṅgavarjitāḥ| trisatyadarśane śīladharmāvetypasādāyoḥ||73||

於欲界有頂 除覺及道支 證淨有四種 謂佛法僧戒

73a-c. In Kāmadhātu and in Bhavāgra, the parts of Bodhi and the parts of the Path are absent.

N/C: K73a-c: “In fact, the Pure Path is absent from these two places. Therefore some twenty-two adjutants of Bodhi remain.”

lābho mārgābhisamaye buddhatatsaṅghayorapī dharmāḥ satyatrayaṃ bodhisattvapratyekabuddhayoḥ||74||

見三得法戒 見道兼佛僧 法謂三諦全 菩薩獨覺道

[74] 73c-74. When one sees three Truths, one obtains the morality and the avetyaprasāda relating to the Dharma: when one comprehends the Path, also the avetyaprasāda relating to the Buddha and his Saṅgha. 74c-75a. The Dharma is the three Truths and the Path of the Pratyekabuddha and the Bodhisattva.

N/C: Bhasya: “At what moment does the person who cultivates the adjutants of Bodhi obtain the *avetyaprasadas*, that is, the four types of faith [and purity] which accompany intelligence?”

K73c-74: “At the comprehension (*abhisamaya*) of the first three Truths (vi.27), there is acquisition of the *avetyaprasada* relating to the Dharma, and to the pure precepts, dear to the Aryans. At the comprehension of the Truth of the Path, dear to the Aryans, there is an acquisition of the *avetyaprasada* relating to the Buddha and to his Sravaka-Saṅgha. The word ‘also’ (*api*) is there in order to mark that there is also an acquisition of the *avetyaprasada* relating to the Dharma and the precepts. The *prasada* relating to the Buddha is a *prasada* relating to the Asaiksa *dharmas* which make up a Buddha; so too one should understand by Saṅgha the Saiksa and Asaiksa *dharmas* which make up the Saṅgha (iv.32).”

K74c-75a: “What is understood by Dharma in the expression ‘*avetyaprasada* relating to the Dharma’? [K74c-75a...] Consequently, when one understands the Four Noble Truths, one obtains the *avetyaprasada* relating to the Dharma.”

mārgaśca dravyatastu dve śraddhā śīlam ca nirmalāḥ| noktā vimuktiḥ śaikṣāṅgaṃ baddhatvāt sā punardvidhā||75||

信戒二為體 四皆唯無漏 學有餘縛故 無正脫智支 解脫為無學 謂勝解或滅

75a-c. From the point of view of substantial entities, these four are two things, faith and morality. 75b. Immaculate. 75c-d. Because he is bound, deliverance is not said to be a part of a Śaikṣa. 75d. Deliverance is twofold.

N/C: K75a-c: “The *avetyaprasada* relating to the Buddha, the Dharma, and the Saṅgha, are, by their nature, faith (*śraddha*). The precepts dear to the Aryans, are, by their nature, morality (*sīla*). Therefore they are two things. Are these two things pure or impure? The *avetyaprasadas* are exclusively K75b: Immaculate.

“What is the meaning of the term *avetyaprasada*? A faith consecutive to the exact comprehension of the Truths. The *avetyaprasadas* are arranged in the order in which, upon leaving the contemplation of the Truths, they are actualized. How does one actualize them upon leaving this contemplation? ‘Oh! the Blessed One is a perfect Buddha! Well preached is his Dharma-Vinaya! Well cultivating is his Sravaka-Saṅgha!’: it is thus that one actualizes them, for the Buddha, the Dharma, and the Saṅgha are, in this order, the doctor, the remedy, and the patient. As the *prasada* of morality results from the *prasada* of the mind, it is placed fourth, at the end: it is when the mind is thus believing (*prasanna*) that one acquires the precepts dear to the Aryans. Or rather, the *prasada* of the precepts is placed at the end, because the Buddha, the Dharma, and the Saṅgha are the doctor, the remedy, and the patient, and the *prasada* of the precepts corresponds to health (*arogya*). Or rather because the Buddha is the guide, the Dharma is the path, the Saṅgha is one’s travelling companions, and the precepts dear to the Aryans are the vehicle (*yana*).”

K75c-d: “According to the Sutra, a Saiksa has eight parts (or ‘limbs’, *angas*), namely the eight parts of the Noble Eightfold Path (*mārgaṅga*) termed ‘pertaining to the Saiksa’: *saikṣi samyagdrsti...saikṣa samyaksamadhi*; an Asaiksa has ten parts, namely the same eight parts of the Noble Eightfold Path termed ‘pertaining to the Asaiksa’: *asaikṣi samyagdrsti...*, plus *asaikṣi samyagvimukti* and *asaikṣa sarṇyagjnana*, the perfect deliverance proper to Arhats and the knowledge of the acquisition of this deliverance (on *samyagvimuktijnana*, see vi.76d).

“Why does not the Sutra attribute both perfect deliverance and the knowledge of this perfect deliverance to the Saiksa? [K75c-d...] A Saiksa is bound by the bonds of the defilements. How could one consider him delivered? The person who is partially bound is not called released. Deliverance is absent from him, and he cannot possess the knowledge of the acquisition of deliverance.

“An Asaiksa, on the contrary, is completely liberated from all the bonds: he is thus characterized, magnified both by his deliverance from the defilements and by the direct knowledge of his deliverance: therefore it is of the Asaiksa alone that one can say that perfect deliverance and the knowledge of this perfect deliverance are his parts.”

K75d: “What is deliverance? K75d. Deliverance is twofold. It is conditioned and unconditioned.”

asaṃskṛtā kleśahānamadhimuktastu saṃskṛtā| sāṅgaḥ saiva vimuktī dve jñānaṃ bodhiriyathoditā||76||

有為無學支 即二解脫蘊 正智如覺說 謂盡無生智

76a-c. Victory over the defilements is unconditioned deliverance; adhimokṣa is conditioned deliverance. 76b-c. This last is a part. 76c. It is two deliverances. 76d. Bodhi, as described above, is knowledge.

N/C: K76a-b: “The abandoning (*prahana*, that is, *pratisamkhyanirodha*, ii) of the defilements is unconditioned deliverance. The intention of the Asaiksa is conditioned deliverance.”

K76b-c: “It is conditioned deliverance which is called a ‘part pertaining to an Asaiksa’; for the other parts, Right Views, etc., are conditioned.”

K76c: “This same conditioned deliverance is described, in the Sutra (Samyukta, TD 2, p. 16c24), as being double, mental deliverance and deliverance through prajna. [Mental deliverance comes about through the liberation from desire, and deliverance through prajna comes about through liberation from ignorance;] it therefore constitutes what is called the skandha of deliverance, the vimuktiskandha.”

K76d: “What is the perfect or Right Knowledge (*samyagjnana*) which is distinct from Right Views (*samyagdrsti*)? [K76d...] Bodhi, as we have described above, is the Knowledge of Destruction and the Knowledge of Non-Arising (vi.67a-b), and these constitutes Right Knowledge, the tenth part of the Asaiksa.”

vimucyate jāyamānasaīkṣaṃ cittamāvṛteḥ | nirudhyamāno mārgastu prajahāti tadāvṛtim||77||

無學心生時 正從障解脫 道唯正滅位 能令彼障斷

77a-b. The Aśaīkṣa mind, arising, is delivered from its obstacles. 77c-d. It is while perishing that the Path causes the abandoning of the obstacle.

N/C: Bhasya: “Which mind—past, present, or future—is delivered?”

K77a-b: “The Sastra (*Jnanaprasthana*) says, ‘The future Aśaīkṣa mind is delivered from its obstacle.’ What is this obstacle? The possession of the defilements [=ninth category of the defilements of Bhavagra], which in fact creates an obstacle to the arising of an Aśaīkṣa mind. At the moment of Vajropamasamadhi (vi.44c-d), this possession is abandoned, and an Aśaīkṣa mind arises and is delivered. When this possession has been abandoned, the Aśaīkṣa mind has arisen and has been delivered. But what would you say of the Aśaīkṣa mind which has not arisen at the moment of Vajropamasamadhi, or of the worldly mind which is produced within an Aśaīkṣa? These two minds are also delivered; but it is of the future Aśaīkṣa mind in the process of arising that the Sastra says is delivered. From what is the worldly mind of an Aśaīkṣa delivered? From the same possession of the defilements, an obstacle to its arising. But is not this same worldly mind produced within a Saīkṣa, and have you not said that it is delivered? The worldly mind of a Saīkṣa is not similar to that of an Aśaīkṣa, for the latter is not accompanied by the possession of the defilements.”

K77c-d: “What is the Path—past, present, or future,—by which the obstacle to the arising of the Aśaīkṣa mind is abandoned? [K77c-d...] Perishing, that is to say, in the present.”

asaṃskṛtaiva dhātāvākyā virāgo rāgasamkṣayaḥ | prahānadhāturanyeṣāṃ nirodhākhyastu vastunaḥ||78||

無為說三界 離界謂離貪 斷界斷餘結 滅界滅彼事

78a. Unconditioned deliverance receives the name of dhātu. 78b. The destruction of craving is detachment. 78c. The destruction of the others is abandoning. 78d. The destruction of the object is called nirodhadhātu, the sphere of extinction.

N/C: Bhasya: “The Sastra and the present work defined unconditioned deliverance (vi.76a). On the other hand, the Sutra and the Sastra speak of *three dhatus* (‘spheres’), namely *prahanadhatu* (‘the sphere of abandoning’), *viragadhatu* (‘the sphere of the absence of craving’), and *nirodhadhatu* (‘the sphere of extinction’). What is the relationship between unconditioned deliverance and these three spheres?”

K78a: “This deliverance is the three *dhatus*.”

K78b: “The abandoning of craving (*raga*) is *viragadhatu*, the sphere of the absence of craving.”

K78c: “The abandoning of the defilements other than craving is *prahanadhatu*, the sphere of abandoning.”

K78d: “The abandoning of the object, impure physical matter, etc., with the exception of the abandoning of the defilements, is the realm of extinction.”

nirvidyate duḥkhaḥetukṣāntijñānaiḥ virajyate | sarvairjahāti yaiḥ evaṃ catuṣkoṭikasambhavaḥ||79||

厭緣苦集慧 離緣四能斷 相對互廣狹 故應成四句

79a-b. Disgust arises by means of the Patiences and the Knowledges of Suffering and Origin. 79b-c. Detachment arises through all the dharmas by means of which there is abandoning. 79d. There are therefore four alternatives.

N/C: Bhasya: “Does one become disgusted by means of the same *dharmas* through which one obtains detachment?

There are four alternatives. What are they?”

K79a-b: “It is only by means of the Patiences and the Knowledges of the Truths of Suffering and Origin (vi.25d) that one obtains disgust, and not by means of the other Patiences and Knowledges.”

K79b-c: “The Patiences and the Knowledges (vi.28) of Suffering, of Origin, of Extinction and of the Path, through which one abandons the defilements, are also the means for acquiring detachment.”

K79d: “1. If the ascetic does not abandon the defilements through the Patiences and Knowledges of Suffering and Origin, he only acquires disgust: these Patiences and these Knowledges have only the causes of disgust for their sphere.

2. If the ascetic abandons his defilements through the Patience and Knowledges of Extinction and the Path, he only acquires detachment: these Patiences and these Knowledges have only the causes of joy for their sphere.

3. If the ascetic abandons the defilements through the Patiences and the Knowledges of Suffering and Origin, he acquires detachment and disgust.

4. If the ascetic does not abandon the defilements through the Patiences and the Knowledges of Extinction and the Path, he acquires neither detachment nor disgust.

“Let us remark, with respect to the first and the fourth alternative, that the ascetic who, already detached from craving, enters the Path of Seeing, does not abandon defilements through the Path of the Dharma Knowledge and the Dharma Knowledges. Further more, one does not abandon them through the Knowledges which form part of the Preparatory Path, the Path of Deliverance, as the Path of Excellence (vi.65b).”

abhidharmakośe mārgapudgalanirdeśo nāma ṣaṣṭham kośasthānam samāptamiti||

Chapter 7: *saptamaṃ kośasthānam*

分別智品第七 (六十一頌)

CHAPTER SEVEN – THE KNOWLEDGES*saptamaṃ kośasthānam namo buddhāya*||

N/C: Basic outline of Chapter 7:

K1: Patiences, Knowledges, Prajna, Seeing.

K2-7: Pure and Impure Knowledges

K8-18: Ten Knowledges (analysis in terms of their distinctions, nature, spheres, aspects, objects, etc.)

K19-27: The Cultivation and Possession of the Knowledges in the Path

K28-33: 18 Dharmas Unique to the Buddhas (10 Powers, 4 Fearlessnesses, 3 Mindfulnesses, & Great Compassion)

K34-56: Dharmas Not Unique to the Buddhas (Absence of Contention, Knowledge Resulting from Resolution, Unhindered Knowledges, Supernormal Knowledges)

nāmalā kṣāntayo jñānaṃ kṣayānutpādadhīrna dak| tadanyobhayathāryā dhīḥ anyā jñānaṃ dṛśaśca ṣaṭ|1||

聖慧忍非智 盡無生非見 餘二有漏慧 皆智六見性

1a. The pure Patiences are not a type of Knowledge. 1b. The prajñā of destruction and of non-arising is not seeing. 1c. All other pure prajñā is both one and the other. 1d. All other prajñā is knowledge. 1e. Six are also seeing.N/C: Bhasya: “We have spoken of the *ksantis* or Patiences (vi. 25d) and of the *jnanas* or Knowledges (vi. 26b), of *samyagdrsti* or Right Views (vi. 50c) and of *samyagjnana* or Right Knowledge (vi. 76c). Are the Patiences actually Knowledges, and isn't Right Knowledge identical to Right Views?”K1a: “The eight types of pure Patience which form part of the Path of Seeing (*abhisamayantika*, vi. 25d-26c) are not, by their nature, knowledge; for, at the moment of patience, the defilement of doubt, which each Patience abandons, is not already abandoned. But Knowledge is certain: it is produced when doubt is abandoned. These eight types of Patience are Seeing, because, by their nature, they are examination. In opposition to the pure Patiences which are Seeing and are not Knowledge,”K1b: “The knowledge of destruction (*ksayajnana*) and the knowledge of Non-Arising (*anutpadajnana*, vi. 67a-b)—when they constitute Bodhi—are not Seeing, because they do not include examination, and because the intention of inquiry is not in them.”K1c: “Besides the Patiences and the two Knowledges named above, pure *prajna* is at one and the same time both seeing and knowledge, for it includes examination, and is therefore seeing; it is free from doubt, and is therefore knowledge. This refers to the eight *abhtsamaya* knowledges (*duhkhe jnana*, etc., vi. 26) [and also to all *prajna* of the pure Path of Meditation up to the Knowledge of Extinction].”K1d: “All other *prajna* which is not pure, but worldly or impure [i.e., *prajna* associated with the five sense consciousnesses, etc, and *prajna* associated with the mental consciousness].”K1e: “Six are also seeing. Six impure *prajnas* are at one and the same time knowledge and seeing, namely the mental *prajna* associated with the five defilements which are views by nature (*satkayadrsti*, etc., v7) and, sixth, good *prajna*, which is right worldly views (*laukiki samyagdrsti*, i.41).”*sāsravānāsravaṃ jñānaṃ ādyaṃ saṃvṛtijñāpakam| anāsravaṃ dvidhā dharmajñānamanvayameva ca*||2||

智十總有二 有漏無漏別 有漏稱世俗 無漏名法類

2a. Knowledge is pure or impure. 2b. The first is called conventional. 2c-d. Pure knowledge is of two types, a knowledge of dharmas and inferential knowledge.

N/C: K2a: “All the [ten-fold] Knowledges are subsumed into two types of knowledge, impure or worldly knowledge, and pure or supermundane knowledge.”

K2b: “Impure Knowledge is called ‘knowledge conforming to worldly conventions.’ Why? Because from usage it bears on (*alambate*) things which exist conventionally: a jug, clothing, male, female, etc. [We say ‘from usage,’ because it also bears on the real characteristics of things, unique characteristics and common characteristics, vii. 10b].”K2c-d: “These two knowledges with the preceding make three knowledges: worldly, conventional knowledge, a knowledge of *dharmas*, and inferential knowledge.”*saṃvṛtaṃ sarvaviśayaṃ kāmāduḥkhādīgocaram| dharmākhyam anvayajñānaṃ tūrdhvaḍuḥkhādīgocaram*||3||

世俗遍為境 法智及類智 如次欲上界 苦等諦為境

3a. Conventional knowledge bears on all. 3b-c. The knowledge of dharmas has for its object the Suffering, etc., of Kāmadhātu. 3c-d. Inferential knowledge bears on Suffering, etc., of the higher spheres.N/C: K3a: “All the conditioned and unconditioned *dharmas* are the object of conventional knowledge.K3b-c: “The knowledge of *dharmas* has Suffering, the Arising of Suffering, the Extinction of Suffering, and the Path leading to the Extinction of Suffering of Kamadhātu for its object.”

K3c-d: “Inferential knowledge has the Suffering, the Origin of Suffering...of Rupadhātu and Arūpyadhātu for its object.”

te eva satyabhedaṇa catvāri ete caturvidhe| anutpādaḥṣayajñāne te punaḥ prathamodite||4||

法類由境別 立苦等四名 皆通盡無生 初唯苦集類

4a-b. When one takes into consideration the distinction of the Truths, these two knowledges, make up four knowledges. 4b-c. The two knowledges, fourfold, are termed the knowledge of Destruction and the Knowledge of Non-Arising.

N/C: K4a-b: “Namely: the knowledge of Suffering (which includes the knowledge of the *dharmas* of Suffering and the inferential knowledge of Suffering), the knowledge of Origin, the knowledge of Extinction, and the knowledge of the Path, because these two knowledges have Suffering, its Origin, etc., for their object.”

K4b-c: “The knowledge of *dharmas* and inferential knowledge, which are as we have just seen fourfold by reason of their objects, are, among the Arhats, when they are not of the nature of Seeing, called the Knowledge of Destruction and the Knowledge of Non-Arising.”

duḥkhaḥetvanvayajñāne caturbhyah paracittavit| bhūmyakṣapudgalotkrāntaṁ naṣṭājātaṁ na veti tat||5||

法類道世俗 有成他心智 於勝地根位 去來世不知

4d-5a. At the moment when they arise, they are inferential knowledges of Suffering and Origin. 5b. The knowledge of the mind of another follows from four. 5c-d. It does not know a mind in a higher sphere, faculties, personalities, nor the past and future.

N/C: K4d-5a: “The Knowledge of Destruction and the Knowledge of Non-Arising, at the moment when they first arise are, by their nature, inferential knowledge of Suffering and of its Origin in the higher spheres, because they have for their object the *skandhas* of Bhavagra under the aspects of Suffering and Origin. These two knowledges therefore have the same object. The Knowledge of Destruction follows Vajropamasamadhi (vi. 44d); and the Knowledge of Non-Arising follows the Knowledge of Destruction. Does Vajropamasamadhi have the same object as these two knowledges at the moment of their arising? When it has Suffering and Origin for its object, yes; when it has Extinction and the Path for its object, no.”

K5b: “The knowledge of the mind of another follows four knowledges, a knowledge of the *dharmas*, inferential knowledge, a knowledge of the Path, and conventional knowledge.”

K5c-d: “A mind is superior either from the point of view of its *bhūmi*, from the point of view of its *indriyas*, or from the point of view of its personality. The knowledge of the mind of another of a lower sphere does not know a mind in a higher sphere. The knowledge of the mind of another of a saint with weak faculties, namely a Sraddhadhimukta or a Samayavimukta (vi. 31c), does not know the mind of a saint of strong faculties, namely a Drstiprapta or a Asamayavimukta. The knowledge of the mind of another of a lower saint does not know the mind of a higher saint: in order, Anagamin, Arhat, Pratyekabuddha, Samyaksambuddha. When the mind of another is either past or future, the knowledge of a mind of another does not know it, for this knowledge has a present mind for its object.”

ta dharmānvayadhīpakṣyamanyo'nyam darśanakṣaṇau| śrāvako veti khaṅgastrīn sarvānbuddho'prayogataḥ||6||

法類不相知 聲聞麟喻佛 如次知見道 二三念一切

6a-b. The knowledge of dharmas and inferential knowledges do not know one another. 6b-d. The Śrāvaka knows two moments of Seeing; the Pratyekabuddha, three; the Buddha, without preparation, all.

N/C: K6a-b: “The knowledge of the mind of another, when it is by its nature a knowledge of *dharmas*, is not capable of knowing the mind of another which is by nature inferential knowledge; when it is inferential by nature, it is not capable of knowing the mind of another which is by nature a series of *dharmas*. Why? Because these two knowledges have for their object the *dharmas* which are opposed to Kamadhātu and to the higher spheres respectfully.”

K6b-d: “When a Sravaka cultivates the knowledge of the mind of another in the desire to see the mind of an ascetic in the Path of Seeing, he obtains some knowing of the first two moments, the Patience of the Knowledge of the *dharmas* of Suffering and the knowledge of *dharmas* — but not the following moments (the Patience of the Inferential Knowledge of Suffering...)—because the knowledge of the inferential part (Suffering in the higher spheres) of the Path of Seeing supposes a different preparatory exercise. Thus, if this Sravaka then begins a new exercise in order to obtain the knowledge of the inferential part, the ascetic whom he examines has already arrived at the fifteenth moment when this new preparatory exercise [which lasts thirteen moments] is finished. The whole interval between the twelfth and the sixteenth moment therefore is not in the sphere of the knowledge of the mind of another of the Sravaka.

“In the same circumstances, the Pratyekabuddha knows three moments, namely the first two and the eighth; because the required preparatory exercise, after the consciousness of the first two moments, for the knowledge of the inferential part, is, among the Pratyekabuddhas, weak. According to other masters, he knows the first two moments and the fifteenth.

“The Buddha, through simple desire, and without preparatory exercise, knows the mind of another in all the moments of the Path of Seeing.”

kṣayajñānam hi satyeṣu pariññātādiniścayaḥ| na pariññeyamityādīranutpādamatīrmatā||7||

智於四聖諦 知我已知等 不應更知等 如次盡無生

7. The knowledge of destruction is, with respect to the Truths, the certitude that they are known, abandoned, etc.; the knowledge of non-arising is the certitude that they are no longer to be known, to be abandoned, etc.

N/C: Bhasya: “According to the MulaSastra, ‘What is the knowledge of extinction? When one knows within himself that “Suffering is completely known by me, its Origin is abandoned by me, its Extinction has been actualized by me, the Path has been cultivated by me,” then the knowledge which results from this, the seeing, the knowing, the intuition, the intelligence, the discernment, the clarity, the insight, is what is called the Knowledge of Destruction.’ ‘What is the Knowledge of Non-Arising? When one knows within himself that “Suffering is completely known by me and is no longer to be known... the Path is no longer to be cultivated”, then this knowledge... is what is called the Knowledge of Non-Arising.’ [See the definition vii.12a-b.]” [Bhasya then takes up a few related questions.]

svabhāvapratipakṣābhyāmākārākāragocarāt| prayogakṛtakṛtyatvahetūpacayato daśa||8||

由自性對治 行相行相境 加行辦因圓 故建立十智

8. The knowledges are ten in number; the distinction is established by reason of their nature, their opposition, their aspect, their aspect and their object, their preparatory exercises, the achievement of their task, and the extension of their cause.

N/C: See the “Knowledges” study materials for the 10 knowledges.

dharmaññānanirodhe yanmārge vā bhāvanāpāthe| tridhātupratipakṣastat kāmadhāto’stu nānvayam||9||

緣滅道法智 於修道位中 兼治上修斷 類無能治欲

9a-c. The knowledge of dharmas, in the Pathway of Meditation, when it bears on Extinction and the Path, is opposed to the three spheres. 9d. Inferential knowledge is not opposed to Kāmadhātu.

N/C: K9a-c: “A knowledge of *dharmas* with respect to Extinction and the Path, realized in the course of the Path of Meditation is opposed to the three spheres—that is to say, these two knowledges oppose the defilements of the higher spheres which are abandoned through Meditation.”

K9d: “In none of its branches (Suffering, etc.) is inferential knowledge opposed to the defilements of *Kamadhatu*.”

dharmaññānānvayaññānam ṣoḍaśākāram anyathā| tathā ca sāmvrtaṁ svaiḥ svaiḥ satyākāraiścatuṣṭayam||10||

法智及類智 行相俱十六 世俗此及餘 四諦智各四

10a-b. A knowledge of dharmas and inferential knowledge have sixteen aspects. 10b-c.

Conventional knowledge is the same and otherwise. 10c-d. Four, because of the aspect of their Truth.

N/C: K10a-b: “The sixteen aspects which will be explained later (vii. 13a).”

K10b-c: “Conventional knowledge has the sixteen aspects; it also takes up others, for it grasps unique characteristics, common characteristics, etc.”

K10c-d: “A knowledge of Suffering, Origin, Extinction, and the Path, bearing on the aspects of their Truths, each have four aspects.”

tathā paramanojñānam nirmalam samalam punaḥ| jñeyasvalakṣaṇākāram ekaikadravyagocaram||11||

他心智無漏 唯四謂緣道 有漏自相緣 俱但緣一事

11a-b. So too, when it is pure, the knowledge of the mind of another. 11b-c. When it is impure, it has for its aspects the unique characteristics of its object. 11d. It has for its sphere an individual object.

N/C: K11a-b: “The knowledge of the mind of another, in its impure part, bears on the aspects of its Truth; it therefore has four aspects. This part of the knowledge of the mind of another is, in fact, made up of the knowledge of the Path.”

K11b-c: “When the knowledge of the mind of another is impure, it grasps the unique characteristics of its object (*jneya*), namely the mind and the mental states of another. Its aspects are in conformity with these unique characteristics; therefore they are not included in the sixteen.”

K11d: “Pure or impure [K11d...] When it bears on a mind, it does not bear on a mental state (*caitta*); when it bears on a certain mental state (*vedana* for example), it does not bear on any other one (*samjna*, for example).”

[Extensive discussion in the Bhasya follows...in part centered on whether one follows the interpretation of the Sastra or the Sutra. The debate concerns how different minds are characterized, specifically, the questions of whether laziness can be a factor in a concentrated mind and what it means to say “a mind possessed of craving.”]

“A defiled mind is called small, because it is beloved by small persons. A good mind is called large, because it is beloved by great persons. Or rather the two minds, a defiled mind and a good mind, are called small and great because their roots, their worth, their followings, their entourage, and their forces, are respectively, small or great. In fact, 1. a defiled mind is of small roots, having two roots, delusion, plus anger or greed: a good mind is always associated with three roots of good; 2. a defiled mind is of small worth, being obtained without effort: a good mind is of great worth,

being realized at the cost of great effort; 3. a defiled mind has a small following, for a defiled mind is not accompanied by the acquisition of a future mind of the same type; a good mind has a great following, being accompanied by the acquisition of future mind of the same type; 4. a defiled mind has a small following, being surrounded only by three *skandhas*, *vedana*, *samjna*, and *samskaras*; a good mind has a great following, for it always includes *rupa* (*dhyananasravasamvara*, iv. 4a,26); 5. a defiled mind is of small force, for the roots of good, cut off, are reborn (ii.36, iv.80c); a good mind is of great force, for the Patience of the Knowledge of the *dharmas* concerned with Suffering definitively cuts off ten latent defilements (*anusayas* vi).”...

“How does this explanation lack the proper meaning of the different terms? Because it gives the characteristics of different minds—distracted, sunken-down, small, not calm, non-absorbed, uncultivated, and undelivered on the one hand, and concentrated, well in hand, etc., on the other hand—without noting their differences.”

The Bhasya then returns to issues concerning the knowledge of the mind of another: “When the knowledge of the mind of another attains its object, namely the mind of another person, does it attain this mind of another as this latter knows it? No. When one knows the mind of another, one does not see the object of this mind; one does not see this mind as it itself knows something: one knows only that it is defiled, etc.; one does not know the object, color, etc., by reason of which it is defiled. If it were otherwise, the knowledge of the mind of another would bear on *rupa*, etc., and would no longer be the knowledge of the mind of another; the knowledge of the mind of another would bear on itself: for the person whose mind I know can at the same moment know my mind.

“The characteristics of the knowledge of the mind of another are set: it knows the individual characteristics of a thing (the *dravya-svalaksana*) but not its general, conventionally true characteristics (its *samvrtisat-samanyalaksana*); it knows mind and mental states but not physical matter, the present but not the past or future, of another but not of oneself, of the sphere of Kamadhatu and Rupadhatu, but not of Ampyadhatu; or rather the pure mind and mental states, of the category to which he himself belongs: pure, he knows a pure mind and mental states; impure, he knows an impure mind and mental states. The knowledge of the mind of another is incompatible with the Path of Seeing and the Uninterrupted Path (*anantaryamarga*), with the Samadhi of Emptiness and the Samadhi of No-Marks, and with the Knowledge of Destruction and the Knowledge of Non-Arising. Other conditions are not excluded: the knowledge of the mind of another is compatible with the Path of Meditation (the Path of Liberation, *vimuktimarga*, and the Path of Distinction, *visesamarga*), with the Uncommitted Samadhi (*apranihitasamadhi*), etc.”

śeṣe caturdaśākāre śūnyānātmavivarjite | nāmalah ṣoḍaśabhyo'nya ākāraḥ anye'sti sāstrataḥ ||12||

盡無生十四 謂離空非我 淨無越十六 餘說有論故

12a-b. The other has fourteen aspects by excluding the aspect of emptiness and the aspect of non-self. 12c. There are no pure aspects outside of the sixteen. 12d. Some others, according to the Śāstra, affirm that there are.

N/C: K12a-b: “The ‘others’ are the Knowledge of Destruction and the Knowledge of Non-Arising. Both have fourteen aspects (vii. 13a), excluding the aspect of emptiness and the aspect of non-self. In fact, these two Knowledges, even though they are of the absolute level of truth, are also included in the conventional level of truth (vi. 4); they are therefore foreign to the aspects of emptiness and non-self. When an ascetic departs from the contemplation in which the knowledges of the absolute truth are realized, through the force of these knowledges, later knowledges are produced which are of the conventional level of truth: ‘my births are cut off, the religious life has been fully cultivated, I have done what should have been done, and I do not know of any more existences for me.’ The two knowledges, the Knowledge of Destruction and the Knowledge of Non-Arising, therefore participate in the conventional level of truth, not in and of themselves or through definition, but through their outflowing.”

K12c: “The Masters of Kashmir say that there are no pure aspects outside of the sixteen.”

K12d: “The Foreign Masters maintain the opposite opinion” that “there is this characteristic (*sthana*), there is this cause (*vastu*).” [Discussion continues in the Bhasya.]

dravyataḥ ṣoḍaśākārāḥ prajñākārāḥ tayā saha | ākārayanti sālambāḥ sarvamākāryate tu sat ||13||

行相實十六 此體唯是慧 能行有所緣 所行諸有法

13a. The aspects are sixteen things. 13b. The aspects are prajñā. 13b-c. Everything that has an object perceives. 13d. Everything that exists is the object of perception.

N/C: K13a: “Certain masters said that the aspects, sixteen in name, are only seven in fact. The four aspects of the Truth of Suffering are in fact distinct from one another. The aspects of the other Truths, in their fourfold name, only constitute one thing for each Truth: *hetu* (material cause), *samudaya* (arising or origin), *prabhava* (appearance), and *pratya* (efficient condition) are synonyms and are only one aspect; in the same way that Sakra, Indra, and Purariidara are different names for one and the same personage. Ascetics contemplate, separately, the four aspects of the Truth of Suffering, and any one of the aspects, material cause, etc., of the three other Truths. But [the Vaibhasikas] maintain that the sixteen aspects exist in fact, [for they should be contemplated one by one].”

[Four explanations of the 16 aspects follows – see the Knowledges study materials.]

K13b: “The aspects are by their nature mental *prajna* or discernment (ii. 24). But, we would say, if this is so, then *prajna*, the knowledge that discerns the *dharmas*, will not be endowed with the aspects, for *prajna* cannot be associated (*samprayukta*) with *prajna*. It is therefore correct to say [—with the Sautrantikas—] that ‘aspect’ is a mode of perceiving (*grahana*) objects by the mind and mental states.”

K13b-c: “*Prajna* and all the other *dharmas* which have an object (*salamba*) perceive.”

K13d: “Everything that exists is perceived by the *dharmas* which have an object. We have therefore three more or less large categories: 1. *prajna* is aspect, subject, and object; 2. the other minds and mental states, which are associated with *prajna*, are subject and object; and 3. all the other *dharmas*, conditioned or unconditioned, are only object.”

tridhādyam kuśalānyanyāni ādyaṃ sarvāsu bhūmiṣu dharmākhyam ṣaṭsu navasu tvanvayākhyam tathaiiva ṣaṭ||14||

性俗三九善 依地俗一切 他心智唯四 法六餘七九

14a. The first is of three natures; the others are good. 14b. The first exists in all spheres. 14c. In six, the knowledge named dharma. 14c-d. In nine, that which is called anvaya (inferential). 14d. So too six jñānas.

N/C: K14-15: “We have explained the aspects of the ten knowledges; we must now explain their natures, the sphere which serves as their support (*bhumi*), and the person (*asraya*) in whom they arise.”

K14a: “‘The first’ is worldly, conventional knowledge, because this knowledge is named first in the Karika (vii. 2b), and is of three types, good, bad, or neutral. The nine other knowledges are only good.

K14b: “It exists in all spheres, from Kamadhātu up to Bhavagra (*naivasamjnanamjnatana*).”

K14c: “A knowledge of the *dharmas* is obtained in or through the Four Dhyanas, and in Anagamyā and Dhyānantara.”

K14c-d: “Inferential knowledge is obtained in the six spheres which have been mentioned, and furthermore, in three Arupyas.”

K14d: “When one considers them together, some six knowledges,—the knowledge of Suffering, Origin, Extinction, the Path, Destruction, and Non-Arising—are obtained in nine spheres; when they form part of the knowledge of *dharmas*, they are obtained in six spheres; when they form part of inferential knowledge, they are obtained in nine spheres.”

dhyāneṣvanyamanojñānam kāmarūpāśrayam ca tat| kāmāśrayam tu dharmākhyam anyattraidhātukāśrayam||15||

現起所依身 他心依欲色 法智但依欲 餘八通三界

15a. The knowledge of the mind of another exists in the Four Dhyānas. 15b. It has for its support a person either in Kāmadhātu or Rūpadhātu. 15c. The knowledge of dharmas, a person in Kāmadhātu. 15d. Others, in persons of the three spheres.

N/C: K15a: “The knowledge of the mind of another is only obtained in the Four Dhyanas, and nowhere else.

K15b: “Beings in Kamadhātu and Rupadhātu realize the knowledge of the mind of another.”

K15c: “The knowledge of *dharmas* can only be realized by a person in Kamadhātu, and not by a person in either Rupadhātu or Arupadhātu.”

K15d: “What are the other knowledges? They are the eight knowledges with the exception of the knowledge of the mind of another and the knowledge of *dharmas*.”

smṛtyupasthānamekaṃ dhīrnirodhe paracittadhīḥ| trīṇi catvāri śeṣāni dharmadhīgocaro nava||16||

諸智念住攝 滅智唯最後 他心智後三 餘八智通四

16a. The knowledge of Extinction is an application of mindfulness. 16b. The knowledge of the mind of another is threefold. 16c. The others, four. 16d. Nine knowledges are the object of a knowledge of dharmas.

N/C: Bhasya: “Let us explain the relationship of the knowledges with the four applications of mindfulness (vi.15).”

K16a: “The knowledge of Extinction is an application of mindfulness which relates to a *dharma*.”

K16b: “The knowledge of the mind of another, related to the mind of another, necessarily relates to *vedana*, *samjna*, and the *samskaras*.”

K16c: “By excluding the knowledge of Extinction and the knowledge of the mind of another, the other eight knowledges have the four applications of mindfulness for their nature [The knowledge of Suffering, in fact, sometimes relates to the body...; the knowledge of the Path, when it has pure discipline for its object, is an application of mindfulness related to the body].”

K16d: “Excluding inferential knowledge.”

nava mārgānvayadhiyoḥ duḥkhaḥetudhiyordvayam| caturṇām daśa naikasya yojyā dharmāḥ punardaśa ||17||

諸智互相緣 法類道各九 苦集智各二 四皆十滅非

17a. Nine are the object of inferential knowledge and knowledge of the Path. 17b. Two are the object of the knowledge of Suffering and Origin. 17c. Ten, of four. 17c. None are the object of one. 17d. The totality of their object is ten dharmas.

N/C: K17a: “Excluding the knowledge of *dharmas* in inferential knowledge; by excluding worldly conventional knowledge in the knowledge of the Path, because it does not form part of the Path.”

K17b: “Worldly conventional knowledge and the part of the knowledge of the mind of another which is impure, are the object of a knowledge of Suffering and of Origin.”

K17c: “Ten knowledges are the object of worldly conventional knowledge, a knowledge of the mind of another, the Knowledge of Destruction and the Knowledge of Non-Arising.”

K17c: “No knowledge is the object of the knowledge of Extinction whose only object is Extinction obtained through conscious effort (*pratisamkhyanirodha*).”

K17d: “How many *dharmas* constitute in their totality the object of the ten knowledges? How many *dharmas* constitute the object of each knowledge?” [K17d...see K18a-b.]

traidhātukāmalā dharmā akṛtāśca dvidhā dvidhā| sāmṃvṛtaṃ svakalāpānyadekaṃ vidyādanātmataḥ||18||

所緣總有十 謂三界無漏 無為各有二 俗緣十法五 類七苦集六 滅緣一道二 他心智緣三 盡無生各九

18a-b. Dharmas of the Three Dhātus, pure dharmas, unconditioned, each category being twofold.

18c-d. One conventional knowledge, with the exception of its own complex, knows the rest as non-self.

N/C: K18a-b: “The conditioned *dharmas* are divided into eight classes: *dharmas* of Kamadhatu, of Rupadhatu, of Arupyadhatu, plus the pure *dharmas*, all being either associated with the mind or not (*samprayukta*, *viprayukta*, ii. 22). The unconditioned *dharmas* are divided into two classes, good and neutral. Which of these two classes of *dharmas* are the object of the ten knowledges?

1. Worldly conventional knowledge is related to ten *dharmas*;
2. a knowledge of *dharmas* is related to five: two *dharmas* of Kamadhatu, associated or not with the mind; and a good unconditioned *dharma*;
3. inferential knowledge is related to seven: two of Rupadhatu, two of Arupyadhatu, and two pure, which make six, and a good unconditioned *dharma*;
- 4-5. the knowledge of Suffering and of Origin are related to only good unconditioned *dharmas*;
7. a knowledge of the Path is related to the two pure *dharmas*;
8. a knowledge of the mind of another is related to three; the *dharmas* associated with the mind which are of Kamadhatu, and of the Rupadhatu, and pure;
- 9-10. the Knowledge of Destruction and the Knowledge of Non-Arising are related to nine *dharmas*, with the exception of neutral unconditioned *dharmas*.”

K18c-d: “Can one, through a single knowledge know all of the *dharmas*? No. Yet [K18c-d...] “When a moment of conventional knowledge knows all the *dharmas* as not being a self, this is with the exception, in the totality of the *dharmas*, of 1. itself, this same moment of conventional knowledge, for the subject of knowledge cannot be its own object; 2. the mental *dharmas* which are associated with it, for they have the same object as it does; and 3. the *dharmas* disassociated from the mind but which accompany it, for example, its characteristics (ii. 45c), for they are too close. “This conventional knowledge of universal consciousness belongs only to Kamadhatu, being *prajna* of hearing or reflection (*srutamayi*, *cintamayi*, vi), not *prajna* of absorption (*bhavanamayi*, iv), for the conventional knowledge which is of this third type of *prajna* always has a determined sphere for its object. If it were otherwise one could obtain at one and the same time detachment with respect to all of the spheres.”

ekajñānānvīto rāgī prathame'nāsravakṣaṇe| dvitīye tribhiḥ ūrdhvastu caturṣvekaikavṛddhimān||19||

俗智除自品 總緣一切法 為非我行相 唯聞思所成 異生聖見道 初念定成一 二定成三智 後四一一增

19a-b. Not detached, in the first pure moment, he possesses one knowledge. 19c. In the second moment, he possesses three knowledges. 19c-d. Beyond, in four moments, each time adding a knowledge.

N/C: Bhasya: “The different categories of humans are endowed with how many knowledges? A common person possesses only worldly conventional knowledge; when he is detached [from Kamadhatu], he also possesses a knowledge of the mind of another. As for the Aryan,”

K19a-b: “An Aryan who is not detached through a worldly path before entering the Path, in the moment in which the Patience which is the knowledge of the *dharmas* related to Suffering (*dukkhe dharmajnanaksanti*, vi. 25c) arises, possesses a single knowledge, namely worldly conventional knowledge, because this Patience is not a knowledge (vii.1).”

K19c: “At the moment of the knowledge of *dharmas* related to Suffering, he possesses worldly conventional knowledge, a knowledge of *dharmas*, and a knowledge of Suffering.”

K19c-d: “A knowledge is added in each of four subsequent moments; at the fourth moment (the inferential knowledge of suffering) there is inferential knowledge; at the sixth moment (a knowledge of *dharmas* related to Origin) there is the knowledge of origin; at the tenth moment (the knowledge of the *dharmas* as they relate to Extinction), there is the knowledge of Extinction; and at the fourteenth moment (the knowledge of the *dharmas* as related to the Path), there is the knowledge of the Path. Consequently, having attained the knowledge of the *dharmas* related to the Path, the ascetic

possesses seven knowledges. For an Aryan who, before entering into the Pure Path (the Path of Seeing), has obtained detachment through a worldly path, we must add the knowledge of the mind of another. A *samayavimukta* Arhat (vi.50, 56) possesses nine knowledges, by adding the Knowledge of Extinction; an *asamayavimukta* Arhat in addition possesses the Knowledge of Non-Arising (vi. 50).”

yathotpannāni bhāvvyante kṣāntijñānāni darśane| anāgatāni tatraiva sāmṛtaṃ cānvayatrāye||20||

修道定成七 離欲增他心 無學鈍利根 定成九成十

20a-c. In Seeing, future patiences and knowledges exist to the extent to which they are produced. 20c-d. In the Path of Seeing one also acquires conventional knowledge at the moment of the three inferential knowledges.

N/C: Bhasya: “How many knowledges does the ascetic cultivate (acquire) at one and the same time in different stages, the Path of Seeing the Truths, and in the Path of Meditation, etc.?”

K20a-c: “Those which are produced are acquired or cultivated. For example, when an ascetic produces the Patience of the knowledge of the *dharma*s related to Suffering, he cultivates future Patience of this same type, and he takes possession of future Patience of this same type. [And so on to the Patience of the inferential knowledge of the Path]. The four aspects of this Patience (impermanence, etc.) are also acquired when any one of the aspects is produced.

“Why, in the Path of Seeing, is there only acquisition of the knowledge and the aspects of the type of knowledge and the aspects produced? When the Patience of the knowledge of the *dharma*s related to Suffering is produced, the *gotra*, - that is to say, the seed or the cause - of this Patience, and the *gotras* of its four aspects, are grasped, whereas the *gotras* of the knowledge of *dharma*s related to Suffering, etc., are not grasped. As for the aspects, we see that the four aspects of each Truth are of the same type, for they have the same object. When one of them is produced, the *gotras* of the others are grasped.”

K20c-d: “The ascetic takes possession of future conventional knowledge at the moment of the three inferential knowledges of Suffering, Origin, and Extinction (moments 4, 8, and 12 of the Path of Seeing, vi. 26b): not at the moment of the knowledge of the *dharma*s, because, in the knowledge of the *dharma*s, each Truth has not been understood in its totality, but only relating to Kamadhātu.”

ato' bhisamayāntyākhyam tadānutpattidharmakam| svādhobhūmi nirodhe'ntyam svasatyākāram yātnikam||21||

見道忍智起 即彼未來修 三類智兼修 現觀邊俗智

21a. This conventional knowledge is termed “the end of abhisamaya”. 21b. It is not destined to arise. 21c. From the sphere or from a lower sphere. 21c. In Extinction, the last. 21d. It has the aspects of its Truth. 21d. It proceeds from effort.

N/C: K21a: “It is termed *abhisamayantika jnana*, because it is cultivated (=acquired) at the end of the comprehension of each Truth. Why does an ascetic not take possession of it at the moment of inferential knowledge of the Path (sixteenth moment of comprehension or *abhisamaya*, the first moment of the Path of Meditation)?

“a. Because the Path has not been understood (*abhisamita*) formerly, through a worldly path, under its aspects of Path, Truth, etc.

“b. Because the Path is not susceptible of being understood in its entirety. Suffering, its Origin, and its Extinction can be respectively known, abandoned, realized, in their entirety; but the Path cannot be practiced (= actualized) in its entirety. Without doubt one cannot say of a person who is in the Path of Seeing, that, at the end of his comprehension of the Truths of Origin and Extinction, he has complete abandoning of Origin, and complete realization of Extinction: yet a time will come when this abandoning and this realization will be complete. But the same does not hold for the Path, given the diversity of families (*gotra*) of the Sravakas, Pratyekabuddhas, and Buddha...” [one more point in Bhasya]

K21b: “This knowledge does not arise when the ascetic is in contemplation, nor when the ascetic has left his contemplation (=Seeing of the Truths). On the one hand this knowledge is incompatible with his contemplation; on the other hand the mind, outside of its contemplation, is too coarse. If this is so, how can one say that one takes possession of conventional knowledge, and that conventional knowledge is ‘cultivated.’ [The Sarvastivadins answer:] Formerly it was not acquired, but now it is acquired. How can it be acquired, since it is not produced? [The Sarvastivadins answer:] It is termed acquired because it is acquired [and not because it should be produced].

“‘Acquired because it is acquired,’ is an unprecedented manner of speaking. You do not thus explain how conventional knowledge is cultivated. This point should be understood in the same way as the Former Masters [the Sautrantikas] understood it. According to these Masters, one acquires conventional knowledge through the power of the Aryamarga (=the Path of Seeing). After one has left the contemplation of the Aryamarga, a conventional knowledge bearing on the Truths is realized, and it is much more distinguished than that which precedes the obtaining of the Aryamarga itself. When one says that an ascetic acquired this conventional knowledge through the Path of Seeing, one means to speak of the acquisition of a personality (*asraya*) capable of realizing of this conventional knowledge, as the acquisition of a mineral containing gold is called the acquisition of gold itself.”

K21c: “When one realizes the Path of Seeing of a certain sphere (*bhumi*), one acquires, in the future, the conventional knowledge of this sphere or of a lower sphere. This means that if one realizes the Path of Seeing in the state of

Anagamyā, one acquires, in the future, the Path of Seeing of a single sphere (i.e., *Anagamyā*), and one acquires, in the future, the conventional knowledge of two spheres (*Anagamyā* and *Kamadhatu*): and so on until: if one realizes the Path of Seeing in the Fourth Dhyana, one acquires, in the future, the Path of Seeing of six spheres (*Anagamyā*, *Dhyānantara*, and the Four Dhyānas), and one acquires, in the future, the conventional knowledge of seven spheres (the same, plus *Kamadhatu*). K21c. In Extinction, the last. If one cultivates conventional knowledge at the end of Suffering and Origin, — that is to say in the moments of the inferential knowledge of Suffering and the inferential knowledge of Origin, — conventional knowledge is by nature the four foundations of mindfulness (vi.14). If one cultivates at the end of Extinction,—that is, in the moment of the inferential knowledge of Extinction,—it is only the last foundation of mindfulness, namely the foundation of mindfulness related to *dharmas*.”

K21d: “When one cultivates conventional knowledge at the end of the comprehension of a certain truth, the conventional knowledge takes on the aspects of this Truth and has this Truth for its object. K21d: It proceeds from effort. Being acquired through the power of the Path of Seeing, it is exclusively obtained through effort; it does not arise from detachment.”

ṣoḍaśe ṣaṭ sarāgasya vītarāgasya sapta tu | sarāgabhāvanā mārge tadūrdhvaṃ saptabhāvanā ||22||
不生自下地 苦集四滅後 自諦行相境 唯加行所得

22a. In the sixteenth, six, through non-detachment. 22b. Through detachment, seven. 22c-d. Above, in the Path of Meditation associated with sensual desire, there is the cultivation of seven.

N/C: Bhasya: “The knowledges are so called because knowledge is the major element in them; if one takes into consideration their followings, they make up four *skandhas* in *Kamadhatu*, and five *skandhas* in *Rupadhatu* (by adding *dhyānasamvaralaksanarūpa*, iv. 13c).

“How many knowledges does one cultivate in the different states of the Path of Meditation?”

K22a: “One should add ‘are cultivated’. In the sixteenth moment (the inferential knowledge of the Path), the ascetic who is not detached from *Kamadhatu* cultivates (i.e., takes possession of and actualizes) two knowledges in the present; he cultivates (takes possession of) six knowledges in the future: namely the knowledge of *dharmas*, inferential knowledge, and knowledges of the Four Truths.”

K22b: “With respect to the ascetic already detached from *Kamadhatu*, at the moment when he attains inferential knowledge of the Path, one should add the cultivation of the knowledge of the mind of another, the seventh.”

K22c-d: “Beyond the sixteenth moment, that is, in the rest of the Path of Meditation, as long as one has not obtained detachment, in the preparatory paths, the uninterrupted paths, the paths of deliverance, and in the excellent paths,—there is cultivation of seven knowledges, namely a knowledge of the *dharmas*, inferential knowledge, the knowledges of the Four Truths, and worldly, conventional knowledge. If one cultivates a worldly path, one also, in the present, cultivates worldly conventional knowledge. If one cultivates a transworldly path, one also, in the present, cultivates one of the four knowledges of the *dharmas*. One will cultivate the other six knowledges in the future.”

saptabhūmijayā’bhijñākopyāptyākīrṇabhāvite ānantaryapatheṣūrdhvaṃ muktimārgāṣṭake’pi ca||23||
修道初剎那 修六或七智 斷八地無間 及有欲餘道

23a-d. In the uninterrupted paths of the victory over seven spheres, of the acquisition of the supernormal knowledges, and of the quality of Immovability, of mixed meditation. And also in the eight paths of higher deliverance.

N/C: Bhasya: “Based on the preceding, add ‘there is cultivation of seven knowledges.’ One cultivates seven knowledges, the same as above, in the uninterrupted paths (paths of the expulsion of the defilements & the obstacles) which make up:

1. victory over seven spheres, that is to say detachment from the Four Dhyānas and the three *Arūpyas*: these spheres are ‘vanquished’ when one is detached from them;
2. the acquisition of five supernormal knowledges, with the exception of the sixth (vii. 42);
3. entry into Immovability (vi. 57,60c);
4. the mixed meditation (vi. 42) of the *Saiksa*.

“If the ascetic cultivates these paths through a worldly path, he cultivates, in the present, conventional knowledge; if he follows a transworldly path, he cultivates in the present one of the four inferential knowledges, and one of the two knowledges of *dharmas* (Extinction and the Path).

“In the acquisition of the quality of Immovability, he does not cultivate conventional knowledge; for this latter is not opposed to *Bhavagra*. Here the Knowledge of the Destruction is the seventh knowledge.

“Above the detachment from the seven spheres, in the first eight paths of deliverance of *Bhavagra*, the ascetic cultivates, in the future, seven knowledges, namely the knowledge of *dharmas*, inferential knowledge, the knowledges of the Four Truths, and the knowledge of the mind of another; he does not cultivate conventional knowledge, because this knowledge is not opposed to *Bhavagra*.

“He cultivates, in the present, one of the four inferential knowledges or one of the two knowledges of *dharmas* (Extinction and the Path).”

śaikṣottāpanamuktau vā ṣaṭ saptaññānabhāvanā| ānantaryapathe ṣaṇṇām bhavāgravijaye tathā||24||

有頂八解脫 各修於七智 上無間餘道 如次修六八

24a-b. The Śaikṣa, in the path of deliverance of the perfecting of the faculties, cultivates six or seven knowledges. 24c. In the uninterrupted path, he cultivates six knowledges. 24d. The same in the victory over Bhavāgra.

N/C: K24a-b: “The Saikṣa (in opposition to the Asaikṣa who enters the state of Immovability) in the path of deliverance (third stage) of the perfecting of his faculties (vi. 60c), cultivates six knowledges when he is not detached (i.e., when he is not an Anagamin). When he is detached, he cultivates seven knowledges, the knowledge of the mind of another being the seventh. Some other masters say that conventional knowledge is cultivated by one who is not detached as well as by one who is detached. In the preparatory path (*prayogamarga*, first stage), both of them cultivate this knowledge.”
K24c: “Detached or non-detached, he cultivates six knowledges, as above, in the uninterrupted path (second stage) of the perfecting of his faculties. He does not cultivate conventional knowledge, because the perfecting of the faculties resembles the Path of Seeing; he does not cultivate the knowledge of the mind of another because this knowledge is absent from the uninterrupted path: in fact this knowledge does not oppose the defilements.”

K24d: “In the uninterrupted paths of detachment from Bhavagra, the Saikṣa cultivates six knowledges.”

navānām tu kṣayajñāne akopyasya daśa bhāvanā| tatsamcare'ntyamuktau ca proktaśeṣe'ṣṭabhāvanā||25||

無學初剎那 修九或修十 鈍利根別故 勝進道亦然

25a. At the moment of the knowledge of destruction, nine knowledges. 25b. An Immovable One cultivates ten knowledges. 25c. Ten knowledges also in the last deliverance in the passage to the state of Immovability. 25d. In the cases not mentioned, there is cultivation of eight knowledges.

N/C: K25a: “The ninth path of deliverance of detachment from Bhavagra is called the Knowledge of Destruction (vi.44d). [The first eight have been discussed vii. 23c-d]. The ascetic then cultivates nine knowledges, with the exception of the Knowledge of Non-Arising.

K25b: “The saint who is from the beginning an Immovable One (vi.57c) cultivates ten knowledges at the moment when he produces the Knowledge of Destruction, for at this moment he obtains the Knowledge of Non-Arising (vi. 50a).”

K25c: “The ascetic who obtains the state of Immovability through the perfecting of his faculties also cultivates ten knowledges in the last path (the ninth path of deliverance) of this perfecting (vi.60c).”

K25d: “What are the cases not mentioned?”

1. The ninth path of deliverance from detachment to Kamadhatu (excluded from the definition 22c-d);
2. the paths of deliverance from detachment to the seven spheres, to the five supernormal knowledges, to mixed meditation of the Saikṣa (excluded from the definitions 23a-c);
3. the first eight paths of deliverance of the perfecting of the faculties leading to the state of Immovability (excluded from the definition 25c); and
4. the preparatory path and the excellent path (*prayogamarga* and *visesamarga*) of one who is detached (or an Anagamin).

“In all these paths, there is cultivation of eight future knowledges, with the exception of the Knowledge of Destruction and the Knowledge of Non-Arising. This is the case for the Saikṣa.

“The Asaikṣa, in the preparatory path, the path of deliverance, and the excellent path of the five supernormal knowledges and of mixed meditation, cultivates nine knowledges (with the exception of the Knowledge of Non-Arising) or ten knowledges, depending on whether the Asaikṣa is a *samayavimukta* or an *asamayavimukta*. In the uninterrupted paths of the same (five supernormal knowledges and mixed meditation), he cultivates either eight or nine knowledges, with the exception of the knowledge of the mind of another in both cases. Nevertheless, in the path of deliverance of the two supernormal knowledges which are neutral (the divine eye and divine hearing), —this path being itself morally neutral— there is no cultivation of any future knowledge.

“As for the Prthagjana,—in the ninth path of deliverance of detachment from Kamadhatu and the three Dhyanas; in the preparatory paths; in the paths of deliverance of the three supernormal knowledges; in the realizations of the spiritual qualities, Apramanas, Vimokṣas, etc.: all these paths being cultivated in the Dhyanas (and not in the *samantakas*),—he cultivates, in the future, conventional knowledge and the knowledge of the mind of another; but not in the *nirvedhabhagiyas* because three constitute the following of the Path of Seeing. In the other cases, obtaining a path not previously obtained, he cultivates solely, in the future, conventional knowledge.”

yadvairāgyāya yallābhastatra cādhaśca bhāvyaṭe| sāsravāśca kṣayajñāne labdhapūrvam na bhāvyaṭe||26||

練根無間道 學六無學七 餘學六七八 應八九一切

26a-b. The knowledge that one cultivates in the future belongs to the sphere from which one is detached, to the sphere acquired, or to a lower sphere. 26c. In the knowledge of destruction, the pure is also of all spheres. 26d. That which has been obtained previously is not cultivated.

N/C: Bhasya: “To which sphere does the knowledge belong which is cultivated in the worldly and transworldly paths? A knowledge of the mind of another, a future cultivation, belongs to the sphere which serves as the support of the Path, or

rather to the sphere which one obtains through the Path. It is not a rule that pure knowledge, cultivated in the future, will belong to the sphere which serves as the support for its arising.”

K26a-b: “When, in order to become detached from one sphere an ascetic cultivates the paths (*prayoga*, etc.) of the two classes, pure or impure, he cultivates pure knowledges which are either of the sphere which he obtains for the first time by these paths, of the sphere which is the support of the path, or of a lower sphere.”

K26c: “At the moment when a knowledge of the destruction of the cankers arises (vi. 44d), there is cultivated the qualities of all the spheres, including the impure ones, namely the Apramanas, the Vimoksas, etc. In fact, Vajropamasamadhi cuts off these ties which are the possessions of the defilements; all the qualities will be found in a series freed from the defilements; one can thus say that they ‘breathe’ (or that they open, that they inflate), in the manner of a sack when one cuts the ropes that bind it. The Arhat has obtained rule over his mind: all the good *dharmas* come towards him, as vassals come to present their homage to a prince who accedes to supreme kingship.”

K26d: “What is cultivated is what has not been obtained. That which, having been obtained and lost is obtained anew—that is to say, is newly realized or actualized—is not cultivated, that is, the ascetic does not take possession of it for the future. Because this has been acquired and rejected in the past.”

pratīlambhaṇiṣevākhye śubhasaṃskṛtabhāvane | pratīpakṣavinirdhāvabhāvane sāsraṇasya tu||27||

雜修通無間 學七應八九 餘道學修八 應九或一切 聖起餘功德 及異生諸位

27. Cultivation of good conditioned dharmas is acquisition and practice; there is cultivation of opposition and expulsion with respect to impure dharmas.

N/C: Bhasya: “Does the term ‘cultivation’ (*bhavana*) only designate acquisition? No. Cultivation is of four types:

1. acquisition, 2. practice, 3. opposition, and 4. expulsion. [K27...]

“There is cultivation of acquisition and practice with respect to the good conditioned *dharmas*, acquisition with respect to the future and acquisition and practice with respect to the present. These two cultivations rest on the first two efforts, effort for the arising of what has not yet arisen, and effort for the growth of what has already arisen.

“There is cultivation of opposition and expulsion with respect to impure *dharmas*; they rest on the last two efforts, effort for the non-arising of what has not arisen, and effort for the destruction of what has already arisen.

“Thus the good but impure *dharmas* are susceptible of four types of cultivation; the pure *dharmas* are susceptible of the first two; the defiled and neutral *dharmas* of the last two.

“The Vaibhasikas of the West say that there are six types of cultivation: four as above, plus the cultivation of constraint (*samvarabhavana*), and the cultivation of inspection (*vibhavanabhavana*). The first is the cultivation of the organs, the eye, etc.; the second is the cultivation of the body, as it says in the Sutra, ‘These six organs well subdued, well guarded...’ and, ‘There is in the body the beard, hair, etc.’ The Vaibhasikas of Kashmir however think that these two cultivations should be included within the cultivation of opposition and expulsion.”

aṣṭādaśāveṇikāstu buddhadharmā balādayaḥ | sthānāsthāne daśa jñānāni aṣṭau karmaphale nava||28||

所修智多少 皆如理應思 諸道依得此 修此地有漏 為離得起此 修此下無漏

28a-b. The dharmas unique to the Buddha are eighteen, the powers, etc. 28c-29. There are ten knowledges in sthānāsthāna; 28d. Eight in karmaphala.

N/C: Bhasya: “We have explained the knowledges. Now we must explain the spiritual qualities (*gunas*), which are made up of the knowledges. Among these qualities, there are first those which are uniquely proper to the Buddha, which the Bodhisattva acquires at the moment of the Knowledge of Destruction (vi. 45) in becoming an Arhat and, at the same time, a Buddha. These qualities are eighteen in number.”

K28a-b: “The ten powers, the four absences of fear, the three foundations of mindfulness, and great compassion: this group constitutes the eighteen *dharmas* unique to the Buddha, so called because others do not acquire them by becoming Arhats.”

K28c: “The power which consists of the knowledge of what is possible and what is impossible *sthanasthana*, (vii. 30c) is made up of ten knowledges.”

K28d: “The power which consists of the knowledge of the retribution of actions is made up of eight knowledges, with the exception of the knowledge of the Path and Extinction.”

dhyanādyakṣādhimokṣeṣu dhātau ca pratīpatsu tu | daśa vā saṃvṛtījñānaṃ dvayoḥ ṣaṭ daśa vā kṣaye||29||

唯初盡遍修 九地有漏德 生上不修下 曾所得非修

29a. Nine in the Dhyānas, etc., in the Indriyas, in the Abhimokṣas, in the Dhātus; 29b. Nine or ten in the paths; 29c. Two are conventional knowledges; 29d. Destruction is made up of six or ten knowledges.

N/C: K29a: “The power of the knowledge of the Dhyānas, Vimoksas, Samadhis and Samapattis; the power of the knowledge of the degree of the moral faculties of beings; the power of the knowledge of the different aspirations of beings; and the power of the knowledge of the different acquired dispositions of beings—these four powers are made up of nine knowledges, excluding the knowledge of extinction.”

K29b: “The power of the knowledge of the paths which lead to the different realms of rebirth and to Nirvana, is made up of either nine knowledges or ten knowledges. If one understands ‘the Path *with* its result,’ this power then includes the knowledge of extinction (which is the result of the Path); but if one understands ‘the Path *without* its result,’ then this power is made up of nine knowledges.”

K29c: “The power of the knowledge of former abodes and the power of the knowledge of the death and rebirth of beings are both conventional knowledges.”

K29d: “The power of the knowledge of the destruction of the cankers is made up of six or ten knowledges. One can consider the knowledge of the destruction of the cankers in and of itself as the knowledge of the destruction of the cankers which is made up of the knowledge of the *dharma*s, inferential knowledge, the knowledge of extinction, the Knowledge of Destruction, the Knowledge of Non-Arising, and conventional knowledge; or one can understand the knowledge of the destruction of the cankers as the knowledge which is produced in a series where the cankers have been expelled: the ten knowledges exist in such a series.”

prāṇinavisacyutotpādabaladhyāneṣu śeṣitam| sarvabhūmiṣu kenāsyā balamavyāhatam yataḥ||30||

立得修習修 依善有為法 依諸有漏法 立治修遣修

30a-c. The power of former abodes and the power of death-rebirth lie in the Dhyānas; the others in all the spheres. 30c-d. Why? Because its power does not know any obstacle.

N/C: Bhasya: “As for the spheres which serve as the support for the powers:”

K30a-c: “The knowledge of former abodes and the knowledge of the death and rebirth of beings have the Dhyanas for their spheres; the other powers are of all the spheres, Kamadhātu, Anagāmya, the Four Dhyanas, Dhyānantara, and the Four Arūpyas. They arise in a male body in Jambudvīpa, that is to say in the Buddha, for Buddhas do not appear outside of Jambudvīpa. In others this tenfold knowledge is not called a power: it is only in the series of the Buddha that it is called a power, because, elsewhere, it is shackled.

K30c-d: “The knowledge which knows all the objects of knowledge without any obstacle is called a power. This is why the ten powers exist only in the Buddha, because the Buddha, having expelled all the cankers and all the traces (*vasana*, see vii. 32d) of ignorance, knows all objects of his own accord. It is not the same for the knowledges of others, and as a consequence these knowledges are not called powers.

“According to tradition, Sariputra refused a person who asked for admission to the Order; he was not capable of seeing the number of the previous and subsequent births of a pigeon chased by a hawk (?). [from P/P: two traditional examples of how Buddha could see what Sariputra could not: the person he refused to admit did have roots of good, and the other births of the pigeon.]

“The Buddha's knowledge is exercised without obstacle, the power of his mind is infinite and envelopes all objects.”

nārāyaṇabalaṃ kāye samādhiṣvanye daśādhikam| hastyādisaptakabalaṃ spraṣṭavyāyatanaṃ ca tat||31||

十八不共法 謂佛十力等 力處非處十 業八除滅道

31a. Nārāyaṇa power in his body; 31b. According to others, in his parts. 31c. This is a power the seventh term of a series which begins with the elephant and in which each term is worth ten times the preceding; 31d. It consists of a tangible.

N/C: Bhasya: “If such is the power of his mind, what is the power of his body?”

K31a: “Narayana is the name of a power and also the name of one who possesses this power, namely the god Narayana: the same for Canura and Mahanagna. The power of the body of the Buddha is equal to that of Narayana.

K31b: “According to others, each part of his body (*samadhi*) possesses this power. The Bhadanta, [the Darstantika Master], says that his physical power is like his mental power, that is, infinite; for, if it were otherwise, the body of the Blessed One would not be able to support infinite knowledge. The Buddhas have *nagagranthi* power in their body parts, Pratyekabuddhas have *samkala* power, and Cakravartins have *sanku* power. What is the extent of Narayana power?”

K31c: “There is a series: *praktahastin*, *gandhahastin*, *mahanagna*, *praskandin*, *varanga*, *canura*, and *narayana*. The power of each term is worth ten times the power of the preceding term: ten *praktahastins* make one *gandhahastin* and so on. According to others, this is the case for the first six terms; but ten *canuras* are equal to a *hali-narayana*, and two *half-narayanas* are equal to one *narayana*. According to the author of this book, among the definitions of the physical power of the Buddha, that one is true which makes this power the greatest.”

K31d: “The physical power of the Buddha is, by its nature, a tangible (*sprastavyayatana*). It consists of primary elements of a special nature. According to others, however, it is a *rupa* derived from the primary elements, but a derived *rupa* different from the seven derived tangibles, *slaksnatva*, etc. (i. 10d).”

vaiśāradyaṃ caturdhā tu yathādyadaśame bale| dvitīyasaptame caiva smṛtiprajñātmakaṃ trayam||32||

定根解界九 遍趣九或十 宿住死生俗 盡六或十智

32a. Assurance is fourfold. 32b-c. Resembling the first, the tenth, the second, and the seventh power. 32d. Three are mindfulness and awareness (prajñā).

N/C: K32a: “The Buddha possesses four assurances which are explained in the Sutra.”

- K32b-c. “1. The first assurance, the assurance that he has attained supreme comprehension with respect to all the *dharmas*, resembles the first power (the power of the knowledge of what is possible and what is impossible); it consists of ten knowledges, and can exist (lit. ‘be supported’) in all of the spheres.
 2. The second assurance, the assurance that he has the knowledge of the destruction of all the defilements, resembles the tenth power, the power of the knowledge of the destruction of the defilements: it consists of ten knowledges, and can exist in six spheres.
 3. The third assurance, the assurance that he can fully explain the *dharmas*, resembles the second power, the power of the knowledge of the retribution of actions: it consists of eight knowledges, and can exist in all of the spheres.
 4. The fourth assurance, the assurance that he can explain the Path leading to definitive deliverance, resembles the seventh power, the power of the knowledge of the paths which lead to the different realms of rebirth and to Nirvana: it consists of ten or nine knowledges, and can exist in all of the spheres.

How can the knowledges be called assurances (*vaiśaradya*)? The word *vaiśaradya* signifies ‘absence of fear’ (*nirbhayata*). By reason of the fact that he knows that he has understood all the *dharmas*, destroyed all the defilements, etc., the Buddha is free from fear in the assemblies. Thus *vaiśaradya* is knowledge. [In our opinion] the assurances, being a result of knowledge, are not knowledge by nature.”

K32d: “The Sutra explains at length the three applications of mindfulness of the Buddha:

1. When his disciples, unani-mous, respectfully listen, accept and practice his teaching, he experiences neither joy nor satisfaction, but he remains indifferent, in full mindfulness and awareness.
2. When his disciples, unanimous, do not hear, do not accept and do not practice his teaching, he does not experience displeasure nor impatience, but he remains indifferent, in full mindfulness and awareness.
3. When some of his disciples hear, accept and practice his teaching, while others, not hearing, do not accept and do not practice his teaching, he does not experience joy and displeasure, but remains indifferent in full mindfulness and awareness. These three applications of mindfulness are, by their nature, mindfulness and awareness.

“But a Sravaka who is free from the cankers, whose disciples are either respectful or not respectful, or respectful and not respectful, experiences neither joy nor displeasure, nor either joy or displeasure. Why consider the three applications of mindfulness as *dhannas* unique to a Buddha? Because the Buddha has abandoned joy and displeasure along with their traces. Or rather because the disciples are the disciples of the Buddha: it is admirable that the Buddha does not experience either joy or displeasure from their respect or disrespect; but the disciples are not the disciples of the Sravakas from whom they receive the teaching: there is nothing admirable in the fact that these Sravakas do not experience joy or displeasure.”

mahākrpā saṃvṛtidhīḥ saṃbhārākāragocaraiḥ| samatvādādhimātryācca nānākaraṇamaṣṭadhā||33||

宿住死生智 依靜慮餘通 瞻部男佛身 於境無礙故

33a. Great compassion is a conventional and mental state; 33b. It is through its factors, its aspects, its object, its equality, and its excellence. 33c. It differs from ordinary compassion in eight ways.

N/C: K33a: “Great compassion is, by its nature, conventional knowledge (vii. 2b). In the contrary case, it would be, in its nature, absence of hatred as is ordinary compassion (viii. 29); like ordinary compassion, it would not embrace all beings of the Three Dhatus, it would not envision the three types of suffering.”

K33b: “1. By reason of its factors (*sambhara*); it is produced in fact by a great provisioning (*sambhara*) of merit (*punya*) and knowledge (*jñāna*).

2. By reason of its aspects, of the modality under which it grasps things: it considers things as painful by reason of the threefold suffering, the suffering inherent in suffering itself, the suffering inherent in change, and the suffering inherent in the *samskaras* (vi. 3), whereas ordinary compassion only envisions the suffering inherent in suffering itself.
3. By reason of the object, for it has for its object all beings in the Three Dhatus.
4. By reason of its equality, for it is equally concerned with the happiness and benefit of all being.
5. By reason of its excellence, for no other compassion which has arisen surpasses it.”

K33c: “1. With respect to its nature: ordinary compassion is absence of hatred, whereas great compassion is absence of ignorance.

2. With respect to its aspect: ordinary compassion takes on the form of one suffering, whereas great compassion takes on the form of threefold suffering.
3. With respect to its object: ordinary compassion is concerned with the beings of one Dhatu, whereas great compassion is concerned with the Three Dhatus.
4. With respect to its sphere: ordinary compassion is of the sphere of the Four Dhyanas, whereas great compassion is of the sphere of the Fourth Dhyana.
5. With respect to the personality which serves as its support: ordinary compassion arises in the series of the Sravakas, etc., whereas great compassion arises in the series of the Buddhas.
6. With respect to its acquisition: ordinary compassion is obtained through detachment from Kamadhatu, whereas great compassion is obtained through detachment from Bhavagra.
7. With respect to its protection: ordinary compassion does not protect, whereas great compassion protects.

8. With respect to compassion: ordinary compassion is an unequal compassion, for it sympathizes only with beings who are suffering, whereas great compassion is an equal compassion, turned towards all beings equally.”

sāmbhāradharmakāyābhyām jagataścārthacaryayā| samatā sarvabuddhānām nāyurjātipramānataḥ||34||

身那羅延力 或節節皆然 象等七十增 此觸處為性

34. In *sāmbhāra*, *dharmakāya* and their service to beings, the Buddhas are identical; not in their duration of life, their caste, their statures, etc.

N/C: Bhasya: “We have explained the qualities which belong only to the Buddhas and which distinguish them from other beings. Do the Buddhas resemble one another among themselves? Under certain conditions, yes; under other conditions, no. [K34...]

“The Buddhas are identical in that they have, in their previous existences, equally accumulated merit and knowledge, in that they have realized the same *dharmakaya*; and in that they equally carry out service to others.

“But the Buddhas differ through the difference in the duration of their lives, their caste, their *gotra*, the dimensions of their bodies, etc. According to the period in which they appear, their life is long or short, they are Ksatriyas or Brahmins, they belong to the Gautamagotra or to the Kasyapagotra, and their bodies are great or small. The word *et cetera* indicates that the Dharma of the Buddhas lasts a long or short period of time, accordingly as, at the moment of their appearance, the beings to be converted are straight or crooked.”

“All intelligent persons who reflect on the threefold perfection of the Tathagatas necessarily produce a profound affection, a profound respect with respect to them. This threefold perfection is the perfection of their causes which consists of the provisions of merit and knowledge; the perfection of the result which consists of the *dharmakaya*; and the perfection of benefit which consists of service to all beings.

- i. The perfection of cause is fourfold: 1. Cultivation of the accumulation of all qualities and all knowledge; 2. Prolonged cultivation; 3. uninterrupted cultivation; and 4. zealous cultivation.
- ii. The perfection of the result is fourfold, for the realization of the *dharmakaya* includes four perfections, that of knowledge, of abandoning, of power and of material body.
 - a. The perfection of knowledge is fourfold: 1. untaught knowledge; 2. universal knowledge (that is to say knowledge of all individual characteristics); 3. omniform knowledge, (that is to say knowledge of all manners of being); and 4. spontaneous knowledge (knowledge through the simple desire to know).
 - b. The perfection of abandoning is fourfold: 1. abandoning of all the defilements; 2. definitive abandoning (not susceptible of falling away); 3. abandoning of the defilements with their traces (because no bond remains); and 4. abandoning of the obstacles to *samadhi* and *samapatti* [of such a sort that the Buddha is doubly delivered (vi. 64a)].
 - c. The perfection of power is fourfold: 1. perfection in the mastery of creating, transforming, and maintaining an external object; 2. perfection in the mastery of abandoning and prolonging life; 3. perfection in the mastery of movement through resistant bodies, through space, to very distant location, of great speed, and mastery in the reduction of a large body to a small volume; and 4. perfection of marvellous qualities, multiple and natural.
 - d. The perfection of the material body is fourfold: 1. Perfection in marks (*lakṣana*); 2. perfection in secondary marks (*anuvyanjana*); 3. perfection in power (that is to say possession of Narayana's power, vii. 31); and 4. (with respect to internal events) perfection of the body whose bones are like diamonds; and (with respect to external events) emissions of rays of light (which exceed one hundred thousand suns.)
- iii. The perfection of service is fourfold: 1-3. to deliver definitively (*atyanta*) from the suffering of the three painful realms of rebirth; 4. to deliver from the suffering of transmigration; or rather: 1-3. to install into the three vehicles; 4. to install into good realms of rebirth.

“Such are, in short, the perfections of the Buddhas. There would be no end of our discussion if we were to speak of them in great detail. Only the Buddhas, the Blessed Ones, if they were to prolong their existence for numbers of *asamkhyeyakalpas*, would be capable of knowing and speaking of their grandeur. It is enough to know that the Buddhas, endowed with qualities, knowledges, powers, and infinite and extraordinary benefits, are like mines of jewels.

“Nevertheless fools (*bala = prthagjana*), themselves poor in qualities—and judging based upon themselves—have no spiritual aspirations: they understand in vain the extolling of the merits of the Buddha and they do not conceive affection either for the Buddha or his Dharma. The wise, on the contrary, understand the explanation of the qualities of the Buddha, conceiving, with respect to the Buddha and his Dharma, a mind of faith which penetrates to the marrow of their bones. These persons, through this single mind of faith, surmount an infinite mass of actions of unnecessary retribution; they obtain excellent human and divine rebirths; and, finally, they arrive at Nirvana. This is why the Tathagatas are said to be a supreme field of merit; for this field gives forth fruits which are certain, agreeable, abundant, rapid, (experienced in this life), and of excellent issue. The Blessed One, in fact, has proclaimed, ‘If anyone plants a small root of good in the field of merit which are the Buddhas, he will first possess heavenly realms of rebirth and then he will obtain the Deathless’ (*Ekottara*, 24.15). We have explained the eighteen qualities unique to the Buddhas.”

śiṣyasādharmaṇā anye dharmāḥ kecit prthagjanaiḥ| araṇāpraṇidhijñānapratīsamvidguṇādayaḥ||35||
四無畏如次 初十二七力 三念住念慧 緣順違俱境 大悲唯俗智 資糧行相境

35a. There are other qualities which the Buddhas have in common with Śaikṣas 35b. And Prthagjanas 35c. Absence of Contention, Knowledge Resulting from Resolution, the Unhindered Knowledges, the Supernormal Knowledges, etc.

N/C: K35a-b: “The Buddhas possess innumerable qualities which they have in common either with Sravakas K35b. And Prthagjanas. Or with ordinary persons.”

K35c: “These are: the Samadhi Absence of Contention, the Knowledge Resulting from Resolution, the Four Unhindered Knowledges, the Supernormal Knowledges, the Dhyanas, the Arupyas, the Eight Samapattis, the Three Samadhis, the Four Apramanas, the Eight Vimokṣas, the Eight Abhibhvayatana, the Ten Kṛtsnayatanas, etc. The first three are common to both the Buddhas and the Aryans; the Supernormal Knowledges, the Dhyanas, etc., can also belong to ordinary persons.” [Note: The Dhyanas, the Arupyas, the Eight Samapattis, the Three Samadhis, the Four Apramanas, the Eight Vimokṣas, the Eight Abhibhvayatana, the Ten Kṛtsnayatanas are discussed in Chapter VIII.]

saṃvṛtijñānamaraṇā dhyāne'ntye akopyadharmaṇaḥ| nrjā anutpannakāmāptasavastukleśagocarāḥ||36||
平等上品故 異悲由八因 由資糧法身 利他佛相似 壽種姓量等 諸佛有差別

36a. Absence of Contention is conventional knowledge; 36b. It is of the sphere of the Fourth Dhyāna; 36c. It is produced by a person who is Immovable. 36d. It is produced by humans. 36e. It relates to the defilements of Kāmadhātu, is future, and has a real object.

N/C: Bhasya: “Arana [is the power to hinder the arising of another's defilements]. The Arhats know that the sufferings of beings are produced through their defilements; they know that they themselves are the most worthy field of merit (iv. 103, 117a); they fear that others might generate defilements with respect to them [which would be particularly injurious to them]; thus they generate a knowledge of such a nature that no other person will produce, with respect to them, lust, hatred, pride, etc. This knowledge puts an end, in beings, to rana or contention, which is a defilement, a cause of torment: it is thus called arana or absence of contention. What are the characteristics of the so-called Arana Samadhi, the Absorption Absence of Contention?”

K36a: “By nature it is conventional knowledge, as it results from its object.”

K36b: “It exists in (‘has for its support’) the Fourth Dhyana, which is the best of the easy paths (vi. 66).”

K36c: “It is produced by Immovable Arhats (*akopyadharman*, vi.56) and not by others: for others are not capable of radically cutting off their own defilements (they are in fact subject to falling) and so they cannot arrest the defilements of others.

K36d: “It is produced by humans, for it is only a being in the human realm of rebirth who can cultivate it in the Three Dvipas.”

K36e: “It bears on the defilements of others, in Kamadhātu, in the future, and ‘has a real object’ (*savastuka*), ‘May no defilements arise in others with respect to me!’ The *savastuka* defilements are craving, anger, etc., which are abandoned through Meditation (vi. 58). The *avastuka* defilements of others (vi. 58), which are abandoned through Seeing, are not susceptible of being arrested, for the universal (*sarvatraga*) defilements (v. 12), which exist in the totality of their sphere, also exist in the series of another.”

tathaiva praṇidhijñānam sarvālabham tu tat tathā| dharmārthayorniruktau ca pratibhāne ca saṃvidāḥ||37||
復有餘佛法 共餘聖異生 謂無諍願智 無礙解等德

37a-b. So too the Knowledge Resulting from Resolution; 37b. But it has all for its object. 37c-d. So too the Unhindered Knowledges of dharmas, of objects, of etymological explanations, and of eloquence.

N/C: K37a-b: “Like the Samadhi Absence of Contention, the Knowledge Resulting from Resolution is, by nature, conventional knowledge; like Absence of Contention, it exists in the Fourth Dhyana, it is produced in the series of an Immovable One, and it is meditated upon by a being in the human realm of rebirth.”

K37b: “But, unlike the Samadhi Absence of Contention, it bears on all the *dharmas*. Yet the Vaibhasikas say that the *dharmas* of Arupyadhātu are not known by a direct seeing through the Knowledge Resulting from Resolution—being of the Fourth Dhyana, this knowledge does not bear on a higher sphere. These *dharmas* are known through inference (*anumana*). In fact, one knows 1. the outflowing of Arupyadhātu, namely the extreme calm which follows, in a subsequent existence, from a former existence in Arupyadhātu; 2. the conduct of Arupyadhātu, that is to say the practice of the Arupya Samapattis which will produce an existence in Arupyadhātu,— and one can infer from a cause to its result and from a result to its cause. As the farmer knows a seed from its fruit and a fruit from its seed, seeing a calm person, one concludes, ‘He is reborn falling from Arupyadhātu, but he will be reborn in Arupyadhātu.’ Such is the opinion of the Vaibhasikas.

“Others believe however that the Knowledge Resulting from Resolution bears on Arupyadhātu, for there is nothing that is not within the mental range of the Buddhas.

“One who would produce the Knowledge Resulting from Resolution begins by forming a resolution, holding a certain object in his consciousness; he enters into the Fourth *prantakotika* Dhyana (viii. 41a): this is the preparatory exercise. As soon as he leaves this absorption, he produces an exact consciousness in conformity with his resolution the sphere of which varies according to the power of his absorption.”

K37b-c: “There are Four Unhindered Knowledges: the Unhindered Knowledge of *dharmas*, the Unhindered Knowledge of things (*artha*), the Unhindered Knowledge of etymological explanations (*nirukta*), and the Unhindered Knowledge of eloquence (*pratibhana*). They are like the Samadhi Absence of Contention in that they belong solely to the Immovable Ones who are humans. But they differ from it with respect to their object, the sphere in which they are acquired, and their nature.”

tisro nāmāthavāgjjānamavivartyaṃ yathākramam | caturthīyuktamuktābhilāpamārgavaśitvayoḥ ||38||

無諍世俗智 後靜慮不動 三洲緣未生 欲界有事惑

38a-b. The first three are unhindered knowledges bearing, in this order, on name, the thing, speech. 38c-d. The fourth is the knowledge of the exact and facile expression, and of mastery with respect to the Path.

N/C: K38a-b: “Infallible (*avivartya*) knowledge of names, phrases, and syllables (ii.47a) is the Unhindered Knowledge of *dharmas*. Infallible knowledge of the thing is the Unhindered Knowledge of things. Infallible knowledge of speech is the Unhindered Knowledge of etymological explanation.

K38c-d: “Infallible knowledge which confers the capacity to express oneself in an exact and facile manner and which also confers never failing attention on a person who is a master in absorption is the Unhindered Knowledge of eloquence.”

vānīmārgālambanā cāsau nava jñānāni sarvabhūḥ | daśa śadvā'rthasamvit sā sarvatra anye tu sāmvyrtam ||39||

願智能遍緣 餘如無諍說 無礙解有四 謂法義詞辯

39a-b. Its object is speech and the Path; 39b. It is made up of nine knowledges. 39c. It is of all the spheres. 39c. Unhindered Knowledge of things (artha) is made up of ten or six. 39d. It arises everywhere. 39d. The others are conventional knowledge.

N/C: K39a-b: “Speech and the Path are the object of this Unhindered Knowledge. Which, in its nature, is made up of nine knowledges with the exception of the knowledge of extinction.”

K39c: “It can arise in an ascetic who exists in any of the spheres, from Kamadhatu to Bhavagra, since it has for its object either speech or the Path.”

K39c: “*Artha* or thing signifies ‘all the *dharmas*’: in which case the Unhindered Knowledge of things is, by its nature, the ten knowledges; but if *artha* signifies Nirvana, then it is made up of six knowledges: the knowledge of *dharmas*, inferential knowledge, the knowledge of extinction, the Knowledge of Destruction, the Knowledge of Non-Arising and conventional knowledge.”

K39d: “That is to say it can exist in any sphere. K39d. The others are conventional knowledge. Two Unhindered Knowledges (of the *dharmas* and of etymological explanation) are conventional knowledge, for they have names, phrases, and syllables, etc., and speech, for their object.”

kāmadhyāneṣu dharme vit vāci prathamakāmayoḥ | vikalābhirna tallābhī śadete prāntakoṭikāḥ ||40||

名義言說道 無退智為性 法詞唯俗智 五二地為依

40a. The Unhindered Knowledge of dharmas exists in Kāmadhātu and the Dhyānas. 40b. The Unhindered Knowledge of speech exists in Kāmadhātu and the First Dhyāna. 40c. One only obtains them together. 40d. The six are prāntakoṭika.

N/C: K40a: “It therefore exists in five spheres. Above them, names are absent [and so too phrases and syllables].

K40b: “The Unhindered Knowledge of etymological explanation exists only in Kamadhatu and the First Dhyana, because *vitarka* is absent above them.

“According to the *Prajñaptipada*, the Unhindered Knowledges are in the following order: 1. the infallible knowledge of name, phrase, and syllable; 2. the knowledge of the thing (*artha*) expressed by its name, etc.; 3. the knowledge of the expression of the characteristics of the thing, its number (singular, dual, or plural), its gender (feminine, masculine, or neuter), the time, etc.; 4. the knowledge of what is not possible (*asaktata*) [=which produced the *asaktata*] either of the expression, or of phrases and syllables. In this way the order of the Unhindered Knowledges is justified.

“According to others, *nirukti* is an etymological explanation (*nirvacanam*), for example: *rupyate tasmad rupam* (it is physical matter because it can be crushed), *vijanātī vijñānam* (it is consciousness because it knows or distinguishes), *cinotī cittam* (it is mind because it accumulates); *pratibhana* is the rejoinder.

“According to the School, the preparatory exercises of the Four Unhindered Knowledges are, in this order, the study of calculation, the word of the Buddha, the study of sounds (*sabdavidya*), and the study of causes (*hetuvidya*), for a person who has not cultivated these four disciplines is not capable of producing the Four Unhindered Knowledges. But, in fact, the study of the word of the Buddha alone suffices to achieve the four preparatory exercises.”

K40c: “If a person obtains one Unhindered Knowledge, he obtains the others; if he does not obtain them all, he does not obtain any of them.”

K40d: “The six qualities described above, Absence of Contention, etc. K40d. These six are *prantakotika*. They receive this name because they are obtained through the power of the Prantakotika Dhyana (vii. 41a-c).”

tatsaḍ vidhaṃ sarvabhūmyanulomitam | vṛddhikāṣṭhāgataṃ tacca buddhānyasya prayogajāḥ ||41||

義十六辯九 皆依一切地 但得必具四 餘如無諍說

41a. It is sixfold. 41b-c. It is the last dhyāna, in a series with all the spheres and carried to its maximum. 41d. With the exception of the Buddha, acquired through effort.

N/C: K41a: “The Fourth Prantakotika Dhyana is made up of six things: it consists of 1. Absence of Contention, 2. the Knowledge Resulting from Resolution, 3-5. three Unhindered Knowledges (with the exception of the Unhindered Knowledge of etymological explanation), and 6. the Prantakotika Dhyana itself. Even though the Unhindered Knowledge of etymological explanation may be obtained through the power of a Prantakotika Dhyana, it does not arise in the Fourth Dhyana, for it has Kamadhatu and the First Dhyana for its sphere; consequently it is not included within the Fourth Prantakotika Dhyana. What is the Prantakotika Dhyana? It is the last *dhyana* in the Fourth Dhyana.”

K41b-c: “a. The Fourth Dhyana is ‘in a series with all the spheres’ when one cultivates it in the following manner: from a good mind of Kamadhatu, one enters into the First Dhyana; from the First Dhyana, into the Second, and so on up to *naivasamjnanasamjnatana* (= Bhavagra, the highest sphere of Arupyadhatu); then, one redescends to a good mind of Kamadhatu; finally, from this mind, one ascends again to the Fourth Dhyana.

b. One cultivates the Fourth Dhyana; after having cultivated in an inferior manner, one cultivates in a medium manner; after having cultivated in a medium manner, one cultivates in a superior manner. Each one of these three categories is divided into three. The Fourth Dhyana is therefore made up of nine categories. The highest category of the Fourth Dhyana is called ‘carried to the maximum’ (*vradhikaspagata*). The Dhyana which possesses these two qualities is called *prantakotika*, because its end (*koti*) has been traversed (*pragata*) to the extreme (*antam*). *Koti* signifies both ‘type’ (*prakara*) and ‘summit, apex,’ as one says: *catuskopika prasna*, that is, a fourfold question; or as one says: *bhutakopi*, ‘the limit of existence.’”

K41d: “With the exception of the Buddha, the other Aryans acquire these six qualities, the Samadhi Absence of Contention, etc., only through effort, and not through detachment, since all do not possess them. The Buddha alone acquires them through detachment, for the Buddha obtains all his qualities in a single stroke, from the beginning, at the moment of the Knowledge of Destruction, through detachment. Later, he actualizes them at his will, without effort; for the Buddha is the master of all the *dharmas* that he possesses.”

rddhiśrotramanahpūrvajanmacyutyudayaḥṣaye | jñāta sākṣīkriyā’bhijñā ṣaḍ vidhā muktimārgadhīḥ ||42||

六依邊際得 邊際六後定 遍順至究竟 佛餘加行得

42a-d. Realization of the knowledge of supernormal power, of ear, of the mind, of past existences, of death and rebirth, of the destruction of the cankers; this is the sixfold supernormal knowledge.

42d. They are the prajñā of deliverance

N/C: Bhasya: “Among the qualities which also belong to ordinary persons (*prthagjanas*) we must explain the Supernormal Knowledges.”

K42a-d: “There are six supernormal knowledges: 1. the supernormal knowledge which consists of the realization of the knowledge of the sphere of *rddhi* or supernormal power (that is to say, displacement and creation); 2. the supernormal knowledge which consists of the realization of the knowledge of divine hearing; 3. the supernormal knowledge which consists of the realization of the knowledge or consciousness of the mind of another; 4. the supernormal knowledge which consists of the realization of the knowledge of the memory of past existences; 5. the supernormal knowledge which consists of the realization of the knowledge of divine sight (of the death and birth of all beings); and 6. the supernormal knowledge which consists of the realization of the knowledge of the destruction of the cankers.

“Even though the sixth supernormal knowledge belongs only to the Aryans, since the first five are also possessed by ordinary persons, and by reason of the characteristics of the greatest number of supernormal knowledges, here all of the supernormal knowledges are considered as common to the Aryans and to ordinary persons.”

K42d: “They are by their nature the *prajna* of the Path of Deliverance, like the results of the religious life.”

catasraḥ samvṛtījñānaṃ cetasi jñānapañcakam | kṣayābhijñā balaṃ yadvat pañca dhyānacatuṣṭaye ||43||

通六謂神境 天眼耳他心 宿住漏盡通 解脫道慧攝

43a. Four are conventional knowledge. 43b. The knowledge of the mind of another is made up of five knowledges. 43c. The supernormal knowledge of the destruction of the cankers is similar to the power. 43d. Five exist in the Four Dhyānas.

N/C: K43a: “Four, with the exception of the supernormal knowledge of the minds of others and the supernormal knowledge of the destruction of the cankers, are conventional knowledges (vii.2).

K43b: “The fifth supernormal knowledge is by nature the knowledge of *dharmas*, inferential knowledge, a knowledge of the Path, conventional knowledge, and the knowledge of the mind of another.”

K43c: “Exactly like the power of the knowledge of the destruction of the cankers, this supernormal knowledge is made up of six or ten knowledges. So too, it can exist in all of the spheres and relates to all objects.”

K43d: “The first five supernormal knowledges exist in the Four Dhyanas, that is to say, they are obtained by an ascetic in any of these Dhyanas.”

“Why do they not exist in the non-material absorptions, the Arupyas?

a. The first three have *rupa* for their object. Thus one cannot produce them in the *arupyas*.

b. The knowledge of the mind of another is prepared through the gate of physical matter (*rupa*), that is to say through a path which has color and shape for its object. Now the non-material absorptions do not have physical matter for their object.

c. As for the memory of previous existences, the ascetic prepares for this by going over again and again the course of successive states; now the non-material absorptions do not have the *dharmas* of Kamadhatu for their object, and when a memory of past existences is actualized, it bears, as the Sutra says, on the place, the *gotta*, etc., and on material *dharmas*.

d. In fact the ascetic who wishes to know the mind of another first considers, in his own series, the characteristics of his body and mind, ‘Such is my body, such is my mind.’ As he has considered his own body and mind, in this same way, envisioning the series of another, he takes into consideration the characteristic of the body and mind of another: thus he knows the mind of another and the supernormal knowledge arises. When the supernormal knowledge is realized, the ascetic no longer considers the *rupa* of the body; he directly knows the mind.

e. The ascetic who wishes to remember his past existences, begins by grasping the characteristic of the mind which has just perished; from this mind, he again considers the states which it immediately succeeds in the present existence up to the mind at conception. When he remembers one moment of mind of his intermediate existence (*antarabhava*), this supernormal knowledge is realized. In order for him to remember the previous existences of another, the preliminary exercise is the same. The ascetic who is a beginner in the practice of this supernormal knowledge knows these existences only in their chronological order; when this practice is acquired, he remembers them by skipping over one or two existences. One remembers only that which has been experienced previously. If this is the case, how can there be remembrance of the Suddhavasas? These gods do not return here, the ascetic does not experience them here, and he has not experienced them in their heaven, for ordinary persons are not born in this heaven. He remembers them because he has experienced them through his hearing. The person who remembers them understands ‘The gods called Suddhavasas are such.’ The experience, in fact, is twofold, through seeing and hearing. Beings who, falling from Arupyadhatu, arise here produce this supernormal knowledge by means of the series of another. In fact the knowledge which consists of the memory of past lives belongs to the sphere of a Dhyana, and one cannot, through this knowledge, know a mind which is in Arupyadhatu. Other beings are known by means of their own series. The preparation of the first three supernormal knowledges—the supernormal knowledge of the sphere of *rddhi*, of divine hearing, and divine sight,—consists of the observation of lightness, sound, and light. When this preparation is achieved, the ascetic obtains mastery in each case.

“Consequently these five supernormal knowledges do not exist in the absorptions of Arupyadhatu.”

svādhobhūviṣayāḥ labhyā ucitāstu virāgataḥ | tṛtīyā tṛīpyupasthānāni ādyaṃ śrotraddhircakṣuṣi||44||

四俗他心五 漏盡通如力 五依四靜慮 自下地為境

44a. They have their own sphere or a lower sphere for their domain. 44b. Already cultivated, they are acquired through detachment. 44c. The third is made up of three applications of mindfulness. 44d. Supernormal power, hearing, and sight make up the first application of mindfulness.

N/C: K44a: “Through the Supernormal Knowledge of magical power of a certain sphere, acquired in a certain *dhyana* (vii. 43d), one possesses the powers of displacement and creation (vii. 48) in this sphere or in a lower sphere, but not in a higher sphere. So too, through the Supernormal Knowledge of divine hearing, one understands the sounds of the sphere to which the Supernormal Knowledge belongs, or the sounds of a lower sphere, but not the sounds of a higher sphere. Through the Supernormal Knowledge of the mind of another, one does not know the mind of another when it is of a sphere higher than that of the Supernormal Knowledge. Through the Supernormal Knowledge of the memory of past existences, one does not obtain the memory of existences in a sphere higher than that of the Supernormal Knowledge. Consequently, a mind in Arupyadhatu cannot be attained either through the Supernormal Knowledge of the knowledge of the mind of another, nor through the Supernormal Knowledge of the memory of past existences, because this mind in Arupyadhatu is of a sphere higher than that of the Supernormal Knowledges.”

K44b: “How are the Supernormal Knowledges acquired? If they have not been acquired in a past life, they are acquired only through effort. [K44b...] When they have been cultivated in a past life, they are acquired through detachment. [The ascetic takes possession of them through the sole fact that he detaches himself from Kumadhatu and enters a Dhyana]. Nevertheless, intense, they are acquired only through effort. Their manifestation always supposes an effort, except in the case of the Buddha, who acquires any of the Supernormal Knowledges through simple detachment, and actualized them at will (ii. 44a, vii. 41d).”

K44c: “The supernormal knowledge of the mind of another contains three applications of mindfulness,—*vedana*, *citta*, and *dharma* (vi.14)—because it has the mind and its mental states for its object.

K44d: “The supernormal knowledges of supernormal power, divine hearing, and divine sight, make up the first application of mindfulness, that is, the body as an application of mindfulness, for they have *rupa*, color and shape, for their object. The supernormal knowledge of supernormal power has four external *ayatanas*, with the exception of sound, for its sphere. And divine hearing and divine sight have both sound and *rupa* for their domain. If this is the case, how can the Supernormal Knowledge of the divine sight know, as the Sutra explains, that ‘These beings endowed with bad physical actions, with bad vocal actions, deniers (*apavadaka*) of the Aryans, produce false views, attach themselves to views and to wrong actions, because of which, at the end of their lives, they fall into bad realms of rebirth...’?”

“The Supernormal Knowledge of divine sight does not know that a being is endowed with a mental action, that a being has conceived a false view, etc. But there is another knowledge which accompanies the Supernormal Knowledge of divine sight, which arises in the series of the Aryan, and which knows mental action, etc. As this knowledge is produced through the power of the Supernormal Knowledges of divine sight, it receives, together with this Supernormal Knowledge, the name of ‘Knowledge of death and rebirth.’”

“As their natures are not determined in the Karika, it follows in and of itself that the two Supernormal Knowledges of memory of past existences and the destruction of the cankers have for their nature the four applications of mindfulness.”

avyākṛte śrotracakṣurabhijñe itarāḥ śubhāḥ | tisro vidyāḥ avidyāyāḥ pūrvāntādaḥ nivarṭtanāt||45||

聲聞麟喻佛 二三千無數 未曾由加行 曾修離染得 念住初三身 他心三餘四

45a-b. The Supernormal Knowledges of hearing and sight are neutral; the others are good. 45c-d. Three supernormal knowledges are wisdom, 45d. Because they bring about the cessation of non-wisdom (ignorance) relating to the past, etc.

N/C: K45a-b: “The Supernormal Knowledges of divine hearing and divine sight are morally neutral, for, by nature, they are *prajna* associated with auditory and visual consciousness. If this is the case, how can one say that they are of the sphere of the Four Dhyanas? In fact, there is no visual or auditory consciousness in the Second Dhyana and above (146). There is no contradiction here, for we express ourselves in this way by consideration of the organs. The organs, the ears and eyes, which are the support of the Supernormal Knowledges, are produced through the power of the Four Dhyanas and belong to their sphere: they therefore exist in the four spheres. The Supernormal Knowledge, being supported on the organ, is therefore said to be supported on (= exist in) the Four Dhyanas.

“Or rather, we express ourselves in this way because we consider the *anantaryamarga* (or preparation) of the Supernormal Knowledge; in fact the *anantaryamarga* of the Supernormal Knowledge of divine hearing and divine sight is supported on four spheres, the Four Dhyanas.

“The other supernormal knowledges are good.”...

K45c-d: “The three wisdoms,—the Asaiksa wisdom which consists of the realization of the knowledge of past lives, the Asaiksa wisdom which consists of the realization of the knowledge of the death and birth of all beings, and the Asaiksa wisdom which consists of the realization of the knowledge of the destruction of the cankers,— are, in the order of the Sutra, the fifth, the second, and the sixth supernormal knowledges. Why are these three supernormal knowledges called wisdoms (*vidya*)?” [K45d...] “It is because the memory of past existences (=the fourth supernormal knowledge) brings about the cessation of error relating to the past, the knowledge of death and birth (=the fifth supernormal knowledge) brings about the cessation of error relating to the future, and the knowledge of the destruction of the cankers (=the sixth supernormal knowledge) brings about the cessation of error relating to the present.”

aśaikṣyantyā tadākhye dve tatsaṃtānamudbhavāt | iṣṭe śaikṣasya nokte tu vidye sāvidyasamitateḥ||46||

天眼耳無記 餘四通唯善 第五二六明 治三際愚故 後真二假說 學有暗非明

46a. The last belongs to the Aśaikṣas. 46a-b. The two others are said to belong to the Aśaikṣas when they arise in the series of an Aśaikṣa. 46c-d. We admit that they exist in the Śaikṣa, but then they are not called wisdoms because the series of the Śaikṣa is associated with non-wisdom.

N/C: Bhasya: “Which of these three supernormal knowledges really belongs to the Asaiksas?”

K46a: “The knowledge of the destruction of the cankers belongs only to the Arhat.”

K46a-b: “The other two supernormal knowledges are said to belong to an Asaiksa when they arise in the series of an Asaiksa: by nature however, they are neither-Saiksa-nor-Asaiksa. (ii. 38a) If this is so, why not admit that these two supernormal knowledges are, when they are produced in a Saiksa, the wisdom of a Saiksa.”

K46c-d: “In fact the Buddha did not say that these two supernormal knowledges are Saiksa *dharmas*. Why? When a series is associated with non-wisdom (*avidya*, ignorance) it is not correct to give the name of wisdom (*vidya*) to the supernormal knowledge which is produced in this series, for the supernormal knowledge is obscured by the non-wisdom.”

ādyā trītyā ṣaṣṭhī ca prātihāryāṇi śāsanam | agyram avyabhicāritvāddhiteṣṭaphalayojanāt||47||

第一四六導 教誡導為尊 定由通所成 引利樂果故

47a-b. The first, the third and the sixth are the methods of conversion. 47b. Conversion through the Teaching is the best. 47c-d. Because it does not exist without supernormal knowledge, and because it confers the fruits of salvation and of well-being.

N/C: K47a-b: “The supernormal knowledges of *rddhi*, of the knowledge of the mind of another, and of the destruction of the cankers, are, in this order the three methods of conversion (*pratiharya*): ‘to carry off’ (*har*), that is, to convert, through miracles (*rddhipratiharya*), through reading the mind of someone (*adesanapratiharya*), and through the Teaching (*anusantpratiharya*). The prefix *pra-* signifies *adikarman* (initial action), and the prefix *ati-* signifies *bhram* (forceful): these three supernormal knowledges are called *pratiharya* because, thanks to them, the work of conversion (*harana*) is begun (*pra-*) and done in an intense manner (*ati-*). Through them, one carries away (*haranti*) the mind of persons to be converted, from the very first (*aditas*) and very forcefully (*ati bhram*). Or rather, they receive the name of *pratiharya*, for through them one first or forcefully makes oneself a master of persons who hate (*pratihata*) the Good Law, or of those who are indifferent. Through them, one makes persons of hostile, unbelieving, or non-zealous mind, produce a mind of refuge, a mind of faith, or a mind of practice.”

K47b: “Among the three methods of conversion, conversion through the Teaching is the best.”

K47c-d: “Conversion through miracles and conversion through reading someone's mind can be produced by means of wisdom. There is a wisdom called Gandhari: the person who possesses it can fly through space. There is also a wisdom called Iksanika: the person who possesses it can read the mind of others. Conversion through the Teaching cannot be realized by such means, and as a consequence, since it is never separated from the supernormal knowledge of the destruction of the cankers, it is superior to the other two.

“Further, the first two methods of conversion are only capable of captivating the mind of another for a short period of time, and they do not produce any important results. But the third method of conversion causes others to produce beneficial results; for by means of this method of conversion, the preacher teaches, in truth, the means to salvation and to well-being.”

rddhiḥ samādhiḥ gamanam nirmāṇam ca gatiśtridhā | śāsturmanojavā anyeṣāṃ vāhinyapyādhimokṣikī||48||

神體謂等持 境二謂行化 行三意勢佛 運身勝解通

48a. Rddhi is absorption. 48a-b. From it, there arises displacement and fictive creation. 48c-d. Rapid displacement like the mind is unique to the Master. 48c-d. The others possess displacement of transport and of adhimokṣa.

N/C: K48a: “According to the Vaibhasikas, the word *rddhi* designates absorption or *samadhi*. The absorption is so named, for it is due to it that the work succeeds (*samrthyati*). What does *rddhi* consist of?”

K48a-b: “Displacement (*gati*) is of three types: transport displacement, displacement through *adhimoksa* (intention), and rapid displacement like the mind.”

K48c-d: “This displacement goes very quickly, like the mind; from whence its name of *manojava*. Only the Buddha possesses it, not other beings. The body arrives at a great distance even in the time it takes to think of arriving there. This is why the Buddha said that the sphere of the Buddha is incomprehensible. The Master also possesses the other two displacements.”

K48c-d: “Sravakas and Pratyekabuddhas elevate their bodies and move, as a bird gradually raises his body and moves. As for the displacement of *adhimoksa*, when one does it, through the power of intention (*adhimoksa*), what is distant becomes close: through this *adhimoksa* the object comes quickly.”

kāmāptam nirmitam bahyam caturāyatanam dvidhā | rūpāptam dve tu nirmāṇacittaistāni caturdaśa||49||

化二謂欲色 四二外處性 此各有二種 謂似自他身

49a. Fictive creation in Kāmadhātu is made up of four external āyatanas; 49b. It is of two types. 49c. Fictive creation of the sphere of Rūpadhātu is made up of two āyatanas. 49c-d. It is through a mind capable of creating fictive beings (nirmāṇacitta) that one creates. They are fourteen in number.

N/C: K49a: “Fictive creation (*nirmita*) is of two types, of the sphere of Kamadhatu, and of the sphere of Rupadhatu. The first consists of the creation of physical matter, odor, taste, tangibles which are external, with the exception of sound. The second consists of the creation of physical matter and tangibles only, because odors and tastes do not exist in Rupadhatu.”

K49b: “Fictive creation in Kamadhatu is twofold, accordingly as it is connected with the body of the ascetic himself or with another: for example an ascetic transforms himself into a tiger, or he creates, apart from himself, a tiger.”

K49c: “The same holds true of fictive creations in Rupadhatu. A person who is in Kamadhatu and one who is in Rupadhatu are each capable of four types of fictive creations, so creation is eightfold. But when a person in Rupadhatu produces a fictive creation in Kamadhatu, is it not found to possess odor and taste? No, there is no possession, no more so than a person does not possess clothing or attire, even though they are bound to his body, because these things, not being living organisms (*asattvasamkhyata*, i. 10b), are not bound to the sense organs. Yet certain masters say that a person in Rupadhatu can only create two *āyatanas*, physical matter and tangibles, for they fear that if this person creates odors, etc., he will be found to possess odors, etc.

“Is it through the supernormal knowledge of creation itself that the ascetic creates fictive, created objects (*nirmita*)? No. How is this? It is created as a result of supernormal knowledge (*abhijnaphala*, ii. 72b). What is this *dharma* that you term the result of supernormal knowledge?”

K49c-d: “A result of supernormal knowledge are minds capable of creating fictive, created objects. These minds are fourteen in number.”

yathākramam dhyānaphalam dve yāvat pañca nordhvajam| tallābho dhyānavat śuddhāttatsvataśca tato'pi te||50||

能化心十四 定果二至五 如所依定得 從淨自生二

50a-b. They are the results of the Dhyānas, from the number of two up to five, in this order. 50b. They do not arise from a lower Dhyāna. 50c. One obtains them like a Dhyāna. 50c-d. A mind capable of creating fictive beings proceeds from a pure Dhyāna and from itself; 50d. It produces the two.

N/C: K50a: “These minds are fourteen in number, being differentiated by their Dhyana (fundamental Dhyana, *muladhyana*) which serves as their support. Two minds are the results of the First Dhyana: the first of the sphere of Kamadhatu, and the second of the sphere of the First Dhyana. Three minds are the results of the Second Dhyana: two of the two lower spheres (Kamadhatu and the First Dhyana) and one of the same sphere as the Dhyana of which it is the result, so therefore of the Second Dhyana. In the same way four and five minds are the results of the Third and Fourth Dhyanas. The mind capable of creating fictive objects, the result of a certain Dhyana, is of the sphere of this Dhyana or of a lower sphere.”

K50b: “The Dhyana mind of a lower sphere does not produce a mind capable of creating fictive beings (that is, a result of a Dhyana) of a higher sphere, because its power is too small. A fictive being,—that is to say, a magical being—of a lower sphere, but which is the result of the Second Dhyana, prevails over, from the standpoint of its going and coming, a being of a higher sphere, which is a result of the First Dhyana. The same for the following Dhyanas.”

K50c: “One obtains a mind capable of creating fictive beings, a result of a *muladhyana*, as one obtains the Dhyana, that is to say, through detachment, for the result is obtained at the same time as its support.”

K50c-d: “Its result, a mind capable of creating fictive beings, is produced from a Dhyana. This mind does not lead to a departure from contemplation.

K50d: “A first mind capable of creating fictive beings arises from a pure (*suddhaka*, viii. 6) Dhyana. Then successive minds capable of creating fictive beings arise from a mind of their same type, that is to say, of the first, of the second... mind capable of creating fictive beings: the former mind of this series thus produces a subsequent mind capable of creating fictive beings. The last mind is followed by a pure Dhyana. Therefore the mind capable of creating fictive beings comes from two minds (a pure Dhyana and a mind capable of creating fictive beings) and produces these same two. This is to suppose that the person who has a mind which is capable of creating fictive beings—the result of an absorption, and morally neutral—does not again enter a Dhyana, that he would not depart from this Dhyana, in the same way that one enters through a door and leaves through this same door.”

svabhūmikena nirmāṇam bhāṣaṇam tvadhareṇa ca| nirmātraiva sahāśastuḥ adhiṣṭhāyānyavarttanāt||51||

化事由自地 語通由自下 化身與化主 語必俱非佛

51a. One creation takes place through one mind of its sphere. 51b. But speech also takes place through a mind of a lower sphere. 51c. With the creator, except in the case of the Master. 51d. The fictive being speaks, because its creator sets speech into motion through another mind, after having empowered the fictive being.

N/C: K51a: “All the fictive, created (*nirmita*) things are created by a mind of their sphere, for a mind capable of creating fictive beings of a certain sphere does not produce a being belonging to another sphere.”

K51b: “Speech uttered by fictive (*nirmita*) being also depends, in certain cases, on a mind of a lower sphere. Speech uttered by a fictive being in Kamadhatu or of the First Dhyana takes place by virtue of a mind of the sphere of this created being. But a fictive being of a higher sphere, of the Second Dhyana, etc., speaks by virtue of a mind of the First Dhyana: for in the higher spheres a mind endowed with *vitarka* and *vicara* (ii. 33) and capable of producing *viñapti* (iv. 7d) does not exist.

K51c: “When the *nirmatar*, the person who produces fictive beings (*nirmita*), produces a number of fictive beings, all speak when their creator speaks, because their *vagviñapti* (iv. 3d) or vocal action, is common to all. This is why the stanza says, ‘When one speaks, namely the creator, all his creatures speak; when one remains silent, all remain silent.’ This rule does not refer to the Buddha, for he possesses a perfect mastery in absorption: at his will, fictive beings speak one after the other; they question the Buddha and the Buddha answers; the Buddha questions them and they respond. “But, one would say, when the mind which produces the voice arises, the mind capable of creating fictive beings no longer exists: therefore at this moment the fictive being does not exist; thus how does a fictive being speak?”

K51d: “Through the power of a mind previous to its entry into contemplation and creation, the creator empowers (*adhitisthati*) the fictive being, ‘May it last!’ By means of another mind, he causes it to speak. Therefore, even though the fictive being speaks, the two minds,—that which creates it and that which causes it to speak,—are not simultaneous, and yet the vocal action takes place with the fictive being for its support.”

mṛtasyāpyastyadhiṣṭhānam nāsthiraśya apare tu na| ādāvekamanekena jītāyām tu viparyayāt||52||

先立願留身 後起餘心語 有死留堅體 餘說無留義

52a. Empowerment continues after death. 52a. But not with respect to that which is not hard. 52b. Some other masters say no. 52c-d. From the beginning, the ascetic creates a single creation through numerous minds capable of creating fictive beings; the contrary, when his practice is purified.

N/C: K52a: “It is not only for the duration of his own life that the creator is capable of empowering a thing in such a manner that it endures; his empowerment can also make the thing last after his own death. It is thus, through his own empowerment that Kasyapa the Great made his bones last until the advent of Maitreya.”

K52a: “It is only a hard thing which is susceptible of being empowered for a long period of time. This is why Kasyapa the Great did not empower his flesh.”

K52b: “The body protected by the power of empowerment is not capable of lasting beyond death. If the bones of Kasyapa last, it is through the protection of the gods.

K52c-d: “A beginner, by means of numerous minds capable of creating fictive beings, produces a single fictive being; later, when his practice is complete, the ascetic produces at his own will, by means of a single such mind, many or few creatures.”

avyākṛtam bhāvanājam trividham tūpapattijam| rddhirmantrauṣadhābhyām ca karmajā ceti pañcadhā||53||

初多心一化 成滿此相違 修得無記攝 餘得通三性

53a. Produced through meditation, it is neutral. 53b. Innate, it is threefold. 53c-d. Rddhi is also produced through mantras, plants, and actions; in all five types.

N/C: K53a: “The mind capable of creating fictive beings, when it is acquired through meditation (that is, when it is the result of a Dhyana, or of a supernormal knowledge), is morally neutral: the result of a supernormal knowledge is in fact one of the classes of neutral items (ii. 71b).”

K53b: “But when it is innate, it can be good, bad, or neutral: for example gods, *nagas*, etc., who have been created with a view to aiding or harming. Also capable of being created, among the ten material (*rupin*) *ayatanas*, are nine *ayatanas*, with the exclusion of sound, namely, the eye, visible things, the ear, the organ of smell, etc. [But if nine *ayatanas* are capable of being created, there can therefore be creation of organs (*indriya*): there can therefore be an apparition of a new being (*sattva*), for the organs are of *rupa* (color and shape) which belong to living beings.] The organ is not capable of being created. Yet one can say without being incorrect that ‘creation consists of nine *ayatanas*,’ for creation—whether it refers to the transformation of the body of the creator or to the creation of a distinct body—consists of four *ayatanas*, physical matter (*rupa*) odors, tastes, and tangible things, and does not exist independently of the five organs.”

K53c-d: “It is produced through meditation (*bhavanaja*), or innate (*upapattilabhika*), or created through mantras (*mantrakṛta*), created through the use of drugs or medicines (*osadhikṛta*) or produced through karma (*karmaja*).

Examples of the fifth type (produced through karma) are the rddhi of Mandhatar, *etc.*, and the rddhi of beings in intermediate existence (iii. 14d).”

divyaśrotrākṣiṇī rūpaprasādau dhyānabhūmikau| sabhāgāvikale nityam dūrasūkṣmādigocare||54||

天眼耳謂根 即定地淨色 恒同分無缺 取障細遠等

54a-b. Divine sight and divine hearing are of pure rūpa of the sphere of the Dhyānas. 54c-d. They are always active, non-deficient; they bear on the distant, the subtle, etc.

N/C: Bhasya: “Are divine sight and the divine hearing called ‘divine’ in the proper sense of the word, because they are of the nature of the organs of the gods, or rather figuratively so, because they are as if they were divine? They are ‘as divine’ in the case of the Bodhisattvas, Cakravartins, and Grhapatiratnas. When they are divine in the proper sense of the word” K54a: “By reason of a preparatory exercise consisting of meditation on light and sound—the ascetic is in the Dhyanas, and in the eyes and ears of the ascetic—eyes and ears which are in Kamadhatu—there is found to be attracted

(ii. 10a) a pure *rupa*, a matter derived from the primary elements of the sphere of the Dhyana in which it exists, subtle and excellent. This *rupa* constitutes his eyes and ears; it sees and understands; it constitutes what is called divine sight and divine hearing. Arising by reason of physical matter (*rupa*) of the sphere of the Dhyanas, the organs are therefore divine in the proper sense of the word.”

K54c-d: “Divine sight and divine hearing of this category, obtained through meditation, are never *tatsabhaga* (i. 42), but are always accompanied by visual or auditory consciousness. They are never deficient; for they come in pairs, and are in a good state (lit. ‘not seized by squinting’), as are the organs of beings born in Rupadhatu. They grasp what is obscured, subtle, distant, etc. On this point, there is a stanza, ‘The eye of flesh does not see *rupa* which is distant, obscured, or subtle; it does not see in all directions. Divine sight, the contrary.’

durasthamāvṛtaṃ sūkṣmaṃ sarvataśca na paśyati | māṃsacakṣuryato rūpamato divyaṃ drgiṣyate ||
dvitrisāhasrakāsamkhyadr̥ṣo' rhatkhaḍgadaiśikāḥ | anyadapyupapattyaṅgāṃ taddṛṣyo nāntarībhavaḥ ||55||
 神境五修生 呪藥業成故 他心修生呪 又加占相成

55a-b. The Arhat, the Rhinoceros and the Master see a Dvisāhasra, a Trisāhasra, infinite universes. 55c. The others are also innate. 55c-d. Divine sight, when it is innate, does not see intermediary beings.

N/C: Bhasya: “When one sees the *rupas* by means of divine sight, are the objects of sight near or far away? The objects are near or far away according to the person and according to the eye. If they desire to see, but make no effort to do so, Sravakas, Pratyekabuddhas and Buddhas see, respectively, a Sahasra [small chiliocosm – 1,000 worlds], a Dvisahasra [dichiliocosm – 1,000,000 worlds], or a Trisahasra universe [trichiliocosm – 1,000,000,000 worlds] (iii. 73). If they make an effort,”

K55a-b: “If a Sravaka, desiring to see by divine sight, makes a great effort, he will see a Dvisahasra Madhyama Lokadhatu. A Pratyekabuddha will see a Trisahasra Mahasahasra Lokadhatu. And the Buddha the Blessed One, will see the Asamkhyā Lokadhatu: he sees according as he desires. Why is this? As his knowledge extends to all the *dharmas*, so too his divine sight extends to all the *rupas*.”

K55c: “Is only rddhi innate, or can other supernatural powers be innate? K55c. The others are also innate. Four powers,—divine hearing, divine sight, memory of past existences, and knowledge of the mind of another,—are also innate. But the innate powers are not called supernormal knowledges.”

K55c-d: “It is not capable of seeing the color and shape of intermediate beings which are seen only by the divine sight of supernormal knowledge. For the rest, innate divine sight is similar to the divine sight of supernormal knowledge.”

cetojñānaṃ tu tattredhā tarkavidyākṛtaṃ ca yat | jānate nārakā ādau nṛṇāṃ notpattilabhikam ||56||
 三修生業成 除修皆三性 人唯無生得 地獄初能知

56a. This knowledge of the mind of another is of three types. 56b. Also when it is produced through reflection (tarka) or through formulas (vidyā). 56c. The beings in hell know from the very beginning. 56d. Among humans, not innate.

N/C: K56a: “This knowledge signifies the knowledge of the mind of another when it is innate. It can be three types: good, bad, or neutral.”

K56b: “When it is produced through reflection or through formulas, the knowledge of the mind of another can be morally good, bad, or neutral. A person, through the study of the *Iksanikasāstra*, is capable of interpreting signs: his knowledge of the mind of another is produced through reflection; so too one can know the mind of another through *mantras*. But, produced by meditation or Dhyana, this knowledge is only good. A knowledge of the mind of another, and memory of past existences are innate in the beings in hell. Through these two knowledges,”

K56c: “From their birth and as long as they are not crushed by their sufferings, they know the minds of others and remember their past existences (see iv. 80d). Beings in the other realms of rebirth where a knowledge of the mind of another and a memory of past existences are innate always know because their sufferings do not overwhelm them.”

K56d: “Among humans, the five powers, rddhi, etc., described above, are not innate. If this is so, how do certain persons, the Bodhisattvas, naturally possess a remembrance of past existences? The remembrance of past existences that they possess by nature is not innate among them, that is, acquired by the mere fact of their human birth; it results from certain actions. How is this? A knowledge of the memory of past existences is of three types: a result of meditation (the supernormal knowledge described above), innate (as among the gods), or realized through action (as is the case with the Bodhisattvas).”

|'bhidharmakośe jñānanirdeśo nāma saptamaṃ kośasthānam ||

Chapter 8: *aṣṭamaṁ kośasthānam*

分別定品第八 (三十九頌)

CHAPTER EIGHT – THE ABSORPTIONS

S: (CAPITALS) Stcherbatsky's translation of K41-43 from "Soul Theory of the Buddhists"

aṣṭamaṁ kośasthānam om namo buddhāya||

N/C: Basic outline of Chapter 8:

K1-13 Basic Absorptions (Rupya & Arupya)

K14-18 Acquiring Pure, Undefined & Defiled Dhyanas

K19-21 Support and Object of the Absorptions

K22-23 Samantakas (Threshold Absorptions)

K24-26 Three Gates to Deliverance

K27-28 Four Samadhis of Cultivation

K29-31 Immeasurables

K32-38 Deliverances & Ayatanas

K39 How Long will the Dharma Last?

K40-43 Closing Stanzas (A kind of epilogue for the Abhidharmakośa as a whole)

dvidhā dhyānāni catvāri proktāstadupapattayaḥ | samāpattiḥ śubhaikāgyraṁ pañcaskandhāstu sānugam||1||

靜慮四各二 於中生已說 定謂善一境 并伴五蘊性

1a. The Dhyānas are twofold; 1b. The Dhyānas are four in number. 1c. The Dhyānas as existence have been defined. 1d. Concentration is the application of a pure mind on a single object. 1e. With their concomitants, they are the five skandhas.N/C: Bhasya: "We have studied the qualities (*guna*) of the knowledges (the *pranidhijnanas*, the *abhijnas*, etc.). Let us now study the natures of the Dhyanas, etc. We shall speak first of their supports (*asraya*), that is, the mental states in which these qualities are produced."K1a: "(We shall first study the Dhyanas, since they are,—with the exception of the Arupyas or 'non-material concentrations',—the support of all qualities, either common or specific, pure or impure.) Each of these Dhyanas is of two types: *samapatti*, absorption or concentration, and *upapatti* or existence."

K1b: "There are four Dhyanas, the First to the Fourth."

K1c: "The Dhyanas as existence have been defined in the Third Chapter of this book. How are they defined? It says, 'The first Three are threefold and the Fourth is eightfold.' (iii.2)"

K1d: "In general, Dhyana as absorption is defined as an application of a pure mind on a single object, for the Dhyanas have *samadhi* or concentration (ii, p. 190) for their nature."K1e: "With their concomitants, they are the five *skandhas*. If one considers *samadhi* with its following, Dhyana as absorption has the five *skandhas* for its nature.""What is 'application on a single object'? The fact that minds have a single object. [The Sautrantikas object]: If this is the case, then what is designated by the word *samadhi* are the minds themselves which have a single object. There is no reason to admit the existence of a separate thing, a certain mental *dharma*, as *samadhi*. [The Vaibhasikas answer:] What is called *samadhi* is a certain *dharma* by which the minds are concentrated, applied on a single object. The concentrated minds are not *samadhi*. Here many difficulties present themselves:1. Since minds are momentary, each of them has a single object. What then is the role of *samadhi*?2. *Samadhi* causes the second mind to not be distracted or turned aside from the object of the first mind. But if this is the case, then the *samadhi* does not exercise any action with regard to the first mind which you consider as associated with *samadhi*3. Why imagine *samadhi* in and of itself? Why not admit that the minds are applied to a single object by reason of the causes that you assign to *samadhi*?4. Finally, you have defined *samadhi* as a universal *dharma* (*mahabhumika*, ii.24): hence all minds should possess the characteristic of being concentrated. [The Vaibhasikas answer this last objection:] No, because of the weakness of the *samadhi*. The Sautrantikas say that the minds which have the same object constitute *samadhi*: *samadhi* does not exist separately. For it is said in the Sutra that the Four Dhyanas are *adhicitta siksa*, the 'higher mental learning'; another says that the Four Dhyanas are the primary element in the purification of the mind (*cittaparisuddhipradhana*)."What is the meaning of the word *dhyana*? By reason of *dhyana* the ascetic is 'concentrated' and capable of *upanidhyana*. *Upanidhyai* signifies 'to know truly', as it is said in the Sutra, 'He who is concentrated knows truly'. (The root *dhyai* is used in the sense of *upanidhyana*.) In the School [of the Sarvastivadins], all *dhyana* is *prajna* [whereas in some other schools, *dhyana* is *cinta* or reflection]."If the Dhyanas are absorptions or *samadhis*, then are all absorptions,—good, bad, or neutral,—Dhyana? No. Only absorptions filled with certain excellences are called Dhyanas. So too in the world, it is the sun that is called 'the light maker' (*bhaskara*) (and not the firefly). What are the excellences? *Samadhi* is in fact excellent: it is an absorption filled

with ‘parts’ (*angasamayukta*, viii.10), which goes by the means of the yoke of calmness (*samatha*) and insight (*vipasyana*) [that is to say, in which calmness and insight are in equilibrium], that is termed in the Sutra ‘happiness in this world’ (*drstadharmasukhavihara*, viii.27) and ‘the easy path’ (*sukhapratipad*, vi.66), the path by which one knows better and easily. It is thus the excellent absorptions which are called *dhyana*.

“But if *dhyana* is an absorption filled with parts, how can a defiled absorption be called *dhyana*? Because it is bad *upani-dhyana*. But this entails false conclusions. [In fact, one cultivates bad *upani-dhyana* with a mind controlled by sensual desire, and this state cannot be a *dhyana*.] No. We give the name of *dhyana* to the defiled state that resembles true *dhyana*, as, in the world, one calls a thing that resembles a grain, although incapable of germinating, ‘rotten grain’, and not a pebble, etc. [In the same way one speaks of a *parajika* Bhikṣu, iv.39.] And the Blessed One speaks of bad *dhyana*.”

vicāraprītisukhavat pūrvapūrvāṅgavarjitam| tathārūpyāḥ catuskandhāḥ adhobhūmivivekajāḥ||2||

初具伺喜樂 後漸離前支 無色亦如是 四蘊離下地

2a. The First is filled with vicāra, prīti, and sukha, 2b. Parts that the following (Dhyānas) successively abandon. 2c. So too, the Ārūpyas. 2d. They are made up of four skandhas. 2e. It arises out of separation from lower spheres.

N/C: K2a: “The First Dhyana is a good concentration filled with *vicara*, *priti*, and *sukha* [that is to say, associated with a *vicara* filled or associated with *priti* and *sukha*]. This also says implicitly, ‘filled with *vitarka*’ for *vitarka* necessarily accompanies *vicara*, as smoke accompanies fire. It does not happen that *vicara* is associated with *priti* and *sukha* without at the same time being associated with *vitarka*.” [this is a bit confusing as Dhyānataṛa, the intermediate *dhyana* between the 1st and 2nd Dhyānas in fact does include *vicara* and not *vitarka*.]

K2b: “The Second, Third, and Fourth Dhyana are characterized by the successive abandoning of each of these three parts; eliminating *vicara*, the Second Dhyana is only filled with *priti* and *sukha*; eliminating *priti*, the Third Dhyana is only filled with *sukha*; and by eliminating *sukha*, these three parts are absent from the Fourth Dhyana.

K2c: “a. The Arupyas, that is, the absorptions of, and the rebirths in Arupyadhātu are like the Dhyānas in their number and nature. There are four Arupyas and each Arupya is twofold, existence and concentration. [The existences defined in the 3rd Chapter, iii.3]. The concentrations of Arupya, in their nature and in general, are applications of pure minds on a single object. By reason of this double similarity, the stanza says ‘So too, the Arupyas’ (are like the Dhyānas).”

K2d: “b. The Dhyānas are accompanied by five *skandhas*, but the Arupyas are accompanied by only four *skandhas*, for no *rupa* or physical matter accompanies it.”

K2e: “All the Arupyas are concentration; but there are four Arupyas because the concentration that constitutes each Arupya proceeds from separation from a lower sphere. Akasanāntaryāyatana is the absorption that proceeds from separation from the Fourth Dhyana; and so on to Naivasamjnanasamjnatāna (or Bhavagra) which proceeds from separation from Akimcanyāyatana. What is separation? The paths (Anantaryāmarga and Vimuktimarga) by which the ascetic is delivered from the lower spheres, because these paths have turned him away from them.”

vibhūtarūpasamjñākhyaḥ saha sāmantakaistribhiḥ| nārūpye rūpasadbhāvaḥ rūpotpattistu cittataḥ||3||

并上三近分 總名除色想 無色謂無色 後色起從心

3a-b. They are called vibhūtarūpasamjñā together with three sāmantakas. 3c. There is no rūpa in the Ārūpyas. 3d. Physical matter arises from the mind (citta).

N/C: K3a-b: “[The basic or *maula* Arupyas, with the preparatory stages or thresholds, the *samantakas* of the three higher Arupyas are defined as abodes of ‘those who have conquered the idea of physical matter.’] The first *samantaka*, the threshold of Akasanāntaryāyatana is not called a *samantaka* because it has the Fourth Dhyana for its object, and so the idea of physical matter is not completely transcended in it.

“The Arupyas are so called because there is no *rupa* or physical matter in them: they are made up of the four *skandhas* as mentioned above. [Hsuan-tsang: 3c. There is no *rupa* in Arupyadhātu.] This should be proved, say some Schools, for we maintain that there is some physical matter, *rupa*, in the Arupyas. But then why are the *arupyas* called *arupyas*, ‘absences of physical matter’? They are called this because their *rupa* is reduced, in the same way that a little red (*isatpingala*) is called ‘reddish’ (*apingala*, ‘absence of red’) (i.17). So be it; but what type of physical matter is in Arupyadhātu?” [The Bhasya then engages in extensive argumentation to establish that there is no *rupa* in Arupyas. Any subtle matter that is proposed to exist there must be based on primary elements and as well, subtle material beings (e.g. “invisible aquatic animals”) should also be “*arupya*”. Further arguments are refuted: “1. It is said that life and warmth are interconnected (*samsrsta*) [and] 2. It is said that *nāman* (i.e., the four nonmaterial *skandhas*) and physical matter support one another, like two bunches of roses...” Vasubandhu responds: “These texts are not decisive, for there is reason to interpret them: 1. The Sutra says that life (*ayus*) is associated with warmth, which is physical matter. But does this refer to all types of life or only to life in Kamadhātu? 2. The Sutra says that *nāman* and *rupa* (the nonmaterial and the material *skandhas*) support one another. But does this refer to all of the Dhātus or only to Kamadhātu and Rupadhātu?” The debate continues and concludes:] “Finally the Blessed One says that there is *rupa*, *vedana*, *samjña*, the *samskaras*, and *vijñāna* in the Dhyānas, and that there is *vedana* . . . and *vijñāna* in the Arupyas. If there were truly *rupa* in the Arupyas, why did not the Blessed One say that there is *rupa* in them, as he did for the Dhyānas? Hence,”

K3c: “[From the two arguments given above, it follows that there is no physical matter in Arupyadhātu. The masters who maintain the existence of physical matter in Arupyadhātu maintain a thesis that is false and in contradiction to reason.] If this is the case, then when a being obtains an existence in Arupyadhātu, his series of physical matter is cut off for numerous cosmic periods (iii.81). When this being is finally reborn in a lower sphere, where does his physical matter come from?”

K3d: “A cause was formerly produced—a certain action, etc.,—which should ripen in physical matter; a trace (*vasana*) of this cause remains in the mind: its efficacy now matures; the physical matter that now arises arises from the mind. But how can a mind in Arupyadhātu exist without being supported by physical matter, *rupa*? Why could it not exist without physical matter? Because it never happens here below that a mind exists without a body. But, by virtue of this same reasoning, you should deny that beings in Rupadhātu live on material food. Moreover we have already explained how a mind in Arupyadhātu has *nikaya* (‘genre’) and *jivita* (‘life’) as its support.”

ākāśānantyavijñānanatyākīrṃcanyasamjñākāḥ | *tathāprayogāt māndyāttu nasamjñānāpyasamjñākāḥ* ||4||
空無邊等三 名從加行立 非想非非想 味劣故立名

4a-c. Ākāśānantya, Vijñānānantya, and Ākīrṃcanya are named after their preparatory exercises. 4c-d. Because of its weakness, the (next) absorption is called Neither-Ideas-Nor-Absence of Ideas (nasamjñānāpyasamjñāka).

N/C: Bhasya: “Do the Arupyas receive their different names,—Akasanantyaayatana, etc.,—from the fact that they have space (*akasa*) etc., for their objects? No. The first three,”

K4a-c: “The three lower Arupyas receive their names from the fact that, in their preparatory exercises, one considers space, etc.”

K4c-d: “The Fourth Arupya receives its name from the fact that *samjna*, ‘ideas,’ is very weak in it. Ideas are not active in it, but neither is it completely without ideas. Without doubt, one prepares himself for this Arupya by considering, ‘Ideas are a sickness! Ideas are an ulcer! Ideas are an arrow! The absence of ideas (*asamjnika*, compare ii.41b) is stupidity (*sammoha*)! This is calmness, this is excellent, the Faculty of Neither-Ideas-Nor-Absence of Ideas!’ But it is not by reason of this preparatory exercise that the Fourth Arupya receives its name. And why is the Fourth Arupya conceived of, by the ascetic who finds himself in the preparatory absorptions, as Neither-Ideas-Nor-Absence of Ideas? It is because of the slightness of the ideas in it. This is the explanation of its name.”

iti maulam samāpattidravayamaṣṭavidham tridhā | *sapta āsvādanavacchuddhānāsravāṇi aṣṭamaḥ dvidhā* ||5||
此本等至八 前七各有三 謂味淨無漏 後味淨二種

5a. There are then eight things that are basic absorptions; 5b. The (first) seven are threefold. 5c. Enjoyment, pure, and free from the defilements. 5d. The eighth is twofold.

N/C: K5a: “The Four Dhyanas and the Four Arupyas are the eight basic absorptions.”

K5b: “The first seven of these eight are threefold.”

K5c: “They are associated with enjoyment, are pure, and are free from the defilements.”

K5d: “Bhavagra is associated with enjoyment and is pure, but it is not free from the defilements.”

āsvādanāsamprayuktaḥ satrṣṇaḥ laukikaḥ śubhaḥ | *śuddhakaḥ tattadāsvādyāḥ lokattaramanāsravam* ||6||
味謂愛相應 淨謂世間善 此即所味著 無漏謂出世

6a. The absorption of enjoyment is associated with thirst; 6b. A pure absorption is of a worldly order of good; 6c. It is the object of enjoyment. 6d. The absorption free from the defilements is transworldly.

N/C: K6a: “For enjoyment is itself thirst (=desire).”

K6b: “Worldly good is also termed ‘good,’ because it arises in conjunction with the pure *dharmas*, such as non-desire, etc. (iv.9a).

K6c: “Pure absorption is the object enjoyed by the absorption of enjoyment. As soon as the pure absorption disappears, the absorption of enjoyment that enjoys it arises. (The ascetic has then left the pure absorption that he is enjoying; but he is concentrated by virtue of the fact of the absorption of enjoyment which he enjoys).”

K6d: “The absorption free from the defilements is transworldly. (It cannot be the cause of or the object of desire; hence it is not enjoyed).”

pañcādye tarkacārau ca prītisaukhyasamādhayaḥ | *prītyādayaḥ prasādaśca dvitīye ’ngacatuṣṭayam* ||7||
靜慮初五支 尋伺喜樂定 第二有四支 內淨喜樂定

7a. There are five parts in the First: 7b. Vitarka, vicāra, joy [prīti], happiness [sukha], and samādhi. 7c. Four in the Second: faith and joy, etc.

N/C: Bhasya: “The Dhyanas are filled with ‘parts’ or items, but not the Arupyas (because calmness and insight are in equal measure in them [P/Pfn: “The *dhyanas* contain a large number of *dharmas*: why are certain *dharmas* considered as parts (*anga*)? The *dharmas* which are *pratipaksanga* or opposition, *anusamsranga* or excellence, and *tadubhayanga* or both opposition and excellence are considered as parts [in the absorptions of Arupyadhātu one does not distinguish parts,

because the taste of all of them is calmness, *samathaikarasata*]. In the First Dhyana: 1. *Vitarka* and *vicara* are opposed to the bad minds (*vitarka*) of Kamadhatu (*kama* or lust, *vyapada* or injury, and *vihimsa* or killing); 2. *priti* and *sukha* are obtained when *vitarka* and *vicara* have expelled their opposites (*vipaksa*), and through the fact of the separation from these opposites; and 3. *samadhi* or *cittaikagrata*, concentration or one-pointedness-of-mind through whose force the four other parts exist. In the Second Dhyana: the *adhyatmasamprasada* is opposed to *vitarka* and *vicara*; *priti* and *sukha* constitute the part of excellence. In the Third Dhyana: *upeksa*, *smṛti* and *samprajanya* are opposed to *priti*; *sukha* is the part of excellence. In the Fourth Dhyana: *upeksaparisuddhi* and *smṛtiparisuddhi* are opposed to *sukha*; *aduḥkhasukhavedana* is the part of excellence.”]). How many parts are there in each Dhyana?”

K7a: “There are five parts or items in the First Dhyana.”

K7b: “The teaching of the School is that *samadhi* or concentration is at one and the same time both Dhyana and a part of this Dhyana, whereas the other parts are only parts of Dhyana, but not Dhyana itself. But in our opinion, it is the same for the five-part Dhyana as for a four-part army, which does not exist apart from its parts.”

K7c: “The Second Dhyana contains four parts: joy, happiness, concentration of the mind on a single object (*cittaikagrata*), and internal purity of faith (*adhyatmasamprasada*).”

ṭṛtīye pañca tūpeksā smṛtiḥ prajñā sukham sthitiḥ| catvāryante'sukhāduḥkhopekṣāsmṛtisamādhayaḥ||8||

第三具五支 捨念慧樂定 第四有四支 捨念中受定

8a. Five in the Third: equanimity, mindfulness, awareness [samprajñāna], happiness, and stability (=samādhi). 8b. And four in the last: mindfulness, equanimity, the sensation of neither suffering nor happiness [aduḥkhāsukha], and samādhi.

N/C: K8a: “The Third Dhyana possesses five parts: 1) equanimity (not *vedanopeksa*, the sensation of indifference, but *samskaropeksa*), joy which is free from movement towards any object (*anabhogalaksana*); 2) mindfulness (that is, not losing sight of the motive or reason [*nimitta*] for this equanimity, *upeksanimittasampramosa*); 3) *samprajnanam* (consciousness or awareness relating to this mindfulness); 4) happiness; and 5) *samadhi*: *sthiti* or stability is a synonym for *samadhi*, as the Sutra says, ‘What is right *samadhi*? It is stability of the mind.’”

K8b: “The Fourth Dhyana possesses four parts: 1) the sensation of indifference (lit.: the sensation of neither suffering nor happiness), 2) pure equanimity (*upeksaparisuddhi*), 3) pure mindfulness, and 4) *samadhi*.”

dravyato daśa caikam ca prasarabdhi sukhamādyayoḥ| śraddhā prasādaḥ prītistu saumanasyaḥ dvidhāgamāt||9||

此實事十一 初二樂輕安 內淨即信根 喜即是喜受

9a. Regarded as things, there are eleven parts. 9b. In the first two Dhyānas, happiness (sukha) signifies well-being (prasrabdhi). 9c. Purity is faith. 9c-d. Joy is satisfaction. This is proved by two texts.

N/C: Bhasya: “These are the eighteen parts of the Dhyanas: the First and the Third Dhyanas have five parts each, and the Second and the Fourth Dhyanas have four parts each. In respect to their names, there are eighteen parts. (But how many of these eighteen are distinct things?)

K9a: “Regarded as things or substances (*dravya*), there are eleven parts. There are five in the First Dhyana, plus 1) internal purity or faith in the Second Dhyana; 3-5) equanimity, mindfulness, awareness and happiness in the Third Dhyana; and 6) the sensation of neither suffering nor happiness in the Fourth Dhyana. There are then some parts of the First Dhyana that are not parts of the Second Dhyana. There are four alternatives: 1) parts of the First Dhyana that are not parts of the Second Dhyana, namely *vitarka* and *vicara*; 2) part of the Second Dhyana that is not part of the First Dhyana, namely faith; 3) parts common to the First and the Second Dhyanas, namely joy, happiness, and concentration of the mind on a single object (*cittaikagrata*); and 4) parts that do not belong to either of the First or the Second Dhyanas, namely all of the other parts. The correspondance of the parts of the other Dhyanas is established according to the same principles.

“Why do you say that the happiness of the Third Dhyana constitutes a separate thing? Because the happiness of the Third Dhyana is agreeable sensation (*sukha vedana*), whereas”

K9b: “In the First and Second Dhyana, *prasrabdhi* (= *karmanyata*, ‘aptitude’ or ‘well-being,’ ii) is called happiness: here we have *prasrabdisukha*, happiness which consists of *prasrabdhi*. In the Third Dhyana, there is only the sensation of happiness (*sukha veaana*). In fact, in the first two Dhyanas, there can be no faculty of happiness (*sukhendriya*). The reason for this is: 1) the happiness attributed to these Dhyanas cannot be bodily happiness, in light of the fact that the five sense consciousnesses are absent in a person who has entered into contemplation; 2. the happiness attributed to these Dhyanas cannot be mental happiness because these Dhyanas possess joy. Now joy is ‘satisfaction’ (*saumanasya*) and it is inadmissible for joy and happiness, even happiness of sensation, to coexist; they cannot even succeed one another, for the First Dhyana possesses five parts, and the Second, only four.” [The Bhasya then presents a debate regarding the interpretation of “happiness” in the *dhyanas*. The debate arises out of the difficulty of interpreting “happiness” as bodily in the 1st and 2nd *dhyanas* where it co-exists with joy. This leads to the Vaibhasika formulation above, that “happiness” in the 1st and 2nd *dhyanas* is “well-being” (a mental happiness). Against this notion, it is pointed out that well-being should be designated for the 3rd and 4th *dhyanas* as well. The argument continues and comes back to another Vaibhasika-

Sautrantika point of debate: the co-existence of *dharma*s, especially *vitarka* and *vicara*, which can co-exist for the Vaibhasikas, but cannot from the Sautrantika point of view. The argument turns to the question of the parts of *dhyana*s:] “Let us consider the theory of the ‘parts’: one determines the specific features of the Second Dhyana and of those following by eliminating two, three, or four parts: it is for this reason that the First Dhyana is said to contain five parts, because the other Dhyanas are defined by the elimination, successively and in order, of the first four of these parts. This is why ideas (*samjna*) and the other *dharma*s of the First Dhyana are not considered as parts, for they are not cut off in the following Dhyanas. If you do not accept this explanation, then why does the First Dhyana have only five parts? But, [say the Vaibhasikas,] the five parts are only called parts because they are useful to the Dhyana. No, this cannot be the case, [answer the Darstantikas,] since mindfulness and *prajna* are more useful to the Dhyana than are *vitarka* and *vicara*.” “A certain school maintains the system that has been presented, but the ancient masters (*purvacaryas*) are not in agreement on this. Consequently the point should be further examined.”

K9c: “What is the *dharma* called ‘internal purity (or faith)’ (*adhyatmasamprasada*)? When the agitation of *vitarka* and *vicara* has come to an end, the series flows calmly and clearly: this is what is called internal purity. As a river agitated by waves, so too the series, by reason of the agitation of *vitarka* and *vicara*, is not calm or clear. [This is the explanation of the Sautrantikas.] But if we admit this explanation, then internal purity is not a thing in and of itself. Thus there will not be eleven things in the Dhyanas. Then one must say K9c. Purity is faith. Purity (*prasada*) is a thing in and of itself, namely faith (*sraddha*). When the ascetic acquires the Second Dhyana, he produces a profound faith: he admits that the spheres of absorption themselves can be abandoned. This faith is called internal purity. Faith, having purity (*prasada*, vi.75) for its characteristic, is called purity. Having abandoned externals, it flows equally and so *prasada* is internal and equal; hence it is termed ‘internal purity’ or *adhyatmasamprasada*.

“According to other masters [the Sautrantikas], *vitarka*, *vicara*, *samadhi*, and internal purity are not separate things. [The Sarvastivadins:] If these are not separate things, how can one say that they are mental *dharma*s? [The Sautrantikas:] Some special states of mind receive the name of mental states because they arise in the mind. But the system of the Abhidharma does not admit this theory.”

K9c-d: “[Objection of the Sautrantikas:] You have said that joy is satisfaction (*saumanasya*), a happy or agreeable mental sensation. How would you establish this definition? If joy is not satisfaction, then what is the *dharma* that is called joy? We follow another school. According to this school, there exists a *dharma* distinct from satisfaction, a mental state called joy. The happiness of the three Dhyanas is satisfaction; hence joy, which is distinguished from happiness, is distinct from satisfaction. It is not admissible that happiness, in the Dhyanas, is satisfaction. [K9c-d...] The Blessed One says in the *Viparitasutra*, ‘In the Third Dhyana the faculty of satisfaction (*saumanasyendriya*) which has previously arisen is destroyed without remnant; in the Fourth Dhyana, the faculty of happiness (*sukhendriya*) is destroyed without remnant.’ He says in another Sutra, ‘By reason of the abandoning of the faculty of happiness and the faculty of suffering, and by reason of the previous disappearance of the faculty of dissatisfaction (*daurmanayendriya*) and the faculty of satisfaction.’ These two texts prove that there is no faculty of satisfaction in the Third Dhyana. Hence joy is satisfaction, and not happiness.”

kliṣṭeṣva satprītisukhaṃ prasādaḥ saṃpradhīḥ smṛtiḥ | upekṣāsmṛtiśuddhiśca kecit prasrabdhyupekṣaṇe||10||
染如次從初 無喜樂內淨 正念慧捨念 餘說無安捨

10a-c. In the defiled Dhyānas there is no joy, happiness, faith, sampradhīḥ (=awareness, saṃprajanya), mindfulness, pure equanimity nor pure mindfulness. 10d. According to some, (there is no) well-being and equanimity.

N/C: Bhasya: “Does defiled *dhyana* possess the parts that we have just studied? No. What are the parts that are absent in each defiled *dhyana*?”

K10a-c: “When it is defiled, the First Dhyana does not contain joy and happiness ‘arisen from separation’, because it is not separated from the defilements of Kamadhatu. The Second Dhyana does not contain internal purity (=faith), because it is troubled by the defilements; the defilements cause it to be unclear. The Third Dhyana does not contain mindfulness and awareness, because it is confused by a defiled happiness. The Fourth Dhyana does not contain the purity of equanimity or the purity of mindfulness, because it is soiled by the defilements. That is what some say.”

K10d: “According to others, there is no 1) well-being in the first two Dhyanas, and 2) no equanimity in the last two, because well-being and equanimity are *dharma*s that are only found in a pure mind (*kusalamahabhūmika*, ii.25).”

aṣṭāpakṣālamuktatvādāniñjam tu caturthakam | vitarkacārau śvāsau ca sukhādi ca catuṣṭayam||11||
第四名不動 離八災患故 八者謂尋伺 四受入出息

11a-b. As it is free from the eight faults, the Fourth is undisturbed. 11c-d. Vitarka and vicāra, the two breaths, and the four of which happiness is the first.

N/C: Bhasya: “The Blessed One teaches that three Dhyanas are ‘disturbed’ (*sa-injita*) because of ‘faults’ (*apaksalas*).”

K11a-b: “What are the eight faults?”

K11c-d: “The eight faults are *vitarka*, *vicara*, happiness, suffering, satisfaction, dissatisfaction, inbreathing, and outbreathing. None of these eight is found in the Fourth Dhyana: this is why it alone is termed ‘undisturbed.’ It is true

that the Sutra says that the Fourth Dhyana is undisturbed because it is not agitated by *vitarka* and *vicara*, by joy and happiness. (But the intention of this passage is not to attribute the breaths, etc., to the Fourth Dhyana; the Sutra is merely noting its difference from the other Dhyanas.) According to others, the Fourth Dhyana is ‘undisturbed’ (*anenjyam*) because it is like a lamp which, in a sealed place, is not agitated by the wind.”

saumanasyasukhlopekṣā upekṣāsumanaskate | sukhopekṣe upekṣā pravido dhyānopapattiṣu ||12||

生靜慮從初 有喜樂捨受 及喜捨樂捨 唯捨受如次

12. In the dhyāna existences, there is satisfaction, happiness, and equanimity; equanimity and sumanaskatā (=saumanasya, satisfaction); happiness and equanimity; and equanimity.

N/C: Bhasya: “Do the arisings of *dhyana* existences (*dhyānopapattayah*) or existences in Rupadhatu, possess the same sensations (*vedanas*) as do the absorption of the Dhyanas? No, they do not. Why is this?”

K12: “a. In the First Dhyana existence, there are three sensations: 1) the sensation of happiness (*sukhavedana*) associated with three consciousnesses (eye, ear, and body consciousness); 2) the sensation of satisfaction of the sphere of the mind consciousness (*manovijñana*); and 3) the sensation of equanimity associated with four consciousnesses (eye, ear, body, and *manas*).

b. In the Second Dhyana existence, there are two sensations, namely satisfaction and equanimity, both of the sphere of the *manas*. There is no happiness here, because the five sense consciousnesses are absent.

c. In the Third Dhyana existence, there are two sensations, namely happiness and equanimity, both of the sphere of the *manas*.

d. In the Fourth Dhyana existence, there is a single sensation, the sensation of equanimity.

Such is, with respect to the sensations, the differences between the Dhyana existences and the absorptions of *dhyana*.”

kāyākṣīrotravijñānam vijñāptyutthāpakam ca yat | dvitīyādau tadādyāptam akliṣṭāvvyākṛtam ca tat ||13||

生上三靜慮 起三識表心 皆初靜慮攝 唯無覆無記

13a-c. In the Second Dhyāna and above, the body, eye, and ear consciousness, and the consciousness that sets the act of informing into motion belong to the sphere of the First Dhyāna.

13d. These consciousnesses are undefiled-neutral.

N/C: Bhasya: “If, from the Second Dhyana on, three consciousnesses (eye, ear, and body consciousness) are absent, as well as *vitarka* and *vicara*, how can beings born in the three higher Dhyanas see, hear, and touch? How can they produce the bodily or vocal act of informing (*vijnaptikarman*, iv.7d; see also i.46 and following)? We do not say that beings who are born in these Dhyanas lack visual consciousness, etc. They possess these consciousnesses, but not in the Second, the Third or the Fourth Dhyanas:”

K13a-c: “The eye consciousness, etc., and the consciousness that sets into motion the act of informing do not exist in the Second Dhyana and above. But the beings of these Dhyanas manifest these consciousnesses, in the same way as they manifest a fictive mind of creation (*nirmanacitta*) of a lower sphere, and, by means of these consciousnesses, they see, hear, touch, and produce the action of informing.”

K13d: “The four *dhyanas* which beings in the Second Dhyana and above manifest, belong to the sphere of the First Dhyana. Hence they are not defiled, because these beings are detached from the lower spheres; but they are not good, because the good of a lower sphere is less good.”

atadvān labhate śuddham vairāgyeṇopapattitah | anāsravaṁ tu vairāgyāt kliṣṭam hānyupapattitah ||14||

全不成而得 淨由離染生 無漏由離染 染由生及退

14a-b. One who does not possess them acquires them, pure, through detachment or through birth.

14c. One acquires them, undefiled, through detachment. 14d. One acquires them, defiled, through falling and through birth.

N/C: Bhasya: “How does the acquisition of the absorptions of Rupadhatu and Arupyadhatu take place accordingly as they are pure, undefiled, or defiled? (see viii.5).”

K14a-b: “One who does not possess these absorptions obtains them by detaching oneself from a lower sphere or by taking up birth in a lower sphere (*adhobhumyupapattitas*), with the exception of the fourth absorption of Arupyadhatu, or Bhavagra, which one acquires solely by detaching oneself from the third absorption. What is the meaning of the expression, ‘He who does not possess them’? This signifies ‘One who has not acquired them or who has lost them.’ In fact a person who possesses these pure absorptions of the falling (*hanabhagiya*) class, etc. (viii.17) can, through cultivation, obtain pure absorptions of a higher class (i.e., of penetration, *nirvedhabhagiya*); one who possesses pure absorptions of the duration (*sthitibhagiya*) class can, through falling, obtain pure absorptions of the falling class.

“The *Vibhasa* also says, ‘Can one acquire a pure *dhyana* through detachment? Can one abandon a pure *dhyana* through detachment? Can one acquire a pure *dhyana* through falling? Can one abandon a pure *dhyana* through falling? Can one acquire a pure *dhyana* through birth? Can one abandon a pure *dhyana* through birth? Yes, in the case of the First Dhyana of the falling class.’ In fact, 1) one obtains this *dhyana* through detachment from Kamadhatu; 2) one loses it through detachment from Brahmaloaka (: by passing through the Second Dhyana); 3) one obtains it by falling from detachment in Brahmaloaka; 4) one loses it by falling from detachment in Kamadhatu; 5) one obtains it by rebirth from here up to

Brahmaloka; and 6) one loses it by rebirth into Kamadhatu. [Hsuan-tsang: The same for the absorptions of the other spheres].

K14c: “That is, ‘one who does not possess them.’ The Aryan who detaches himself from a lower sphere acquires the undefiled absorption of a higher sphere. This rule only refers to the ascetic who has completely abandoned the absorption in question. One who already possesses an absorption acquires this same absorption of undefiled quality under other conditions. Through the knowledge of extinction (*ksayajñana*, vi.44d), one acquires the undefiled absorption of an Asaiksa; through the perfecting of his faculties (*indriyasarhcara*, vi.60), one acquires an undefiled absorption of a Saiksa or an Asaiksa, according to the case. [Hsuan-tsang: The undefiled absorption, already possessed, is again acquired through cultivation or through falling, as explained above.]

“But cannot one say that the ascetic, through entry into the certitude of the acquisition of absolute good (*samyaktvaniyama*, vi.26a), acquires undefiled absorption for the first time? No, for the ascetic who, before pursuing the acquisition of the result of the state of Sakrdagamin, has obtained the result of the state of Srotaapanna (an *anupurvana*, ii.16c) can enter into this certitude in the state of Anagamyā (viii.22c); he does not necessarily acquire the basic absorption. [Hsuan-tsang: Now the Treatise only examines the case that necessarily includes the acquisition of the absorptions.]

K14d: “One who falls from the detachment of a sphere acquires the defiled absorption of this sphere. One who, dying in a higher sphere and reborn in a lower sphere, acquires the defiled absorption of this second sphere.”

tr̥ṭīyādyaḍvādūrdhvādho ’nāsravānantaram śubham | utpadyate tathā śuddhāt kliṣṭam cāpi svabhūmikam ||15||

無漏次生善 上下至第三 淨次生亦然 兼生自地染

15a-c. After the undefiled, up to the third sphere above or below, there arises the good. 15c-d. The same after the pure, by adding the defiled of its sphere.

N/C: Bhasya: “How many types of absorptions arises after how many types of absorptions?”

1. Six absorptions can arise after the first undefiled *dhyana*: 1-2) pure and undefiled absorption of the same sphere; and 3-6) pure and undefiled absorption of the Second and Third Dhyanas.
2. Seven absorptions can arise after undefiled Akimcanyayatana: 1-2) pure and undefiled absorption of the same sphere; 3-6) pure and undefiled absorption of Vijnananantayatana and Akasanantayatana; and 7) pure absorption of Naivasamjñanasamjñayatana, because this *ayatana* does not contain any undefiled absorption.
3. Eight absorptions can arise after the Second undefiled Dhyana: 1-2) pure and undefiled absorption of the same sphere; and 3-8) pure and undefiled absorption of the Third, Fourth, and First Dhyana.
4. Nine absorptions can arise after undefiled Vijnananantayatana: 1-2) two of the same sphere; 3-6) four, namely two of Akasanantayatana and two of the Fourth Dhyana; and 7-9) three, two of Akimcanyayatana and one of Naivasamjñanasamjñayatana.
5. According to these same principles, one will see that ten absorptions can arise after the *dhyana* and *arupya* absorptions not specified above.

“The rule is formulated briefly:”

K15a-c: “[The word ‘good’ designates the pure absorption and the undefiled absorption, for both are morally good (iv.8).] After an undefiled absorption, we have: 1) either two types of absorption of the same sphere as this undefiled absorption, namely pure and undefiled; or 2) two types of absorption, pure or undefiled, of a higher sphere or of a lower sphere until the third in either direction. In fact, by reason of its too great distance, the ascetic is not capable of jumping over two spheres. After inferential knowledge (*anvayajñana*, vii.3c), one can enter into the absorptions of Arupyadhatu, but not after the knowledge of the *dharmas* (*dharmajñana*), because this has a lower sphere for its object.

“We have seen which absorptions arise after the undefiled absorptions.”

K15c-d: “A defiled absorption of the same sphere can arise after any pure absorption. The rest as for the undefiled absorption. A defiled absorption cannot arise after an undefiled absorption.

kliṣṭāt svam śuddakam kliṣṭam evam cādharasuddhakam | cyutau tu śuddhakāt kliṣṭam sarvam kliṣṭāttu nottaram ||16||

染生自淨染 并下一地淨 死淨生一切 染生自下染

16a. After the defiled, the pure and the defiled of its sphere. 16b. And the pure of a lower sphere. 16c-d. At death, after the pure, the defiled of any types can arise. 16d. After the defiled, nothing higher.

N/C: K16a: “A pure or a defiled absorption of the same sphere can arise after a defiled absorption.”

K16b: “Wearied of the defilements of the sphere in which one finds oneself,—defilements belonging to the defiled absorption of a higher sphere,—the ascetic produces an esteem for the pure absorption of a lower sphere. Therefore, after the defiled absorption of a higher sphere (the Second Dhyana), a pure absorption of a lower sphere (the First Dhyana) can arise.

“There is a difficulty. If an ascetic were in a position to distinctly know a defiled absorption and a pure absorption, he would be able to pass from the higher defiled absorption to the lower pure absorption. But, being defiled, he is not capable of this distinct knowledge; how then can he, after a defiled absorption, produce a pure absorption?”

“By the force of a previous resolution (*pranidhana*). He made the resolution, ‘May I be able to obtain a lower pure absorption! What have I to do with a higher defiled absorption?’ The ‘series’ develops of itself by reason of this resolution, and, as a consequence, the lower absorption arises after the higher defiled absorption, in the same way as a person forms the resolution to sleep until a certain time, falls asleep, and then wakes up at that fixed time.

“The undefiled absorptions, of whichever sphere, never arise after a defiled absorption. [There is no reciprocal generation between these two types, whereas a pure absorption is in reciprocal generation with both the undefiled and defiled absorptions.]

“We have said that the defiled absorption that succeeds the pure or defiled absorption is always of the sphere of the absorption which it follows. This rule should be understood of life in the course of the absorption; but”

K16c-d: “At death, a defiled mind of any sphere can arise following a pure absorption obtained through birth.”

K16d: “At death, only a defiled mind of the same sphere or a lower sphere can follow Rupadhatu and Arupadhatu.”

caturdhā śuddhakam hānabhāgīyādi yathākramam| kleśotpattisvabhūmyūrdhvānāsravānugūṇam hi tat||17||
淨定有四種 謂即順退分 順住順勝進 順決擇分攝

17a-b. The pure absorption is of four types, of falling, etc. 17b-d. In order, they are suitable to the arising of the defilements, to its own sphere, to a higher sphere, to the undefiled.

N/C: Bhasya: “We have seen that the undefiled absorption can follow the pure absorptions; but it cannot follow all types of pure absorptions.”

K17a-b: “The pure (*suddhaka*) absorption is of four types: of falling (*hanabhagiya*), of duration (*sthitibhagiya*), of progress (*visesabhagiya*), and of penetration (*nirvedhabhagiya*). Nevertheless, the pure absorption of Naivasamjnanasamjnatana is only of three types, excluding the category of the pure absorption of progress, because it has no higher sphere. What are these four types?”

K17b-d: “When the pure absorption is of such a nature that it tends to lead to the arising of the defilements, it is called an absorption ‘of falling.’

When the pure absorption tends to lead to its own sphere, it is called an absorption ‘of duration.’

When the pure absorption tends to lead to a higher sphere, it is called an absorption ‘of progress.’

When the pure absorption tends to lead to the undefiled absorption, it is called an absorption ‘of penetration’ (vi.20a).

Therefore it is from this last category of pure absorptions that the undefiled absorption arises.”

dve trīṇi trīṇi caikam ca hāna bhāgādyanantaram| gatvāgama dvidhā bhūmīraṣṭau śliṣṭai kalaṅghitāh||18||
如次順煩惱 自上地無漏 互相望如次 生二三三一

18a-b. After the absorption of falling, etc., two, three, three, one. 18c-19b. Going and coming in two ways over the eight spheres, in immediate succession, by passing over one sphere, going to the third sphere of a different type, is called “transitional absorption”.

N/C: Bhasya: “What is the reciprocal generation of these four categories of absorption?”

K18a-b. After the absorption of falling, etc., two, three, three, one.

After the absorption of falling, there can arise absorptions of falling and duration.

After the absorption of duration, three can arise, with the exception of the absorption of penetration.

After the absorption of progress, three can arise, with the exception of the absorption of falling.

After the absorption of penetration, only an absorption of penetration can arise.

We have seen (viii.15a-c) that immediately after a pure absorption or an undefiled absorption of a certain sphere, there can arise a pure absorption of an undefiled absorption of the third sphere above or below. When this is produced, the ascetic passes over a sphere and changes the characteristics of his absorption: he cultivates what is called the ‘transitional absorption’ (*vyutkrantakasamapatti*). How is this absorption actualized?”

K18c-19b: “‘Going and coming’: ‘to go’ is to take up the absorptions in ascending order; ‘to come’ is to take up the absorptions in descending (or reverse) order. ‘In two ways’ refers to undefiled absorption and defiled absorption. This refers to the pure absorptions, not to the defiled absorptions. ‘The eight spheres’ means the Four Dhyana absorptions, and the Four Arupya absorptions. ‘In immediate succession’ signifies by degrees. ‘By passing over one sphere’ means by skipping a sphere. The preparatory exercise (*prayoga*) includes four successive disciplines: 1) cultivation of the eight defiled absorptions in ascending and descending order; 2) when this cultivation is assured, there is cultivation of the seven undefiled absorptions in ascending and descending order; 3) when this cultivation is assured, then the ascetic, in order to gain mastery in absorption, passes from the first defiled *dhyana* into the third *dhyana* of this same quality; from this he passes into Akasanantyayatana, from this into Akimcanyayatana; and he then descends in the same way, since all of the absorptions are defiled; 4) when this cultivation is assured, there is cultivation in the same way, and in the two ways, of the undefiled absorptions. When the ascetic is capable of passing from the first defiled *dhyana* into the third undefiled *dhyana*, from this into defiled Akasanantyayatana, from this into undefiled Akimcanyayatana, and to return in the same way, then he has realized the entry into the third absorption of a different quality and has returned from this absorption: the transitional absorption has been achieved. It is impossible to skip over two spheres and enter into a fourth, because a fourth sphere is too distant. The transitional absorption is cultivated only by humans of the Three

Dvipas; by Arhats who are non-circumstantially delivered, that is, those who realize absorption of their own accord, those who are delivered independently of circumstances (the *asamayavimukta* Arhats, vi.57) because they possess mastery in absorption. The Drstipraptas (vi.31c), that is, the ascetics in whom *prajna* dominates, (who are informed by speculative views, *drsti*), are of keen faculties and possess mastery in absorption; but they lack the first condition. Arhats whose liberation is occasional and circumstantial (the *samayavimukta* Arhats, vi.56c) have destroyed the defilements, but the second condition is absent. Both are therefore incapable of cultivating the transitional absorption.”

vyutkrāntakasamāpattirvisabhāgatṛṭiyagā| svādhobhūmyāśrayā eva dhyānārūpyāḥ vṛthā’ dharam||19||

二類定順逆 均間次及超 至間超為成 三洲利無學

19c-d. The dhyāna and ārūpya absorptions have for their support (āśraya) beings of their own spheres or of a lower sphere. 19d. A lower absorption has no usefulness.

N/C: Bhasya: “How many *dhyana* and *arupya* absorptions can be actualized by beings in different spheres?”

K19c-d: “A being in Bhavagra (=Naivasamjnanasamjnayatana) can actualize the absorption of Bhavagra. Beings in lower spheres down to Kamadhatu can actualize it also. In the same way the absorptions of the other spheres can be actualized by beings who are in the sphere of these absorptions or in lower spheres. But a being reborn in a higher sphere cannot actualize the absorption of a lower sphere:

K19d: “An absorption of a lower sphere does not have even the smallest amount of usefulness for a being born in a higher sphere, because this absorption is, by comparison, mediocre. Such is the general rule, which admits of one exception: [see K20]”

āryākīmcanyasāmmukhyāt bhavāgre tvāsravakṣayah| satṛṣṇāḥ svabhavālabhāḥ dhyānaṁ sadviṣayaṁ śubham||20||

二類定順逆 非上無用故 唯生有頂聖 起下盡餘惑

20a-b. But, in Bhavāgra, it is by entering the Āryan absorption of Ākimcanya that one destroys the defilements. 20c. Associated with thirst, absorption has its own existence (bhava) for its object.

20d. Pure absorption has all that exists for its object.

N/C: K20a-b: “A being born in Bhavagra realizes the Āryan, that is, the undefiled absorption of Akimcanyayatana in order to destroy the defilements relating to Bhavagra. In fact, the pure (=undefiled) Path cannot be cultivated in Bhavagra; but on the other hand, Akimcanya is very close to it.”

“What is the object of the Dhyana and Arupya absorptions?”

K20c: “‘Absorption associated with thirst’ (=desire) signifies the absorption of enjoyment (viii.6). It has for its object ‘its own *bhava*’ that is, the *bhava* of its sphere. *Bhava* signifies ‘that which is defiled’ [This is another manner of presenting the doctrine of viii.6: the absorption of enjoyment has for its object a pure but defiled absorption, not an undefiled absorption]. It does not have a lower sphere for its object, for the ascetic that cultivates the absorption of enjoyment of a certain sphere is detached from the lower sphere. He does not have a higher sphere for his object, for the spheres are delimited by desire. He does not have an undefiled absorption for his object, which would imply that it is pure.

K20d: “The pure or undefiled absorption takes as its object all of the *dharmas* that exist, conditioned (*samskrta*) and unconditioned (*asamskrta*). Nevertheless [...into K21]”

na maulāḥ kuśalārūpyāḥ sāsṛavādharagocarāḥ| anāsraveṇa hīyante kleśāḥ sāmantakena ca||21||

味定緣自繫 淨無漏遍緣 根本善無色 不緣下有漏

21a-b. The pure Ārūpya absorptions of the principal spheres do not have lower defiled absorptions for their object. 21c-d. The defilements are abandoned through the undefiled absorptions. 21d. And also by means of the sāmantakas, (likewise pure).

N/C: K21a-b: “The pure absorptions cultivated in the principal spheres of Arupyadhatu—in opposition to the Dhyana absorptions and to the absorptions cultivated in the *samantakas* of Arupyadhatu (viii.22)—do not have for their object the defiled *dharmas* of lower spheres, but the *dharmas* of their own sphere or of a higher sphere.

“The undefiled *dharmas* grasp all inferential knowledge (*anvayañjana*, vii.3c) for their object, the *sarvanvayañjanapaksa*; they do not concern themselves with the knowledge of the *dharmas* (the *dharmajñana*, whose object, namely Kamadhatu, is too distant); they no longer concern themselves with the extinction (which is undefiled) of a lower sphere, which would be possible only if they were concerned with this sphere. The absorptions cultivated in the *samantakas* of Arupyadhatu have for their object the lower sphere, for they include an irresistible Path (*anantaryamarga*) whose sole object is the lower sphere.”

“Among the three types of *dhyana* and *arupya* absorptions,— undefiled and supermundane (*anasrava*), pure (*suddhaka*), and defiled (*klista*),—which one destroys the defilements (*klesas*)?”

K21c-d: “Any undefiled absorption is capable of cutting off the defilements; not the pure absorptions, nor even less, the defiled absorptions. The pure absorption does not cut off the defilements of a lower sphere, for the ascetic can only obtain the pure absorption of a certain sphere because he is detached from a lower sphere; he does not cut off the defilements of his sphere, for he does not oppose these defilements; he does not cut off the defilements of a higher sphere, because they are more subtle than he himself.”

K21d: “If the *samantakas* of the *dhyanas* and the *arupyas* are pure, they cut off the defilements, because they are opposed to a lower sphere.”

aṣṭau sāmantakānyeṣāṃ śuddhāduḥkhāsukhāni hi| ārya cādyam tridhā kecit atarka dhyānamantaram||22||

無漏能斷惑 及諸淨近分 近分八捨淨 初亦聖或三

22a. There are eight sāmantakas in the basic absorptions. 22b. They are pure; they possess the sensation of equanimity. 22c. The first is also Āryan. 22c. Some say that it is threefold. 22d. Dhyānāntara is without vitarka.

N/C: Bhasya: “How many *samantakas*, prefatory or threshold absorptions, are there?”

K22a: “Each basic absorption has a *samantaka* or prefatory absorption, through which one enters into the basic absorption. Are the *samantakas* of three types,—undefiled, pure, or defiled,—like the basic absorptions? Do they possess the same sensations (*vedana*, namely joy or *priti* in the first two Dhyanas, happiness or *sukha* in the Third, and equanimity or *upekṣa* in the Fourth) as they do?”

K22b: “The *samantakas* are exclusively pure and are associated with the sensation of equanimity, because one traverses them through effort, because the abhorance of the lower sphere has not yet disappeared, and because they are the Path by which one detaches oneself from the lower sphere. Therefore they only contain the sensation of equanimity and they are not associated with enjoyment.”

K22c: “The first *samantaka* is called Anagamyā. It is of two types, pure and Āryan, that is, undefiled. The *samantaka* mind through which one enters an existence is defiled; but the *samantaka* mind through which one enters absorption cannot be defiled, for this thesis has been refuted (K21c above).”

K22c: “Other masters say that the Anagamyā *samantaka* is also associated with enjoyment.”

“Does *dhyānantara*, the intermediate *dhyana*, differ or not from *samantaka*? It differs from it. In fact *samantaka* is the door to detachment from a lower sphere, but this is not the case for *dhyānantara*. Furthermore”

K22d: “The First basic *dhyana* and the first *samantaka* are associated with *vitarka* and *vicāra*. In the seven higher absorptions (the basic Dhyanas and their *samantakas*), there is neither *vitarka* nor *vicāra*. Only *dhyānantara* is filled with *vicāra* without being filled with *vitarka*; consequently it is superior to the First Dhyana but inferior to the Second. This is why it is called *dhyānantara*, or intermediate *dhyana*. Consequently in the higher spheres there is no *dhyānantara*, for the other spheres do not have, like the First, a higher and a lower (*visesabhavat*).”

tridhā aduḥkhāsukhamāntacca mahābrahmaphalam ca tat| savitarkavicāro’ dhaḥsamādhiḥ parato’ dvayaḥ||23||

中靜慮無尋 具三唯捨受 初下有尋伺 中唯伺上無

23a. To three; 23b. It has the sensation of equanimity. 23c. It has Mahābrahmā for its result. 23d-e. Up to it, samādhi exists with vitarka and vicāra; 23e. Beyond, samādhi exists without either.

N/C: Bhasya: “To how many categories does *dhyānantara* belong? What sensation does it have? K23a. To three; It can be associated with enjoyment, a pure absorption, and an undefiled absorption. K23b. It has the sensation of equanimity. Like the prefatory or threshold absorptions (*samantakas*), it has the neither-disagreeable-nor-agreeable sensation, for it is associated with the faculty of equanimity (iv.48). One progresses through it through effort (*abhisamkaravdhin*) and therefore it cannot be associated with satisfaction (*saumanasya*). Hence it is considered to be a ‘difficult path’ (*dukkha pratipad*, vi.66). What is the result of *dhyānantara*?”

K23c: “Whoever cultivates this absorption to the highest degree is reborn as Mahābrahma.”

“[We have explained the absorptions or *samapattis*. What are the *samadhis*?]

The Sutra says that there are three types of *samadhi*: 1) *samadhi* with *vitarka* and *vicāra*, 2) *samadhi* without *vitarka* but with *vicāra*, and 3) *samadhi* without *vitarka* and *vicāra*. *Dhyānantara* is *samadhi* without *vitarka* but with *vicāra*. As for *dhyānantara*,

K23d-e: “All *samadhi* that is below *dhyānantara* contains *vitarka* and *vicāra*. This refers to the First Dhyana and to any other *samadhi* supported by the First Dhyana.”

K23e: “Above *dhyānantara*, all *samadhi* is without *vitarka* and *vicāra*, from the *samantaka* of the Second Dhyana to the Fourth Arupya absorption.”

ānimittaḥ samākāraḥ sūnyatānātmasūnyataḥ| pravartate aprāṇihitaḥ satyākārairataḥ paraiḥ||24||

空謂空非我 無相謂滅四 無願謂餘十 諦行相相應

24a. The absence of characteristics has the aspect of the Tranquil. 24b-c. Emptiness has the aspects of emptiness and non-self. 24c-d. The absence of intention is associated with the other Truths.

N/C: Bhasya: “The Sutra teaches that there are three absorptions, the absorption of emptiness (*sunyatasamadhi*), the absorption of the absence of characteristics, (*animittasamadhi*) and the absorption of the absence of intention (*apraṇihitasamadhi*).”

K24a: “The absorption associated with the aspect of the Truth of Extinction (*nirodhasatya*),—that is, the absorption in which the ascetic considers extinction,—is called the absorption of the absence of characteristics. This absorption has four aspects. Why does it receive this name? Because Nirvana or extinction, being free from ten characteristics (*nimitta*) is called *animitta*. The absorption that has Nirvana for its object is thus *animitta*. The ten characteristics or mark (*nimitta*)

are: 1-5) the five *āyatana*s, external sources of the sense consciousnesses, physical matter (*rūpa*), sound, etc.; 6-7) male and female; and 8-10) the three characteristics of conditioned things (the *samskṛtalakṣaṇa*s, ii.45), arising, duration-and-change, and death.

K24b-c: “The absorption associated with the two aspects of emptiness (*śūnya*) and of non-self (*anātman*) is called the absorption of emptiness (*śūnyatasamādhi*). There are thus two aspects, the last two aspects of the Truth of Suffering. K24c-d: “The absorption of the absence of intention is the absorption that grasps the other ten aspects. On the one hand, there are aspects of impermanence (*anitya*) and suffering (*duḥkha*), the first two aspects of the Truth of Suffering) and the four aspects of the Truth of Origin, which provoke dread (*udvega*), and on the other hand, the four aspects of the Path, for the Path is like a raft and should necessarily be abandoned. The absorption that grasps these ten aspects is turned toward the passing beyond of things that are impermanent, suffering, arising, and the Path; it is then called *apranīhita*, free from *pranīdhana*, the will or desire for something. On the contrary however, Nirvana, under these four aspects and as the object of the absorption of the absence of intention, should not be abandoned; and the last two aspects of the Truth of Suffering, namely emptiness and non-self, the object of the absorption of emptiness, do not provoke dread, for these two aspects belong to Nirvana as well as to conditioned things.”

śuddhāmālāḥ nirmalāstu te vimokṣamukhatrayam | śūnyatāśūnyatādyākhyāstrayo ’parasamādhayaḥ ||25||

此通淨無漏 無漏三脫門 重二緣無學 取空非常相

25a. Pure or immaculate (amala). 25b. Immaculate, they are the three gates to deliverance (vimokṣamukha). 25c-d. There are also three other absorptions (samādhi) called “emptiness of emptiness”, etc.

N/C: Bhasya: “These three absorptions (*samādhi*) are of two types”

K25a: “They are pure (*śuddhaka*) or immaculate, that is undefiled (*anasrava*), accordingly as they are worldly or transworldly. Worldly, they exist in eleven spheres; transworldly, they exist in the sphere of the Path.

K25b: “When they are undefiled, they are also called ‘the gates to deliverance’, because they are effectively the gates leading to Nirvana or deliverance (*mokṣa*). We have emptiness as a gate to deliverance (*śūnyatavimokṣamukha*), the absence of characteristics as a gate to deliverance (*animittavimokṣamukha*), and the absence of intention as a gate to deliverance (*apranīhitavimokṣamukha*).”

K25c-d: “They are also called the absorption of the emptiness of emptiness (*śūnyatasūnyatasamādhi*), the absorption of the absence of intention in the absence of intention (*apranīhitapranīhitasamādhi*), and the absorption of the absence of characteristics in the absence of characteristics (*animittanimittasamādhi*), because they have respectively, and in a manner that we shall explain, the absorptions of emptiness, the absence of intention, and the absence of characteristics for their objects.”

ālambete aśaikṣaṃ dvau śūnyataścāpyanīyataḥ | ānimittānimittastu śāntato ’sarīkhyayā kṣayam ||26||

後緣無相定 非擇滅為靜 有漏人不時 離上七近分

26a-b. The first two refer to the Aśaikṣa under the aspects of emptiness and impermanence. 26c-d. The absence of characteristics in the absence of characteristics has for its object extinction (kṣayam) not attained through conscious effort, and considers it as tranquil (śānta).

N/C: K26a-b: “They have for their object the absorption of the Aśaikṣa; that is, they have respectively the absorption of emptiness and the absorption of the absence of intention as realized by an Arhat for their object (see viii.27a). The absorption of the emptiness of emptiness considers the absorption of emptiness, which considers the *dharmas* as empty and non-self, as empty but not as non-self, because a view of non-self does not provoke the same dread as does a view of emptiness. The absorption of the absence of intention in the absence of intention (*apranīhitapranīhitasamādhi*) has the absorption of the absence of intention of the Aśaikṣa for its object, an absorption which considers things under ten aspects, impermanence, suffering, etc. (viii.24c), by considering them as impermanent. It does not consider them as suffering, nor as cause (*hetu*), origin (*samudaya*), condition (*pratīyaya*), or appearance (*prabhava*), for the absorption of the absence of intention, being undefiled, is not suffering or cause; and although the absorption of the absence of intention is the Path, the absorption of the absence of intention in the absence of intention (*apranīhitapranīhitasamādhi*) no longer considers it as a Path, the truth (*nyaya*), the route, (*pratīpad*), nor as pertaining to the truth (*naītyanika*), because the goal pursued by the ascetic is that of becoming disgusted with the absorption of the absence of intention.”

K26c-d: “This is to say that the absorption of the absence of characteristics in the absence of characteristics has for its object the extinction that is not attained through conscious effort (*apratīsamkhyanirodha*) of the absorption of the absence of characteristics, and considers this extinction under the aspect of tranquility, thinking, ‘This extinction is tranquil’. It does not have for its object the extinction attained through conscious effort (*pratīsamkhyanirodha*) of the absorption of the absence of characteristics, for this absorption is undefiled, and there is no extinction attained through conscious effort of anything that is pure.

“And of the four aspects under which one can consider extinction attained through conscious effort, namely extinction (*nirodha*), tranquility (*santa*), excellent (*pranīta*), and leaving (*nihsarana*, vii.13a), the aspect of tranquility is the only one that is appropriate here. In fact, the characteristic of extinction belongs to the extinction not attained through conscious

effort, as well as to the extinction brought about by impermanence; the extinction not attained through conscious effort is not excellent, for it is morally neutral (*avyakṛta*); it is not leaving, for it is not disconnection from the defilements.”

sāsravāḥ nṛṣu akopyasya saptasāmantavarjitāḥ| samādhibhāvanā dhyānaṁ subhamādyāṁ sukhāya hi||27||

為得現法樂 修諸善靜慮 為得勝知見 修淨天眼通

27a. Defiled (lit: possessing the defilements, sāsrava). 27a-b. Among humans, 27b. Among the Unshakeable Ones. 27c. With the exception of the seven sāmantakas. 27c-d. The First good Dhyāna is the cultivation of the absorption that has for its result happiness;

N/C: K27a-b: “The three absorptions (*samadhi*) are exclusively K27a. Defiled (*sasrava*). Because they hate the Path [they turn away from it, regarding it as empty, etc.] Now such absorptions are not pure, or undefiled *dharma*s. Where do they arise? K27a-b. Among humans, They are cultivated only by humans of the Three Dvipas, and not by the gods. Among whom do they arise? K27b. Among the Unshakeable Ones. Only among the Arhats of the Unshakeable (*akopya*, vi.56a) class, and among no other Arhats. In what sphere (*bhumi*) do these also exist?”

K27c: “These absorptions arise (‘have for their support’) eleven spheres, namely Kamadhatu, Anagamyā, the eight basic absorptions (Dhyāna and Ariipya absorptions, with the exception of the prefatory absorptions, *samantakas*) and *dhyānantara*.”

“The Sutra says that there are four cultivations of absorption (*samadhibhavana*): ‘There is a cultivation of the absorption that cultivates, practices, repeatedly cultivates, which has for its result the possession of happiness in this world,’ and the rest.”

K27c-d: “1. The ‘First good Dhyāna’ is the first pure (*suddhaka*) or undefiled *dhyāna*. Through this *dhyāna*, the ascetic obtains ‘happiness in this world’ (*drstadharmasukhavihara*). This holds for the other three Dhyānas as for the First Dhyāna. This absorption does not necessarily have for its result happiness beyond this world, for the ascetic who possesses it can fall from it, he can be reborn higher, or he can obtain Nirvana: in these three cases he does not enjoy happiness in a future life.”

darśanāyākṣyabhiṣṅeṣṭā dhībhedāya prayogajāḥ| vajropamo’ntyē yo dhyāne sāsravakṣayabhāvanā||28||

為得分別慧 修諸加行善 為得諸漏盡 修金剛喻定

28a. The supernormal knowledge (abhiññā) of the eye has sight for its result. 28b. The cultivation of good arisen from exercise has comprehension for its result. 28c. The absorption likened to a Vajra (Vajropamasamadhi) of the Fourth Dhyāna has the extinction of the defilements for its result.

N/C: K28a: “2. The second cultivation of the absorption has for its result the acquisition of the seeing of knowledge (*jnanadarsana*). This is the supernormal knowledge of the divine eye (*divyacakṣurabhiñna*).”

K28b: “3. The third cultivation of the absorption has for its result the attainment of the excellent forms of *prajna* (*prajnaprabheda*). This is the *samadhibhavana* of the superior qualities which arise from cultivation, that is, the qualities of the three spheres and pure, undefiled qualities. The *samadhi* that produces these qualities is called the *samadhibhavana* of these qualities.”

K28c: “4. In the Fourth Dhyāna there is produced an absorption that is called the cultivation ‘like a Vajra’ (*vajropama*). This absorption destroys all of the defilements.

“According to the School, the Blessed One, in setting forth this fourfold cultivation of the absorptions, teaches his own cultivation. How is this? Because he places himself in the Fourth Dhyāna in order to realize the Vajropamasamadhi (vi.44b) which, as we have seen, can be realized in other states of absorption.”

apramāṇāni catvāri vyāpādādivipakṣataḥ| maitryadveṣaḥ api karuṇā muditā sumanaskatā||29||

無量有四種 對治瞋等故 慈悲無瞋性 喜捨無貪

29a. The Immeasurables (apramāṇas) are four in number. 29b. Because they oppose ill-will, etc., 29c. Goodwill is the absence of hatred. 29d. So too compassion. 29e. Joy is satisfaction.

N/C: Bhasya: “We have explained the absorptions. Let us explain the qualities (*guna*) that the ascetic realizes by being in the absorptions.”

K29a: “They are goodwill or friendship (*maitri*), compassion (*karuṇa*), joy (*mudita*), and equanimity (*upeka*). They are called the Immeasurables (*apramanas*) because they apply to an immeasurable number of beings, drawing after them an immeasurable merit, and producing immeasurable [retributive] results.”

K29b: “In order the four Immeasurables oppose ill-will (*vyapada*), harm (*vihimsa*), dissatisfaction (*arati*), and sensual craving (*kamaraga*) and hostility (*vyapada*). Goodwill causes persons who are given over to ill-will to abandon ill-will, and so on.

“We have seen that the meditation on loathsome things (*asubhabhavana*, vi.9c) opposes sensual craving (*kamaraga*); we learn here that equanimity also opposes it. What is the difference between the meditation on loathsome things and equanimity in their opposition to sensual craving? According to the *Vibhasa*, there is reason to distinguish, with respect to sensual craving, craving for the visible things (*varna*) of Kamadhatu, and sexual craving (which is craving for a certain tangible thing). Now meditation on loathsome things opposes the first of these two craving, whereas equanimity is opposed to the second. We would say rather that meditation on loathsome things is opposed to sexual craving, (for this

meditation eliminates all desire relating to color, shape, aspect, contact, or bearing); whereas equanimity is opposed to craving that has for its object father, mother, children, and parents. [What are the Immeasurables?]"

K29c: "The nature of goodwill is the absence of malice."

K29d: "This is also the case for compassion."

K29e: "The nature of joy is satisfaction (*saumanasya*, ii.8a)."

upekṣā'lobhaḥ ākāraḥ sukhitā duḥkhitā vata| modantāmiti sattvācca kāmasattvāstu gocaraḥ||30||

此行相如次 與樂及拔苦 欣慰有情等 緣欲界有情

30a. Equanimity is the absence of desire. 30a-c. Their aspects are happiness, unhappiness, joy, and beings. 30d. They have the living beings of Kāmadhātu for their sphere.

N/C: K30a: "The nature of equanimity is the absence of desire. [But if equanimity is the absence of desire,] how can it oppose ill-will? [The Vaibhasikas answer:] Because ill-will is provoked by desire. We would say rather that equanimity is both the absence of desire and the absence of ill-will. [What are the aspects or the objects of the Immeasurables?]"

K30a-c: "Happy beings (*sukhita*) are the object of goodwill. The ascetic produces with regard to them a mind having the following aspect, 'Beings are happy!' and by this, he enters the meditation of goodwill (*maitribhavana*). Suffering beings (*duḥkhitā*) are the object of meditation. With regard to them the ascetic thinks, 'Beings are unhappy!' and, by this, he enters the meditation of compassion (*karunabhavana*). Joyful beings (*modantam*) are the object of joy. With regard to them, the ascetic thinks, 'Beings are joyful!' and, by this, he enters into the meditation of joy (*muditabhavana*). Beings considered merely as beings and without making any distinction, are the object of equanimity. With regard to them the ascetic produces a mind having the following aspect, 'Beings!' and, by this, by means of what can be called 'impartiality' (*madhyasthya*), he enters into the meditation of equanimity (*upeksabhavana*).

"Yet, to consider the beings who do not possess happiness as happy is an intentional view (*adhimoksa*) not conforming to the facts, and is erroneous (*viparita*). No; it is not erroneous: 1) when the ascetic thinks, 'Beings are happy!' the sense is 'May beings be happy!' 2) there is no error in his intention, for 3) the ascetic indeed knows that he conceives an intentional view. And even though the ascetic himself is mistaken, what harm in there in that? Would you say that the Immeasurables are bad because they take beings as they are not? But they are the roots of good since they oppose ill-will, etc."

"The Immeasurables have living beings for their object. More precisely..."

K30d: "In fact they oppose ill-will with respect to these beings. However, according to the Sutra, the ascetic produces the mind of goodwill with regard to one cardinal direction, with regard to two cardinal directions, . . . The Sutra speaks of the physical world but it has in view the beings that are to be found in the physical world."

dhyānāyormuditā anyāni ṣaṭ su kecittu pañcasu| na taiḥ prahāṇaṁ nṛṣveva janyante tryanvito dhruvam||31||

喜初二靜慮 餘六或五十 不能斷諸惑 人起定成三

31a. Joy in two Dhyānas. 31b. The others in six spheres. 31c. Or, according to some, in five. 31d. There is no abandoning through the Immeasurables. 31e. One produces them among humans. 31f. He necessarily possesses three.

N/C: Bhasya: "In what spheres does the ascetic produce the Immeasurables?"

K31a: "One cultivates joy (*mudita*) in only the first two Dhyanas, for joy is satisfaction (*saumanasya*) and satisfaction is absent in the other Dhyanas."

K31b: "The other three Immeasurables exist in six spheres: in Anagamyā, in *dhyānantara*, and in the Four Dhyanas."

K31c: "However, according to other masters, they are in only five spheres, with the exception of the Anagamyā. According to still other masters, they exist in ten spheres, by adding to the six 7) Kamadhātu and 8-10) the three *samantakas* of the higher Dhyanas. The number varies accordingly as one attributes the Immeasurables to a state of non-absorption (i.e., Kamadhātu) as to a state of absorption, or to the prefatory stages (the *samantakas*) as to the principal Dhyanas."

"We have said that the Immeasurables oppose ill-will, etc. Does this mean that one could abandon the defilements by means of the Immeasurables?"

K31d: "For the Immeasurables have the basic Dhyanas for their sphere or places of their arising; because they include an arbitrary or voluntary (*adhimukti*-, ii.72) judgment and not an exact judgment; and because they have for their object living beings and not the general characteristics of things (*dharmasamanyalaksanas*, ii.72). However in their preparatory stage (*prayoga*), the Immeasurables disturb ill-will, etc., and the Immeasurables dispel (lit.: 'render distant') ill-will already abandoned: this is why we have said above that the Immeasurables oppose ill-will, etc. More specifically: goodwill, compassion, etc., cultivated in Kamadhātu and in Anagamyā (viii.22c), the preliminary stages (iv.125), only resemble goodwill, compassion, etc. in a state of absorption which will be cultivated in the basic Dhyanas, the stages of the Immeasurables properly so called. After having disturbed ill-will, etc., by means of preliminary goodwill, compassion, etc., the ascetic produces, in the absorption of Anagamyā, a path of abandoning (*prahanamarga*)—independent of goodwill, compassion, etc.—by which he abandons the defilements. Once the defilements are abandoned, the ascetic obtains detachment from Kamadhātu, enters the basic Dhyana, and then obtains the Four

Immeasurables of the sphere of the basic Dhyana. The defilements are thus dispelled, and made distant, and the ascetic will henceforth be invincible, even when he encounters powerful causes of defilement.

“How does the beginner (*adikarmika*) cultivate goodwill? He calls to mind the happiness that he himself has experienced; he hears one speak of the happiness experienced by others, by the Buddhas, the Bodhisattvas, the Sravakas, and the Pratyekabuddhas. He forms the vow that all beings shall obtain this happiness. When his defilements are too strong, the ascetic is not capable of carrying out his intention impartially: he should then divide all beings into three categories, friends, persons to whom he is indifferent, and enemies. The first category is also divided into three: good friends, medium friends, and lesser friends; and in the same way the third (=enemies). The category of persons to whom he is indifferent is not so subdivided: thus there are altogether seven groups. Having made this division, the ascetic first forms the vow of happiness with regard to his good friends; he then follows this with a vow of happiness with regard to the medium friends and lesser friends. Finally the ascetic no longer distinguishes the three categories of friends; he then forms the same vow with regard to persons to whom he is indifferent and with regard to his enemies. Through the force of all these, he produces, with regard to his greatest enemies, the same vow of happiness as with regards his dearest friends. When this meditation or cultivation of the vow of happiness, sevenfold and impartial, is achieved, the ascetic then progressively enlarges the domain of this vow, embracing his town, his country, one cardinal direction, and then all the universe. When all beings, without exception, are embraced in his infinite mind of goodwill, the meditation of goodwill is achieved. Those who take pleasure in the qualities of others easily and rapidly cultivate goodwill, but not so those who take pleasure in discovering the faults of others. For even persons who have cut off their roots of good (iv.79) are not without their good qualities, and one can even find faults among the Pratyekabuddhas themselves: the consequences of the ancient good deeds of the former, and the bad deeds of the latter, are visible in their bodies, etc. “So too one should understand the meditation or cultivation of compassion and joy. One sees beings falling into the ocean of suffering: one forms the vow (*adhimucyate*): ‘May they be delivered from suffering! May they enter into joy.’ In this way one exercises himself in compassion and joy. One who cultivates equanimity takes as his point of departure the category of persons to whom he is indifferent, for the aspect of equanimity is, as we have seen, merely ‘Beings!’ “In what sphere of rebirth does one cultivate the Immeasurables?”

K31e: “Only humans can cultivate the Immeasurables and not beings in any of the other spheres of rebirth.”

K31f: “When a person possesses one Immeasurable, does he necessarily possess all of the others? He does not necessarily possess them all. K31f. He necessarily possesses three. The person who has produced the Third Dhyana or the Fourth Dhyana cannot possess joy, since satisfaction is absent in these Dhyanas. When one possesses one Immeasurable, one always possesses three.”

aṣṭau vimokṣāḥ prathamāvaśubhā dhyānayordvayoḥ| tr̥tīyo'ntye sa cālobhaḥ śubhārūpyāḥ samāhitāḥ||32||
 解脫有八種 前三無貪性 二二一一定 四無色定善

32a. The Deliverances are eight in number. 32a-b. The first two are meditations on loathsome things; 32b. They are in two Dhyānas. 32c. The Third in the last Dhyāna. 32d. It is the absence of desire. 32d. They are good Ārūpyas and absorptions.

N/C: K32a. The Deliverances are eight in number. According to the Sutra: ‘One endowed with physical matter sees physical matter’ (*rupi rupani pasyati*): this is the First Deliverance; 2) not having the idea of internal visible things, he sees external visible things: this is the Second Deliverance; 3) bringing forth agreeable Deliverance, he dwells in this absorption: this is the Third Deliverance. The Fourth to the Seventh Deliverances are the four absorptions of Arupyadhatu (Akasanantayayana, etc.). The Eighth Deliverance is the absorption of the extinction of ideas and sensations (*samjnaveditanirodhasamapatti*).”

K32a-b: “The first two Deliverances are, by their nature, meditations on loathsome things (vi.9), for they have for their aspect the idea of a corpse turning blue, etc. [The ascetic considers internal and external visible things, his body or external bodies, under the aspects of a corpse turning blue, etc.] Consequently the rules that concern the first two Deliverances are the same as for the meditations on loathsome things. K32b. They are in two Dhyanas. They are cultivated only in the first two Dhyanas; when they are cultivated in the First Dhyana, they oppose attachment to the visible things (*varnaraga*) of Kamadhatu; cultivated in the Second Dhyana, they oppose attachment to the visible things of the First Dhyana. [In the Second Dhyana there is no attachment to visible things that should be opposed in the Third Dhyana, viii.9b & 13].”

K32c: “The Third Deliverance can only be cultivated in the Fourth Dhyana. K32d. It is the absence of desire. It is by nature the root of good absence of desire, not a meditation on loathsome things; in fact it takes for its object a thing that it considers as good: it therefore has the aspect of something good.

“These three Deliverances, with the *dharmas* that are associated with them, are the five *skandhas*. As for the Deliverances of Arupyadhatu:

K32d: “The Third to the Seventh Deliverances are the good *arupyas*, that is, they are pure or undefiled (viii.5), and they pertain to absorption (*samahita*), but not the *arupya* that is produced at the end of life [viii.16c]. According to others, the mind and mental states produced by retribution among beings born in Arupyadhatu are not concentrated.

“The name of ‘Deliverance’ is also given to the Path of Deliverance (Vimuktimarga) of the prefatory stages of the absorptions of Arupyadhātu (*arupyasamantakasamapatti*, viii.22), but not to the Irresistible Path (the path of abandoning, Anantaryamarga) of these same prefatory stages: for these have for their object the lower sphere that they abandon, and the Deliverances receive their name from the fact that they turn away from the lower sphere.”

nirodhastu samāpattiḥ sūkṣmasūkṣmādanantaram| svaśuddhakādharāryeṇa vyutthānam cetasā tataḥ||33||

滅受想解脫 微微無間生 由自地淨心 及下無漏出

33a. The absorption of extinction (nirodhasamāpatti). 33b. Immediately after a subtle-subtle mind. 33c-d. Going out into a pure mind of the sphere of the same absorption, or into a lower Āryan mind.

N/C: K33a: “The Absorption of Extinction, or more fully the absorption of the extinction of ideas and sensations (*samjnaveditanirodhasamapatti*) is the Eighth Deliverance. We have already mentioned it [ii.44, vi.64]. It is called ‘Deliverance’ because it turns away from ideas (*samjna*) and sensations (*vedita* = *vedana*); or rather because it turns away from all conditioned things.

“According to others, the Eight Deliverances are called deliverances because they deliver one from the obstacles to absorption.”

K33b: “The absorption of extinction is realized K33b. Immediately after a subtle-subtle mind. A mind in Bhavagra (=Naivasamjnanasamjnatana), which belongs to the ascetic who is in a position to realize the absorption of extinction, is subtle in comparison with any mind associated with ideas (*samjna*). ‘Subtle-subtle’ (*sukṣmasukṣma*) signifies a mind more subtle, but yet one which enters the absorption of extinction [that is to say, ‘upon which there immediately succeeds...’]

K33c-d: “The absorption of extinction comes to an end when there appears either a pure mind (viii.5) of the sphere of Bhavagra, the Fourth Arupya—the sphere to which the absorption of extinction belongs—or an Āryan, that is, an undefiled mind of the sphere of the Third Arupya. Then there is entry into the absorption of extinction by a defiled mind, and going out by a defiled or undefiled mind.”

kāmāptadrśyaviṣayāḥ prathamāḥ ye tvarūpiṇaḥ| te’nvayaḥjñānapakṣordhvasvabhūduḥkhādigoḥcarāḥ||34||

三境欲可見 四境類品道 自上苦集滅 非擇滅虛空

34a. The first ones have for their object the visible things of Kāmadhātu. 34b. As for those that are non-material, all that which belongs to the Knowledge, the Suffering of their sphere and of a higher sphere, etc.

N/C: K34a: “The first three Deliverances have for their object the physical matter (*rupayatana*) of Kamadhātu, unpleasant physical matter in the first two, pleasant physical matter in the Third.

K34b: “The Deliverances of Arupyadhātu have for their object the Suffering of their sphere and a higher sphere, the cause and the extinction of this Suffering, the totality of Non-dual Knowledge (*anvayaḥjñana*), the extinction not attained through conscious effort (*apratīsamkhyanirodha*) and space (*akasa*).

“We have seen (32a-c) that the first two Deliverances belong to the first two Dhyanas, that the Third Deliverance belongs to the Fourth Dhyana. Why is there no Deliverance in the Third Dhyana? Since body consciousness is absent in the Second Dhyana, there is no craving for the visible things of this Dhyana [which should be opposed in the Third Dhyana], because the Third Dhyana is ‘agitated by its excellent pleasures’. But if there is no craving for visible things in the Third Dhyana, what purpose does the ascetic pursue in producing the Third Deliverance [which is a meditation on an agreeable physical object]? The ascetic should gladden his mind which the meditation on loathsome things has depressed; or rather he should take into consideration his achievement or his lack of achievement. He asks himself if the first two Deliverances have been achieved or not. If, in his contemplation on an agreeable object (the Third Deliverance), defilements do not arise, then the first two Deliverances have been achieved. In fact the ascetic cultivates the Deliverances, the Dominant Āyatanas, etc., with a twofold purpose: 1) to remove, to render more distant, the defilements; and 2) to obtain mastery in absorption. This mastery has for its result the production of the qualities, such as Absence of Contention (*arana*), etc., and the production of the supernormal powers (*rddhi*) of the Āryans: the supernormal power by which a saint transforms objects or causes them to last, by which he gives up his life, etc.

“Why does the Sutra use the expression ‘having experienced [through the body] (*[kayena] saksatkr̥tvā*) in the definition of only the Third and the Eighth Deliverances? It is because of their excellence and because they are found to exist in the final sphere of the two Dhatus.”

abhibhvāyatanānyaṣṭau dvayamādyavimokṣavat| dve dvitīyavat anyāni punaḥ śubhavimokṣavat||35||

勝處有八種 二如初解脫 次二如第二 後四如第三

35a. The Dominant Āyatanas (abhibhvāyatanas) are eight in number. 35b. Two are like the First Deliverance. 35c. The following two are like the Second. 35d. And the last four are like the Third Deliverance.

N/C: K35a: “1. There is the idea of internal physical matter, and there is the seeing of a small amount of external attractive and unattractive physical matter: [at this time there is the thought, ‘I have succeeded in (*abhibhuya*) in knowing all of the *rupas*, I have succeeded in seeing all of the *rupas*. This is the First Dominant Āyatana.]

2. There is the idea of internal physical matter, and there is the seeing of an unlimited amount of external physical matter. 3. There is an absence of any idea of internal physical matter, but there is the seeing of a small amount of external physical matter. 4. There is an absence of any idea of internal physical matter, but there is the seeing of a large amount of external physical matter. These are the first four Dominant Ayatanas. 5-8. There is an absence of any idea of physical matter, but there is the seeing of external blue, yellow, red, and white. These make a total of eight.”

K35b: “The first two Dominant Ayatanas are similar to the First Deliverance.”

K35c: “The Third and the Fourth Dominant Ayatanas are like the Second Deliverance.”

K35d: “And the last four are like the Third Deliverance.”

“What is the difference between the Deliverances and the Dominant Ayatanas? Through the Deliverances, one is only ‘delivered’, but through the Dominant Ayatanas, one attains domination of their object. This domination includes the view of the object as one desires and the absence of any defilement provoked by the object.”

daśa kṛtsnāni alobhāṣṭau dhyāne'ntye gocaraḥ punaḥ| kāmāḥ dve śuddhākārūpye svacatuḥskandhagocare||36||
遍處有十種 八如淨解脫 後二淨無色 緣自地四蘊

36a. There are ten All-Encompassing Āyatanas (kṛtsnāyatanas). 36b. Eight are the absence of desire. 36c. They belong to the last Dhyāna. 36d. They have Kāmadhātu for their object. 36e. Two are pure ārūpya. 36f. They have the four skandhas of their sphere for their object.

N/C: K36a: “They are called ‘all-encompassing’ (*kṛtsna*) because they embrace their object in its totality and exclusively. They are ten in number: this is the totality of earth, water, fire, and wind; blue, yellow, red, and white; plus the uninterrupted *ayatanas* (*anantyayatanas*) of space and consciousness (the First and the Second Absorptions of Arupyadhātu).”

K36b: “The first eight are, by nature, the root of good which is absence of desire:(with their concomitant *dharmas*, they are the five *skandhas*).”

K36c: “They are realized by an ascetic in the Fourth Dhyana.”

K36d: “They refer to the visible things (*rupayatana*) of Kamadhātu. However some think that the Fourth, the All-Encompassing Ayatana of Wind (*vayukṛtsnayatana*) has for its object the tangible thing that is called the wind element (*vayudhatu*). Some think that the first four have tangible things for their object, while the last four have visible things for their object.”

K36e: “The last two are pure absorptions of Ampyadhātu.”

K36f: “Their objects are the four *skandhas* of the sphere to which they belong (the First and Second absorptions of Ampyadhātu).”

“The Eight Dominant Ayatanas have the Eight Deliverances for their ‘entry’ and the Ten All-Encompassing Ayatanas have the Eight Dominant Ayatanas for their entry: the following, in fact, are superior to the preceding ones. All these qualities can have the mental series of a Prthagjana or the mental series of an Aryan for their support, with the exception of the Deliverance of Extinction (*nirodhavimoksa*) which can only be produced by Aryans.”

nirodha uktaḥ vairāgyaprayogāptam tu śeṣitam| tridhātāvāśrayamārūpyasamjñam śeṣam manuṣyajam||37||
滅定如先辯 餘皆通二得 無色依三界 餘唯人趣起

37a. Extinction has been explained. 37b. The others are obtained either through detachment or through cultivation. 37d-c. The qualities of Ārūpyadhātu are obtained by beings of the Three Dhātus; the others, only by humans.

N/C: K37a: “All of the types of the Deliverance of Extinction have been previously mentioned.”

K37b: “The qualities other than the Deliverance of Extinction are obtained either through detachment (*vairagya*) or through cultivation (*prayoga*) accordingly as they have been, or have not been, habitually cultivated.”

K37d-c: “The Deliverances and the All-Encompassing Ayatanas of Arupyadhātu are cultivated by beings born in any of the Three Dhatus. But only humans can cultivate the other absorptions,—the three Deliverances, the Eight Dominant Ayatanas, and eight All-Encompassing Ayatanas,—because these absorptions arise through the power of the Teaching. If this is the case, how can beings born in the spheres (*bhumi*) of Rupadhātu and Arupyadhātu realize the *dhyana* and *arupya* absorptions higher than the spheres in which they are born? They can do this by reason of the power of cause, of actions (*karma*), and the nature of things (*dharmata*).”

hetukarmabālāddhātvorūpyotpādanam dvayoḥ| dhyānānām rūpadhātu tu tābhyām dharmatayāpi ca||38||
二界由因業 能起無色定 色界起靜慮 亦由法爾力

38a-b. In two spheres, it is through the power of cause and of action (karma) that one produces the absorption of Ārūpyadhātu. 38c-d. In Rūpadhātu, it is through these two powers, and also be reason of the nature of things, that one produces the dhyānas.

N/C: K38a-b: “In Rupadhātu and in the lower spheres of Arupyadhātu, the higher absorptions of Arupyadhātu arise through the power of cause, when they have been, in the course of a previous existence, closely and intensively cultivated. They also arise through the power of action (*karma*), that is to say, by reason of the imminent retribution of a previous action of the category ‘to be retributed later,’ including a sphere of retribution higher than that (Rupadhātu or

the lower spheres of Arupyadhātu) in which one is born. This is because someone who is not detached from a lower sphere cannot be reborn in a higher sphere.”

K38c-d: “Beings born in a lower stage of Rupadhātu produce *dhyanas* higher than the stages in which they have been born because of the two powers described above. Also, at the period at the end of the world, they are produced through the force of *dharmata*. In this period, all the beings of lower spheres produce higher *dhyanas*, for the efficacy of good *dharmas* becomes fully developed.”

saddharmo dvididhaḥ śāsturāgamādhigamātmakaḥ | dhātārastasya vaktāraḥ pratipattāra eva ca||39||

佛正法有二 謂教證為體 有持說行者 此便住世間

39a-b. The nature of the Good Law of the Master is twofold, āgama and adhigama. 39c-d. Those who preach it and who cultivate it support it.

N/C: Bhasya: “How long will the Good Law (*saddharma*) of the Blessed One last, during which time these different types of *dharmas* can be clearly known and seen?”

K39a-b: “*Agama* (‘the traditions’) is the teaching, the Sutra, the Vinaya and the Abhidharma. *Adhigama* (‘holiness’ or understanding) are the *dharmas* aiding Bodhi (the *bodhipaksikadharmas*, vi.67b, cultivated by the Aryans of the Three Vehicles, and the results of the religious life, vi.51, obtained through the Three Vehicles.) Such is the Good Law, twofold in its nature.”

K39c-d: “Those who preach the Good Law, the Sutras, etc., support the Good Law which is *agama*. Those who cultivate or who realize the Good Law, the *dharmas* aiding Bodhi, etc., support the Good Law which is *adhigama*. As long as such persons exist in the world, the Good Law will last. It is said (in the *Samyuktagama*) that the Good Law will last one thousand years after the Parinirvana. This number refers to the *adhigama*; but according to others, the *agama* will last longer.”

kāsmīravaibhāṣikanūṣiddhaḥ prāyo mayā’yaṁ kathito’bhidharmaḥ | yaddurguhītaṁ tadihāsmadāgaḥ saddharmanītau munayaḥ pramāṇam||40||

迦濕彌羅議理成 我多依彼釋對法 少有貶量為我失 判法正理在牟尼

40. The Abhidharma that is established through the interpretation of the Vaibhāṣikas of Kāsmīr is, in its totality what I have explained. That some ideas, poorly grasped, are reproduced here is our fault, for only the Munis are authoritative (pramāṇa) in the interpretation of the Good Law.

N/C: K40-43 of Chapter VIII form a kind epilogue, or closing passage, for the *Abhidharmakośa-karika*, as a whole. Like the introductory verses to the work in Chapter 1 (karika 1-3), these 4 verses employ different meters than the bulk of the work.

Bhasya: “This present treatise is based on the treatises of the Abhidharma [and includes the sense of the Abhidharma, i.2c]. [There are many ways of explaining the Abhidharma:] according to which interpretation is the Abhidharma explained in this treatise?”

K40: “For the most part, this Abhidharma, which has been spoken by me, is the Abhidharma as established by the Vaibhāṣikas of Kāsmīr. That which, herein, has been poorly grasped, is my fault: for the Buddhas and the sons of the Buddhas alone are the authority for the interpretation of the Good Law.”

nimīlīte śāstari lokacakṣuṣi kṣayaṁ gate sāksijane ca bhūyasa | adṛṣṭatattvairniravagrahaiḥ kṛtaṁ kutārkikaiḥ śāsanametadākulam||41||

大師法眼久已閉 堪為證者多散滅 不見真理無制人 由鄙尋思亂聖教

41. The Master, the eye of the world, is closed; the witnesses, for the most part, have perished; the Law is put into confusion by persons who have not seen the Truth; and by bad sophists, independent, from whom nothing is gained.

S: OUR TEACHER IS NO MORE, OF UNIVERSE THE EYES ARE CLOSED, THOSE WHO HAVE WITNESSED HIM ARE GONE, AND TROUBLED BY FALSE REASONING IS OUR RELIGION!

gate’tha śāntim paramāṁ svayambhuvi svayambhuvaḥ śāsanadhūrdhareṣu ca | jagatyanāthe gaṇaghātibhirmataiḥ nirāṅkuśaiḥ svairamihādya caryate||42||

自覺已歸勝寂靜 持彼教者多隨滅 世無依怙喪眾德 無鉤制惑隨意轉

42. For he who knows for himself has departed on the Supreme Path, as well as the supports of the Law of the one who knows for himself: the world no longer has a Protector. The defilements, which destroy spiritual qualities, now have full liberty.

S: FOR THE SUPREME LORD HAS ENTERED FINAL REPOSE, FOLLOWED BY THOSE FAITHFULLY THIS HOLY DOCTRINE HAVE MAINTAINED. THE WORLD IS LEFT WITHOUT A GUIDE. UNCHECKED CORRUPTION NOWADAYS IS FREELY SPREADING AND DEFEATING VIRTUE.

iti kaṅṭhagataprāṇaṃ viditvā śāsaṇaṃ muneḥ | balakālaṃ malānāṃ ca na pramādyam̐ mumukṣubhiḥ ||43||

既知如來正法壽 漸次淪亡如至喉 是諸煩惱力增時 應求解脫勿放逸

43. Seeing that the Law of the Muni is in its last breath, and that it is the hour of the forces of the defilements, those who desire liberation should be diligent.

S: THE TIMES ARE COME WHEN FLOODED BY THE RISING TIDE OF IGNORANCE BUDDHA'S RELIGION SEEMS TO BREATHE ITS LAST! THEREFORE, IF FOR SALVATION YOU DO CARE, DO NOT BE HEEDLESS!

|'bhidharmakośe samāpattinirdarśo nāmāṣṭamakośasthānamiti||

N/C: Bhasya: “This concludes the Eighth Chapter of the *Abhidharmakośabhasyam*, entitled ‘Instruction in the Absorptions’”.

Abhidharmakosa Chapter 9 - Closing verses

P/P: Pruden translation into English from the translation into French by Poussin. (Tomoma bold)

JD: JAMES DUERLINGER (CAPITALS)

Three Translations by Stcherbatsky:

S(a): “free” translation (of the ideas)

S(b): “literal” (no attempt to adapt into something intelligible)

S(c): from the Chinese of Xuan-zang

[Kapstein translates the text but does not seem to include the closing verses]

Chapter 9 appears to have been added to the Bhasya as a kind of appendix. The Kosa-karika came to a formal close at the end of Chapter 8. Chapter 9 refutes various theories of a soul or self, focusing mainly on the teachings a Buddhist school that held to a conception of the person (*pudgala*) neither different from nor identical to the Skandhas. The chapter consists almost entirely of detailed arguments. There are a few expositions (especially of memory) that complement the systematic presentation of the teachings in Chapter 1-8. The Sarvastivadin system is not a concern of this chapter. Chapter 9 concludes with the following three verses, affirming the significance of the teaching of non-self to Buddhism and genuine liberation:

*1. ityetāṃ suvihitahetumārgaśuddhāṃ buddhānāṃ pravacanadharmatāṃ niśamya | andhānāṃ
vividhakudrṣṭiceṣṭitānāṃ tīrthyānāṃ matamapavidhya yāntyanandhāḥ ||*

已善說此淨因道 謂佛至言真法性 應捨闇盲諸外執 惡見所為求慧眼

P/P: 1. Seeing then, by a path of demonstrative arguments, that the doctrine of the teaching of the Buddhas is perfect, and rejecting the opinion of those blind through bad views and through bad steps, the non-blind see.

JD: THOSE FREE FROM [THE] BLINDNESS [OF IGNORANCE] | ATTAIN [NIRVANA] BY HAVING HEARD THE TEACHINGS OF THE BUDDHAS | ON THE NATURE OF PHENOMENA, [THE TEACHINGS ON SELFLESSNESS THAT ARE] FAULTLESS | BECAUSE WELL-FORMED ON THE PATH OF REASONING, | AND BY REJECTING THE DOCTRINES OF TIRTHIKAS, | WHO ARE BLIND [WITH IGNORANCE] | AND PUT INTO PRACTICE IN VARIOUS WAY FALSE THEORIES [OF PERSONS].

S(a): Mere Elements exist! There is no soul! | This stainless doctrine of the Buddhas | In perfect argument exposed. | The Saint perceives in pure intention. | Wrong, stubborn dogma he rejects, | Professed by blind heretics. | In perfect clearness of his sight, | He calmly wanders through these worlds | T'wards life's Repose Eternal.

S(b): 1. Having perceived this dharmata, which is pure through the well-arranged path of argument of the doctrine of Buddhas, having rejected the doctrines of blind heretics which consist in various machinations of wrong dogmatism, those who are not blind proceed (from samsara to nirvana).

S(c): Thus well we have explained the Path Which is the cause of pure (Nirvana). | Substantial Elements of Calm, (they are the Path). | They are the highest Truth, as taught by Buddhas. | We must destroy the dogma of heretics, dark and blind, | (We must reject) the fruit of their wrong view,- in search | Of Wisdom's eye, (which sees that there is no "I").

2. imāṃ hi nirvāṇapuraikavartinīm tathāgatādityavacoṃ 'śubhāsvatīm | nirātmatāmāryasahasravāhitām na mandacakṣurvivrātāmapīkṣate ||

此涅槃宮一廣道 千聖所遊無我性 諸佛日言光所照 雖開殊眼不能覩

P/P: 2. In fact, this doctrine of the non-existence of the soul is the only road to the city of Nirvana; although illumined by the rays which are the words of this sun which is the Tathagata, although followed by thousands of saints, and although it is without obstacles, it is not seen by persons of weak insight.

JD: SELFLESSNESS IS THE ONLY ROAD TO THE CITY OF NIRVANA; | IT IS ILLUMINATED BY THE SHINING WORDS OF THE SUN-LIKE TATHAGATA, | AND TRAVERSED BY A MULTITUDE OF ARYAS; | BUT THE POOR-SIGHTED [PUDGALAVADINS AND TIRTHIKAS] | ARE NOT INCLINED TO SEE THE [ROAD OF] SELFLESSNESS THAT LIES OPEN [TO ALL].

S(a): Like a broad way in broad daylight. | By rays of sun illuminated, | So is this Soullessness disclosed | By words of sunlike Buddhas. | It is the only glorious path | Towards Final Rescue's City. | The path is open to the wise | 'Tis trodden by saints in thousands. | But simple people nonetheless, | Their sight obstructed by delusion | Do not perceive the glorious path, | Cannot conceive that there's no Soul.

S(b): 2. The Soullessness the only path to the city of Nirvana is illuminated through the luster of the words of sunlike Tathagatas, it is trodden by thousands of Saints, although open it is not perceived by the short-sighted.

S(c): This one broad Path which to Nirvana's palace leads, | Is trodden by Saints in thousands. Substantial Elements – | (Among them there is) no "I", (they are the Path). | (Innumerable) rays of sunlike Buddha's words | Illuminate (this Path), but they, heretics, | Are opening their eyes and –cannot see.

3. *iti diṅmātramevedamupadiṣṭam sumedhasām| vṛaṇadeśo viśasyeva svasāmarthyavisarpiṇaḥ||*

於此方隅已略說 為開智者慧毒門 庶各隨己力堪能 遍悟所知成勝業

P/P: 3. In this book one will find but a summary indication for the use of intelligent persons: but poison (of belief in soul), once within a wound, will spread itself everywhere by its own force.

JD: WHAT LITTLE IS EXPLAINED HERE [ABOUT SELFLESSNESS | IS DRAWN FROM THE TREATISES ON KNOWLEDGE. | IT] IS FOR THE VERY WISE. | IT IS LIKE A WOUND [THAT PROVIDES AN OPPORTUNITY] | FOR POISON TO SPREAD [THROUGHOUT THE BODY] BY ITS OWN POWER. | [SO THE DOCTRINE OF SELFLESSNESS WILL PREVENT FALSE VIEWS | FROM ENTERING THE BODY OF OUR SPIRITUAL COMMUNITY.]

S(a): Of this deep doctrine for the learned | I made a short exposure, | By their schooled mind they will pervade | The whole with strength unfettered. | Like poison are they, these learned men: | One only spot it enters, | And then pervades by its own force | All limbs without exception.

S(b) 3. I have expounded this little bit for every learned, like a spot of poison of a wound it will diffuse by its own force.

S(c): Now of this (Doctrine deep) rectangular, | I made a short exposition, which intends | To open in wise men a (little) gate, (a wound), | Through which might enter wisdom poison-like. | O might you all according to your strength's capacity | Become enlightened in all that may be known, | So that you might person exalted deeds | (On all three paths that lead to Peace Eternal).